Letters and Papers of the Board

Vol. 142.

Stockbridge, New & Abenaquis

and Penobscot Indians.

1838 to 1844

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1.) Report, n. d.
2) 13 Dec 1837
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6) 29 Nov 1838

THE HOUGHTON LIBRARY

Leech Lake –

1. Soil. – Very good & productive – easy of cultivation –

2. Products. – The same as at the other posts

3. Character & disposition of the Indians – their number. –

Robusto – not much under the influence of the traders – near the Sioux, & at war with them – bold & haughty – dissatisfied with the proceedings of our government, jealous of white men – have treated the traders ill in some instances – prospect of their behaving better as the U.S. Gov^t have promised to run the line between them & the Sioux – No. 700 – number of other Ojibway bands within 30 or 40 miles – Cass Lake – Winnipeg – ~~Red Lake~~ Red Lake – &c.

4. Manner & difficulties of approaching it. – By the Mississippi in Steamboats to St. ~~Pa~~ Peter's thence by ~~long~~ Canoes 600 miles by river 360 or 370 by land – freight per barrel ~~$5.00~~ 100 per cent less than by way of Lake Superior.

5. Distance & bearings from other posts. – 200 above Sandy Lake, on a branch of the Mississippi river.

Crees & Assiniboins between the head waters of the Mississippi & the Red River - friendly to the Chippeways - speak a dialect of the same language.

Lac du Flambeau -

1. Soil good - good corn & potatoes

2. Products.

3. Stock. ~~two or three~~ horse cattle & horses - swine will be carried this year

4. Situation & distance from other posts. 150 m. S.E of La Pointe.

5. Manner of approaching it - By Lake Superior and Montreal river - portage 45 m.

6. Number & disposition of the Indians. 100 hunters - about 50 families within 20 or 30 m - all have gardens at 5 or 6 villages - desire a school - will listen to Christian instruction.

Sioux.

Situated between the head waters of the Mississippi & Missouri rivers — Country extensive — numbers between Prairie du Chien & Sandy Lake. villages on the Mississippi — Some villages large —

Very numerous — even more so than the Chippeways — Speak a different language — very warlike — esteem the common enemies by all surrounding tribes — No attempts yet made to teach them —

Roulette the only trader — his post at Prairie du Chien — sends clerks through their country

Prin. Chief, Little Crow, a man of ability, good, sensible man & favorable to the whites.

Winnebagoes.

Part of the Wisconsin a tract 150 m. square — the opposite side of the Mississippi below.

Lake Superior - La Pointe.

1. Products - Small corn does well if manured.

Potatoes a good crop & of excellent quality.

Barley 40 bushels to the acre at La Pointe & very heavy.

Oats a good crop & heavy.

Peas a good crop & excellent quality.

Turnips do well.

Wheat has been introduced this year & promises fair. Mr. Warren expects hereafter to raise a supply for his post.

Beans do well.

2. Soil at La Pointe not considered good, but on the Mauvaise river, 12 miles east, it is of an excellent quality. There is a tomahawk large tract, on which the Indians have their fields, & Mr. Warren has also commenced there. Corn does well without manure. Timber heavy. This would probably be the best place to bring the Indians together.

3. Mr. Warren has cows oxen horses

Mr. Hall has carried up ~~pigs~~ swine

4. Number & disposition of the Indians.

5. Distance from Machinaw — 500 miles. Situation on the lake — near the S.W. point, on an island near a projecting point — the north shore of the Bay not more than 4 miles.

Bearings from other ~~stations~~ posts & distances — 150 miles N by W from Lac du Flambeau — 200 miles north from Yellow Lake — Dort. Borafs station, the last being half way from Lapointe to St. Peters, & communicating with the Mississippi by the St. Croix river, which empties 45 miles below the St. Peter's.

Sandy Lake — near the Mississippi.

1. Soil. Pretty good

2. Product, Potatoes, beans, peas, barley, &c.

3. Stock. Mr. Aitkin has 4 head of horn cattle — 5 horses He has furnished stock to many of his clerks, and it is every year increasing. Cows do not yield more than a half or quarter the quantity of milk that they do in New York State — probably owing to irregular milking & bad treating — They look well. A good cow worth $35 or $40.

4. Distance & bearings from other posts. On the Mississippi river, 400 miles, by water, & 250 by land, above St. Peters; & 200 miles, by water, below Leech Lake, 110 by land.

5. Manner of approaching it. By steamboat to Fort Snelling, at the junction of the St. Peters, then by canoes or barges. Steamboat goes to Fort Snelling in the spring & at other times when the water is high — Mail once a fortnight — Expense of transportation, such as flour, pork, &c $50 per barrel from Fort Snelling to Leech lake

6. Number & disposition of the Indians. See Hall & Boutwell's report

Yellow Lake - Fort Borup -

1.) 150 miles S.W. from La Pointe & the same distance from St. Peter's. Dr. B. & his wife (formerly a girl in the Machinaw school) both members of the Machinaw Ch.

2.) No. of Indians

3.) approach it from La Pointe or St. Peter's from the former a portage 1½ mile by the Brulé or Burnt river & down the St. Croix to Yellow river — good land route also — Stores &c can be obtained easier from the latter place — ascend the St. Croix nearly the whole distance from the Mississippi — Falls of the St. C. near the station.

1/2

Stockbridge Near Green Bay W. T. Dec. 13th 1837.

(Revd David Greene
Missionary Rooms.
Boston. Mass.)

Revd and Dear Sir.

Yours of Sept. 13, in answer to my communication came to hand the latter part of Oct. at the same time Mr Hall also received yours containing the decision of the Committee respecting his case. And here My Dear Sir, I must express my feelings of entire approbation, admiration and gratitude for the kind, wise and tender manner in which the Committee disposed of Mr H's case, and also for the same spirit which characterized both of your letters. Mr H. I thought appeared somewhat disappointed, still he expressed to me no dissatisfaction.

I should have written you much sooner but the change ~~which~~ ~~I~~ ~~has~~ made in the Mission has thrown a best deal of labor &c. upon me which has left hitherto no time which I could devote to this object.

The manner in which I arranged matters with Mr H. has given me much solicitude and I am by no means certain that the Board will be disposed to sanction it. Still I did what I thought at the time I do still ~~the~~ the interests of the Mission required, and will lay before the Board the reasons &c. for proceeding as I did. When Mr H. returned from Gr. B. after receiving yours, & at the same time bringing mine, he informed me of the decision of the Com. and then says to me "I can

tell you in few words all I have to say. The Board have decided to & so can have made no provision for my leaving and I cannot leave pennyless and I shall look to you &c &c. And I cannot leave short of One hundred & Fifty dollars, "including a present supply of provisions; and ~~all the~~ permission to take all they brought here or an equal amount of clothing &c. and in as good a state, and a barrell of clothing." Sent as he said "by his friends from Augusta, N.Y. and intended for himself & family" altho I believe it was acknowledged by the Board in the Hen. "and ten dollars worth of clothing from another box" just received which was a donation to the Board from Penn.

I told him that the clothing &c. they might take and I would furnish a present supply of provisions; but that I felt unauthorised to advance the sum he called for. still said I to him I will write the Board upon the subject. "Then say he I will remain until you get that decision". Here I felt myself in a sad dilemma. I must either do that which I doubted much whether the Board would sanction or else at the least board a family of four persons some four months if not more as his family consisted of that number, for as navigation would soon close for the season and after that letters are received very irregularly I could not calculate upon an answer much short of that time. And his services in the mean time would be of no account to the Mission as I had a teacher in the school. Besides ~~time~~ after he returned about the first of Aug. he took no part in the affairs of the Mission. And to board his family that length of time as things now are omitting other considerations altogether I concluded would exceed that amount and at the expiration of that time he could still hold on upon his demand, unless the Board decided differently. I then told him if I granted that amount

(3 inches)

State of the Church for the year past.

The Board may think strange that no account has as yet been given by myself respecting the protracted meeting amongst the Stockbridge Indians last winter, but I have delayed on purpose for prudential reasons. Previous to the meeting one member, & a head-man too in the nation, was excommunicated, and a woman suspended for six months. During the meeting however they were evidently wrought upon by the divine Spirit & both came forward & voluntarily confessed the sins with which they had been charged; and the former in particular not only did this but confessed sins which had never come either to my knowledge or that of the Church. Since then he has been restored & continues to give evidence of genuine repentance. The other has also been restored. The effect of the meeting upon the members of the Church generally was highly salutary, it brought them to their right minds, & sins and improprieties which they had long concealed were now brought to light & confessed and all with few exceptions seemed deeply anxious to ~~have~~ put away all sin without exception. There appeared at this time a oneness of feeling & purpose to follow Christ & obey His commands, which I had never before witnessed, and great indeed could have been my joy had it continued — On the eve previous to the commencement of the meeting which was Feb. 20th the Revd Moses Ordway, who was then labouring at Green Bay arrived, and ~~offered~~ rendered very important aid during the continuance of the meeting which was eight days.

The subjects principally dwelt upon were the sinfulness of the natural heart, the necessity of immediate repentance

towards God & faith in our Lord Jesus Christ. As a protracted meeting was something entirely new amongst this people, some for a time stood aloof altho. none opposed; but before it was half thro. they saw what it meant and admired, and all except necessary business was suspended and there was quite as general an attendance during the remainder of the meeting as there ever is on the Sabbath: and there was not a family in the settlement which attended regularly but what was more or less benefitted. The meeting commenced in the morn. the same as on the Sab. at half past 10 o'clock: and after there were anxious sinners a part of the forenoon was occupied in giving them instruction & praying with & for them. In the afternoon & eve. there was preaching, & prayer-meetings at the intervals. After sermon in the eve. such as were anxious & desired the prayers of christians were called to come forward & occupy a particular seat and towards the close there were few in the house but what hoped in the mercy of God or else were profoundly anxious to know what they should do to be saved. It was indeed a most thrilling sight to see almost the whole congregation either bowing in humble, fervent prayer at the foot-stool of sovereign mercy while the anxious came forward, or else coming in this manner and declaring by so doing that they felt their perishing need of it. No pains was taken to excite animal feeling or sympathy, consequently little was seen, but there was the deep silence & awful solemnity which said surely God was there. During the meeting two aged women died, one of them was a member of the church and the oldest person in the notion. Her death was very sudden, but she manifested great resignation to the divine will, appeared conscious that she was near her end, spoke of herself in this manner, but said she felt ready & willing to go when the Lord should call—

See 3d Sheet.

38 Chest

The young people of both sexes were the principal sharers in the good work altho. it was not confined to them. Amongst those who still give evidence of a change of heart & have united with the church ten are heads of families or married and in five of these families, family-worship has been set up since the meeting closed. At this time it appeared as tho. almost the whole of the nation was converted, as there were few, excepting the children but what were either professors of religion or else indulging the hope, that they had been born again.

But God in the dispensations of his holy providence has permitted events to transpire which have put to the test the genuineness of their faith as well as that of the whole church, and many have fallen, and I would fain hoped, that it was only to try & purify them. and ~~it~~ indeed in respect to some it has had this effect, but others still give fearful evidence, that they had "no root in themselves".

I had for some months previously seen a fearful crisis approaching in their political affairs and ~~I had~~ looked forward to it with many fears, and had felt that nothing, to human view, could prevent the worst of consequences except a powerful operation of the Holy Spirit upon the hearts of the people generally. There had been a party spirit amongst the people for a considerable time, this was greatly increased in consequence of a treaty which the headmen made in Sept. previous with a U. S. Commr. the Revd. J. F. Schermerhorn; ~~but~~ what added more than all at that time perhaps was strong opposition to a Constitution & code of laws which the headmen had framed and drawn up modeled according to the Constitution

of laws of civilised nations. The Constitution is certainly an admirable one, and there is nothing obnoxious in any of the laws to any good citizen, much less to a christian. Whilst I was gone to Milwaukee this party came out, held a private Council and declared they would no longer be under the head men &c. &c. and chose peace-makers &c. for themselves; All this occurred in a very few weeks after the meeting closed and whilst there was still considerable of attention amongst the people.

But what appeared strange at first, the leaders in this party were either members of the church or else indulged the hope that they were christians; and all met together in religious meetings as usual. Long time, however, this mystery has been revealed; God has permitted it, to draw a separating line between those who are truly honest in heart & those who are not, and I have been led to see that the church could not have done without such a trial —

After my return I said nothing publicly upon the subject, but made what inquiry I could of individuals.

It was thought best by members of the church not to do anything about an investigation of the difficulties until after spring work was over. Accordingly it was deferred until the latter part of June when four public meetings were held. I invited them all to come together as christians, and open conversed, the meeting was opened with prayer for divine direction. When this was done I stated, that I had ascertained that there were difficulties amongst them &c. and now I had called them together to have the aggrieved party state what were their grievances, reminding them at the same time, that it became them to speak fair as in sight of the judgement —

— that they all hoped they were christians & it was duty therefore to treat each other as such &c. And without much solicitation the leaders of the adverse party came out and in a most bitter manner too. After all of them had made their speeches that would & quite a number did, charging the head men with breach of trust, of promises, dishonesty &c. ~~[illegible]~~ They were requested to bring forward their witnesses to prove the charges brought, but what was very singular they could not prove one. They now felt themselves not a little embarrassed, but their bitterness, particularly towards myself was only increased: and they began now to steal away one after another so that at the close of the second meeting only one of the leaders was there. The head men then gave out an invitation for all of them to come on a certain day & hear their reply, but when the time came not one of the leaders were present & few of their party. Still they made their defence. It was done by John W. Dunnegan and so far as the charges brought were concerned it was triumphant; and at the close of the meeting an expression of feeling was called for, and all except two individuals (who were then attached to the party) declared their entire satisfaction with the reply &c.

The church then made arrangements for communion by suspending one & setting aside another of its members: Some three or four came forward and made voluntary confessions at the communion & considering all things it was an interesting & profitable season. This was July 1-3d, when two were received to full communion & fellowship with the church, having been received upon trial for some months previous. This party now began to dwindle

as the public meetings and the disclosures there made threw light upon the minds of many who were undecided, or were considered as belonging to the party: But there were two men both members of the church, who had been absent during the winter & Summer and returned I believe in Aug. bringing with them upwards of 1 hundred Delaware & Munsee Indians from Canada. Their names are Robert Konkapot and Thomas T. Hendrick. [You will doubtless remember Hendrick as he came on board ~~the Steam~~ the Steam Boat with you the last time I think you went to Mackinaw from Det. to Mackinaw] And they re-kindled at once the same spirit of party ~~again~~ with more energy than before. They (particularly Konkapot) had induced these Indians to sell out in Canada & come on with them by telling them the most abominable falsehoods that a man could invent: Konkapot seems to have taken the lead in lying &c. I cannot here give a history of this painful transaction. It would be too long. Suffice it however to say, that the object most evidently was to form a powerful party in the Nation of which they should be the head, and then sell one Township of this land, pocket the avails, and go on West of the Mississippi where the Delawares &c. proposed to be emigrating. A party of 80 or 90 left late in the fall for the Kansas river, and about 130 souls still remain; a most grievous burden and an eyesore to the Stockbridges for they are miserably poor: and Hendrick at their head & some Stockbridges they are making efforts to sell the said Township of land. What the result will be I cannot predict, but little or no confidence can be placed in Indian Agents &c. A Delegation of five men accompanied the Revd J. W. Schermerhorn last fall to the U. West to ex-

see 4th Sheet

4th Sheet.

the country, with a view to remove provided they were pleased with it, but they brought back a report unfavorable on account of the scarcity of wood, badness of the water &c. which report was so satisfactory to the motion-, except the party above-mentioned, that they have unanimously resolved not to sell & remove & have so informed the Com^n. Rev. J. H. S.

But as to the two men leading the adverse party one has been suspended some time from the church and will doubtless be excommunicated soon & the other was also suspended at a late church-meeting & will also be cut as I have now every reason to expect. At the same meeting two members of the church were excommunicated; one of them was one of the leaders last summer. But this was not the ground of accusation against him, there were some three or four other charges brought against him either of which would have excluded him from the church.

I have paid special attention to your remarks about excluding members from the church in a time of excitement & on that account deferred excommunicating one of the above members two months, beyond the time for which he was suspended. And the church delayed dealing with the two notorious offenders above mentioned on the same account.

At our season of communion the 20th ult. fourteen (2 males) were admitted to the church by a profession of faith; sixteen of this number obtained a hope during the protracted meeting the latter part of Feb. Of some who indulged a hope during that meeting it may be said, "It is happened unto them according to the true proverb" &c. 2 Pet. 2:22. And there is less hope of them than before, and of

others "I stand in doubt." For they have been influenced by this party spirit which has prevailed & to hence kept back or else they have been kept back by friends. These two latter classes constitute about one half of those who professed to indulge a hope in Jesus Christ at that time. And if those all get to heaven who still hold out & have made a public profession of religion, it will be a cause of most devout & everlasting gratitude to Him who has wrought all the work for us, and to Him be all the glory.

Members of the Church.

Since the establishment of the Mission in 1828 by Mr. Chivers Seventy have been added to the church & most of them by a profession of faith — During this time there have been 12 Deaths in the church — Five have been excommunicated and one of them restored — One has been dismissed to another church and four have absconded which are considered the same as apostates. Three of these members have died the past year giving evidence that they are prepared for the change which awaited them at death — Seven have been suspended during the past year and one of them restored & 2 of them excommunicated — And 19 during the year have been received to full communion & fellowship, leaving at the present time 60 in good & regular standing — In this estimate I have made no mention of members of the different Mission families which have been here & became connected with the church.

We have been, as you will perceive, most severely tried as a church & the matter does not as yet seem to be ended which has made so much uneasiness amongst us. I instruct my people to show all proper forbearance, but to be decided and not yield to what is most evidently morally wrong in the sight of God and man — The most of this party appear of

exceedingly afraid of restraint. They want old laws old customs &c. and these have little more efficiency than pagan customs &c. and this latter is just what they want. ~~They have~~ The head men have petitioned the Legislature of this Ter. for aid in executing their laws and if the petition is granted as I see no reason why it may not there will be soon be a change in the state of this people. It will then be more like a civilized community than at present and those who are determined to have nothing but Indian laws will doubtless leave and go West of the Mississippi. Indeed the Rankapot & Hendrick families are now talking of it —

A few of the Nemasses who came on here agreed to unite with and come under the laws of this people. These have of course been cheerfully received, and what is still more cheering some two or three profess to have experienced religion since they came. One is an old man — One eve. at a meeting he rose and spoke at considerable length — Mentioned that he had worshipped a wooden idol, danced before it — been a great drunkard, practiced jugling, had carried food to graves for the dead &c &c. and that he now saw that it was all very foolish and wicked and that he felt himself a great sinner; but that he meant to forsake his sins believe on and follow the Lord Jesus Christ for he only could help and save him. The old gentleman has been since then and before very constant at meeting and so have the rest, and I am led to hope that the Holy Spirit has commenced a good work in the hearts of these poor pagans —

These individuals are the friends of a family of the same nation consisting of eight members who came here a few years ago all of them in pagan darkness, but since every member has become hopefully pious and united with the church; the two last which are now children joined the church at the last communion. Three however of this family have died but leaving behind them evidence that their faith and hope were indeed in God. This family is now very useful and faithful to their pagan friends & have frequent prayer-meetings in the family. May the Lord greatly revive his own work here this winter, and make the wrath of man to praise him —

The Indians in this region are becoming more and more determined not to remove, but to remain where they are — The Brothertown Indians have petitioned Congress to become citizens of the U. S. and so have a part of the Oneidas.

Mrs. Marsh requests me to present her heartly thanks to you for your kind remembrance of her in your letter and for all of the kind and christian counsel which you have given her in times past.

I would just remark, that I feel perfectly satisfied with my new relation, and feel as tho that Mrs. M. is one who will do me good all the days of my life —

Yours very truly.

Cutting Marsh.

2d Part

of boarding. And in addition to my wishing to have a family of my own, there were special reasons why I wished him away, and one of the principal was his influence was against me among the Indians, altho he did not come out very openly, and it was a most peculiar time, for there were those then and are still, who are glad to get hold of anything against me — But I will not enlarge upon this. My only object in mentioning it is to show the Board the difficult & critical situation in which I was then placed, when I consented to grant him the above aut.

We also had difficulty about his expenses to N.Y. After he determined to go East at the opening of Navigation he told me that he should not wait to receive an answer from the Board, but would take the responsibility of leaving upon himself; and then says to me "if you will furnish Mrs H. with money to bear her expenses I will not ask you for any but will hold myself responsible to the Board." To this I agreed and when she left I gave her an order on Mr Hastings for fifty dollars; As she said it was uncertain whether she should go any further than Detroit. But it appeared she could not get the operation performed upon his eye there & so kept on. When they returned Mr H. came & wanted me to give him a draft for one hundred dollars on Mr Hastings to pay the remainder of their travelling expenses.

I inquired if he had got permission from the Board and he said no. I then told him he must refer the subject to the Board for I could not give any draft: for he had agreed to in the out set, & besides I expected he was going to get permission to draw for Mrs. H's expenses also, as I assumed the responsibility of the 50 doll. draft until they could communicate with the Board. With this he was dissatisfied and had previously reported at the Bay, that I had refused to grant him expense

money, when by the way previous to this time he had not asked it. Mrs. H. then came to me & said they were in a strait, they had agreed for Hastings that my draft should be forwarded forthwith and if I would give it she would hold herself responsible for the amount (as she had some money) until they could write the Board and satisfy them upon the subject. Accordingly I gave one. I have been thus definite because I have expected that I should be reported to the Board the same as I was at Green Bay.

With regard to the sum of $50 dollars which I agreed to give him on leaving I must and do submit it to the Board as to the propriety or impropriety of the deed. I perceived most plainly that if I did not I should have a deal of trouble, & perhaps greater expense would be incurred in the end than would be by granting at once his demand. He has already received about 50 dolls. worth of provisions & the clothing which they brought &c. Oct. 31st Mr H. & family left the station for Green Bay. Nov. 2d I was married to Miss E. Comer by Revd S. Peet, (formerly Ed. of the Buffalo Spectator but now is preaching at Green Bay.) On the same day we left Gr. Bay & on the following reached here in safety. The Mission family now consists of five persons viz. myself & wife, the Teacher, Miss Sophia Mudgett, and a small boy & girl. The object in having them is to assist in the family the one myself & the other Mrs. M. It affords me much pleasure to state to the Board, that since my connexion with this Mission there has not been a school Teacher here who took that interest in the school, & was so persevering, and who actually benefitted it as much as the present Teacher, altho. her health is very delicate. I expect by the way that she will soon leave the Methodist church and unite with the Pres.

he must hold himself responsible to the Board, but that he utterly refused to do, and said "No I will not" and under these circumstances and to save, as I felt it would, the Board a greater expense besides the endurance &c. to the Mission I agreed to give him that amount. He however afterwards drew up a paper stating that we had agreed upon mutually and saying in it that all over 50 dollars worth of provision he took he would pay back, and the remaining one hundred he would not call for until he or Mrs. H. had first written the Board stating the reasons why, & that it was their purpose if prospered not to call for it. Still I presume it will be called for, because as I once before stated he is very indigent, and the health of both of them is poor, and he has again engaged in teaching a school at Green Bay, and it is business which he has neither health nor suitable qualifications for.

Here I wish to say, that when I replied to your letter of inquiries in Aug. and also requested Mr H's dismission from the Mission, it was at the time I formed the connection with the Mission Office, and the subject had not been at that time contemplated by myself but a few weeks previously. When I returned to this place I informed Mr & Mrs H. that it was my wish to change my condition, — that the Board could not support two families under the present restrictions in respect to expenses, and that so severe was my labor that my health was sinking under them & I wished for one to share with me in my labors & responsibilities, and I therefore wished a dissolution of their connection with the Mission. Mr H's reply was brief, viz "I shall not leave without an order from the Board." I also told him at the same time, that I had requested the same thing of the Board — And from that time until Nov. 1st when they left it was merely staying at sufferance that

Rev. Cutting Marsh

Date Decr 13th. 1837.

Recd Feb. 8th. 1838.

Marked

Copied

Ackd April 6. D.G.

Rev. D. Daniel Greene.

Missionary Rooms.

3

Boston Mass.

Stockbridge, near Green Bay, Wis. Ter. Jan. 15th 1838.

To Revd John Codman D.D.

Secretary of the Scotland Soc.

For Propogating Christian

Knowledge.

Dorchester. Mass.

Revd and Dear Sir,

I have not written your Society since 1835 for the reasons mentioned in my communication to Mr. Torrose. When I last wrote I supposed if my reasons for being absent in 1834 were satisfactory I should have a reply, but as I received none I concluded the Society was still dissatisfied, and I knew of no way to adjust the matter; and ever since have been in a state of suspense as it respects my relation to your Soc. I have of late, (or rather last fall I believe) been advised by Mr. Greene one of the Sec. of the A. B. &c. to forward my communications &c. to your Soc. And I shall leave it for them to act their pleasure whether to receive them or not as I have stated to Mr. T. And shall conclude if I have no reply to this that the Soc. choose to have the relation dissolved, otherwise I shall send them semi-annually.

I will now give you a brief history of the state of this people since I last wrote you.

Notwithstanding the great embarrassments under which they have and do still labor in consequence of removal &c. for a few years past there has appeared to be a gradual improvement in the morals & habits of this nation: and generally they appear to appreciate more & more the blessings of civilization and the Gospel.

They have long felt the need of a more efficient code of laws amongst themselves for the punishment of evil doers and the encouragement of those that would do well. Last winter (1837) a committee was appointed from among their number to draft a constitution & laws, modeled according to the Constitution and laws of civilized nations. This business was ably executed: and they met with the approbation of the best & most enlightened part of the nation. But were strongly and violently opposed by a few, who formed a party, declared they would not come under those laws, and chose for themselves leaders or officers of their own number.

Proposing the abovementioned laws &c. seemed at once to be drawing the dividing line betwixt light and darkness, civilization and paganism

But the former were fixed in their purposes respecting an alteration in their civil code & have steadfastly persevered. The adoption and thorough execution of their new code of laws will do them great honor, and have a very important bearing in elevating their national character & condition.

A horrid murder was committed by two young men belonging to this nation a year ago last July, upon the body of a Brotherton Indian in a drunken frolic. They were afterwards tried by a joint Council of the two nations, convicted and sentenced to be executed upon the gallows. But by the assistance of their friends succeeded soon after in making their escape. This melancholy event gave rise to very serious difficulties both amongst the people and in the church as some of the friends are members. Still I am fully persuaded from all I perceive, that the cause of Temperance is making gradual progress amongst them.

I have not known a drunken frolic in the town since that awful event altho' individuals have drank & do still whenever the opportunity offers.

The Temperance Society based upon the principle of total abstinence numbers about 90 members of both sexes; and quite as much interest is felt in the prosperity of the Society

as at any previous time.

Some progress has also been made in in discouraging the use of tobacco; for which poisonous drug, & no doubt in my own mind after much inquiry & observation, is a prolific source of intemperance, Indians universally manifest an excessive fondness. It would seem, notwithstanding its destructive qualities, as tho' to them it is an indispensable, both in the savage & civilized state — in the chase, around the council fire, or in the field — Many seem far more reluctant to give up its use than they do to adopt the principle of total abstinence.

Since I last wrote there have been four deaths in the church. These gave very satisfactory evidence of having passed from death unto life in health, as well as in their last sickness and on the dying bed.

We are therefore comforted with the hope, that death was their gain, and that they have gone to that blessed world where they are secure from the power of temptation and sin.

During this time I have baptized 16 children and six adults by a profession of faith. Five have been excommunicated & one of them restored to full communion & fellowship with the church.

The Sabbath school embraces a greater part of of the congregation who voluntarily assemble with the children at the interval of public worship on the Sabbath to receive instruction from the holy scriptures. The day school has continued with some interruptions, and the cause of education is evidently making progress.

A season of protracted worship was held the latter part of last winter (1837) which continued eight days. The trials which the church experienced in consequence of the murder above mentioned & some other cases of discipline rendered the preparation very difficult. But by the blessing of the Great Head of the church upon this little branch to purge itself from such as brought a scandal upon his cause they succeeded, and the result was very salutary and issued in the hopeful recovery of one in particular who had before fallen & given much trouble. Last year the people were invited to go and find a place at the west to which they might remove, but could find no place with which they were suited. Unhealthiness of the climate, scarcity of wood, it being mostly prairie, and badness of the water were the principal objections. Their report was accepted, and as a nation they unanimously resolved not to sell and remove.

I will close this by adding an account of a case which occurred some years ago in

the North West, showing that in some cases the Apostles' assertion respecting the heathen, "without natural affection," in his day is applicable to Indians also of the present.

[A gentleman, a Mr. Ashmun, who was employed some years ago in the service of the American Fur Company, said, that he was crossing Leach Lake+ in the Month of December having an Indian for a guide. The distance where he crossed was about 30 miles, and near the centre there is an Island. There an old man with his wife had been left in the fall by their children to perish.

About noon, says he, we arrived at the Island, & so intense was the cold, that we were obliged to stop & build a fire, and remain for some time on account of the wind and snow, and make every effort in our power to keep from freezing. We had been travelling a number of days and our supply of provisions was entirely exhausted. We shook out a few crumbs from our sacks and ate them and determined if possible to reach a house that night on the other side of the Lake, a distance of about 15 miles.

As we were about leaving the Island our attention was attracted by the sound of a hacking, and looking thro' the bushes we discovered an old man upon his knees. We approached and

+ This Lake is situated S. W. of Lake Superior.

found, that he was endeavoring to cut off a small stick from a tree which he had cut down during the day. He had only a small bit of a hatchet worn almost up to the eye, and with this he was at work. During the whole day he had succeeded in cutting down this small tree, and had cut off but one stick and commenced upon the second. When we spoke to him he immediately dropped his hatchet, and with both hands uplifted, exclaimed, ~~exclaimed~~ in a most affecting manner "O che-moak-a-more, che-moak-a-more+ who has come to give us life a little longer? Do go into my wigwam and see my poor old woman who is almost dead"

He was himself blind and almost helpless and could only strike a few strokes, and then would stop and feel. We entered the miserable hut, says he, which could hardly shelter them from the snow.

Here we found an old, emaciated, blind & helpless woman lying on the ground. She lay by side of a few coals of fire, blowing them & having a little pile of acron shells near by, which she would take one by one & put upon the coals to prevent them from being entirely extinguished. We ascertained, that they were

+ This word means American; literally Big-Knife, from the light horsemen who carry swords:

the parents of a strong band of Ojibwee Indians. They said that their children left them there in the fall with only a few nuts to eat, and a little wood that they promised to return to them again, but had not, and they had eaten every thing that they could and were now upon the point of dying. They begged for something to eat but we had nothing: We however furnished them with wood & promised to return again as soon as we could & bring them something.

We then left them, & with the utmost difficulty were enabled to reach the house at a late hour in the night. But for three successive days it was impossible to return on account of the storm; and when we did, found them both dead, clasped arm in arm and lying side by side.

Such cases are not unfrequent amongst the natives when their parents become old and helpless and unable consequently to take care of themselves.]

Yours very truly.

Cutting Marsh.

Rev. C. Marsh
Dated Jan. 15. 1836.
Rec'd June 1.
(Copy)

Stockbridge Near Green Bay Wis. Ter. May 28th 1838.

(To Revd David Greene.
Missionary Rooms.
Boston. Mass.)

Revd and Dear Sir.

The last of Dec. or about the first of Jan. I forwarded to you a communication in which I gave an account of the state of the church its members — of the settlement with Mr Hall &c. &c. And altho. I have heard nothing, yet I hope it was duly received. The winter passed with little change for the better. Indeed it was a season of much difficulty amongst the people as party spirit is still at work and has done a great deal of mischief. It is a spirit of rebellion and opposition to the rights and claims of justice and I have remarked that not one who continues to adhere to the adverse party, gives the slightest evidence of a change of heart, altho. at first there were many belonging to it and even now the leaders in it all once were professors of religion or else indulged a hope.

Since I wrote you last two members of the church have been excommunicated, and another, Thomas Hendrick, who is actually the leader in all this mischief has been suspended for a long time, will doubtless with his wife also be cut off. I have only waited to have the excitement pass off a little as there has been much amongst the people so that it might not be attributed to party-spirit. He affords fearful evidence of being an apostate

The fore part of the winter there was some special interest in the subject of religion and three Munsees indulged a hope. These as yet hold out. One of them an old man whom I think I mentioned in my letter as having been an idolater joined the Methodists during the winter at Duck Creek where he resided. The other two reside here and one of them, who is also somewhat in years, is one of the most constant and punctual attendants we have at meetings.

Altho. there has been no particular sickness excepting the influenza amongst the children, yet there have been more deaths amongst the people for the last 6 or 8 months than for a long time previous. There have been three deaths in the church. Two of them were heads of families. One of these was one of the head-men and one of the delegation who accompanied the Revd J. F. Schermerhorn to the South West last Summer. He took his death a cold on his return. He has left a large family. Another of the individuals was but a lad of 15 years of age and the youngest member of the church. I have thought a short obituary notice of him would be interesting to the Board and which I shall add.

Cosen Scott the subject of this obituary notice was the youngest of a Munsee family consisting of eight souls which removed from Buffalo N.Y. to Green Bay in 1825 and the whole of them were at that time in pagan darkness. Since then every member of the family in time after time has been awakened and hopefully converted and united with the Church: And now we trust four of them are with Christ. The Mother of Cosen was first converted and from that time seemed to have her heart set upon the salvation of her family—

After she had embraced religion next followed her two oldest sons, then her parents, next her brother, and during the protracted meeting held in Feb. 1837 her two youngest.

Her brother was a remarkable instance of the sovereignty and power of divine grace, for before his conversion he was one of the most dissipated and indolent Indians I ever saw. But in a revival of 1831, 2 he was hopefully converted and from that time until his death which occurred in 1834 in the state of N. J. he was an example of temperance and industry, and seemed whenever I saw him in the house of God, there a devout worshipper, forcibly to remind me of the man sitting at the feet of Jesus, clothed and in his right mind after the legion had been cast out. This sister soon after receiving the mournful intelligence of his death, in speaking of it says, "Well I two sons in heaven before (pointing upwards) and now my brother gone too, and I here a poor sinner" while tears flowed fast down her cheeks. I have often been struck when I witnessed the unwavering confidence that she ever appeared to have, that her two youngest children would become christians. She would often speak of the subject and sometimes with tears and say in broken english "I pray for 'em I speak 'em they gotta become christians!" But it was not until the protracted meeting ~~that~~ she was permitted to realize an answer to her prayers. This was an event which excited the most lively sensations of gratitude in her mind, and she seemed in respect to her family as tho' it was enough and she could desire no more, tho' she did not stop here. "Now" says she, I think all my family love Christ now I glad". In the fall following Cosen united

with the church with ~~Dipteare~~ others. From a child he was remarkably steady, and as he increased in years manifested a great fondness for books, and when able was a constant attendant at the S. School. He early showed a consumptive habit which was hereditary, and for two or three years past his health was feeble. Soon after uniting with the church his health began to fail more rapidly and a severe cough, which he formerly had, returned which abated but little until death. For two or three months before his death he was more than usual engaged in religion. He read his Bible much and often remarked "That no one could ever be saved unless he wholly believes the word of God — does his best to live a life conformably thereto — lives a pure life and in peace with all men."

During the greater part of his sickness he was confined to the house and unable to attend meetings, yet he employed what time he was able in reading his Bible and good books as he had gained a tolerably good knowledge of the english language.

A short time before his death I visited him and found him in an unusually interesting state of mind. There was a glow of interest lighted up in his countenance, now pale and emaciated, which I shall not soon forget, as I entered upon the subject of religion. When I inquired into his state of feeling he immediately wanted to know how it was with true christians. "I feel," says he, "just as tho. I had two hearts. One old heart don't want to love God and Jesus Christ, and troubles me all the time with evil thoughts" &c. — "But the other does love Jesus Christ

(2)

and good things and wants to love Him more and more and it seems just like ice in my heart."

I then explained to him the nature of true religion and what that "old heart" was which troubled him. He then wished to have me explain the meaning of some passages which he did not understand, and called for his Testament which he turned over with a readiness and familiarity which I did not expect to see. One of the passages was what is "the sin unto death." And an other "Peace I leave with you, my peace give I unto you" &c. When I had finished the explanation of the latter and showed how the peace which the Savior gives differs from that of the world, his countenance brightened up and with a smile he says "Well that is just what I want to feel more and more". It was not only interesting but instructive to sit by the bed-side of this youth of only 15, born a pagan, and but little more than one year since he experienced a change of heart, and see how the Holy Spirit was teaching and comforting him and leading his mind to the contemplation of those very things upon which our eternal salvation depends.

I felt that it was indeed true that,

"The Chamber where the good man meets his fate,
Is privileged beyond the common walk
Of virtuous life, quite in the verge of heaven."

I saw him no more until his immortal spirit had taken its flight for he was taken suddenly worse, probably by the rupture of an ulcer and died before I heard of his being worse. On the Morning he died, he wished to have an uncle called in who had recently

come into the country a pagan but since had expressed a hope that he had experienced religion. When he came in he says to him, "I love you and pity you. I do really wish you could believe the way we are taught, and become a true believer – a follower of the Lord Jesus Christ, and do your best to be prepared, and if you do you shall see me again in God's Kingdom!" He addressed other friends also in the same manner. He then called his mother and says, "Mother I am grieved." "Why"? she replied. "Because" says he, you do not accept the laws &c. You are as it were refusing Christ for these are according to His will and they belong to Him." "Well my son", says she, "I now accept them and I shall ever remain with those who have the gospel." She then smiled and said "that is right indeed." Next he addressed his grand mother in the same manner and received a similar answer.

The nation for about a year past had been endeavoring to adopt a new code of laws more in accordance with civilized and christian nations, than the one they formerly had, but a part of the nation had violently opposed them and this opposition had made considerable impression upon their minds and nearly changed them. Of this Cosen was aware Christ was the reason of his addressing them as he did. In respect to this matter, the duty of christians to submit to civil authority he exhibited a firmness of mind much above his years. ~~He obt~~

Almost the only instruction he had upon this subject was a list of the passages which enjoin the duty of christians to submit to "the powers that be", and soon after I heard his remarks upon them and they were truly striking.

After this he called his grand father and then his sister and addressed them separately in a very solemn, earnest and appropriate manner - Then to all of the family he said "Live in peace with one another and all around you, and ever be ready to confess your faults to one another for this is the only way you can ever live in peace!" But a few minutes before he died as he had the use of his reason to the last he said "I have done" and again exhorted them to seek the peace and friendship of all around. And soon after fell asleep I have no doubt in Jesus without a struggle or a groan. In this manner did this youthful disciple and follower of Jesus Christ end his short but happy life thro' the grace that is in Him. A child of many prayers whose his mother was permitted abundantly to realise all that she had prayed for or anticipated in the conversion and consequently happy death of her now only son. Two days after I attended his funeral and addressed the people from the words "Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit they do rest from their labours and their works do follow them." Rev. 14:13. Seldom have I attended the funeral of a professor of religion where I felt the words were more appropriate, or when I felt more of the helpedness of the truth and graciousness of the promise contained in the text -

At the last Monthly Concert Cosens' Mother came to the Mission and asks "Is this the time to help Jesus Christ I want to help Him." I told her it was and she then handed a bundle of her sons clothes saying "I want to give

that,—and when I get a (certain) debt!" which she mentioned says she "I mean to give two dollars more, and when the corn grows I mean to give corn!" But she is by no means wealthy, but by hard labor she is enabled to support herself and family comfortably. This donation which she made is worth nearly twenty dollars. But it was given most cheerfully and she has been in the habit of making annual contributions heretofore to the cause of Missions. In the course of this interview she says with a great deal of emphasis "I want to see Jesus Christ, by and by, pretty soon perhaps, I go and see Him!"

A few weeks ago or on the 15th inst. another member of the church a female, the mother of four children deceased after a protracted and, during the latter part of the time, very distressing illness which she bore with great patience. In respect to her it might with the greatest propriety be said, that she was one of the "little ones"; and in no case that I ever witnessed have I seen such a pleasing fulfilment of the words "The entrance of thy word giveth light it giveth understanding to the simple"; so that, whilst her sphere of knowledge upon all other subjects was extremely limited she expressed herself upon the subject of religion with an appropriateness and interest which surprised all who heard her. As she approached the dark valley her apprehensions of Divine things became more vivid and her interest in them appeared to increase. A number of days before her death she greatly desired to depart or "go home" as she expressed it; and after coming out of a fit at one time, she said "a little more and I should have gone home!" The warnings and counsel which she gave to impenitent friends

(3) and sent to such as were absent were very appropriate and solemn, and were much beyond what I could have expected of her, but they were delivered as by one on the very confines of the celestial city, a view of which awakened the dormant powers. As her disease made progress she commessed lips and lips, still her interest in heavenly things did not appear to abate in the least, when rational, until she languished into life eternal ——

"Sweet is the savour of their names
And soft their sleeping beds.
They die in Jesus and are blessed
How kind their slumbers are,
From sufferings and from sins released,
And freed from every snare."

29th Since the above was written I have received your joint letter of April 4th and 6th and thank you for it.

I was not in the least disappointed to hear that Robert Hawkapot had written to the Board. He was one of the excommunicated members abovementioned. He had been telling the Indians for some time if they would only write the Board they would dismiss me and send them another Missionary. But his character is so notorious that little attention is paid to him. In a Council the fore part of last winter he told the Indians he wanted another Missionary "One who would not tell them all they had been doing and who would preach moderately". He was excommunicated for slander, lying and dishonesty. The first charge, slander was uttered against myself, but the lying

and dishonesty had no reference to myself or the Mission. He has owed me a most dreadful grudge ever since about the time his second son committed that horrible murder about two years ago. Metoxen says their whole difficulties originated in that murder. My own opinion is that a considerable part of them did. Konkapot the next morning after the murder in conversation with me says "Our Savior did not condemn the woman taken in adultery and we ought to be like Him, forgive &c." I saw the bearing of his remark and knew it meant with a kiss against from punishment &c. The next Sab. fearing that the Nation did not fully understand the subject of crime and punishment I preached upon the subject. The murderers themselves were present in irons and under guard, yet I made no allusion to them. They themselves afterwards said they did not expect to escape punishment or Ks' son said this. The sermon I believe did good for the people went forward and acted accordingly in a more decided, calm and dignified manner than I ever before saw them in a criminal case. I was afterwards specially invited to the joint Councils of the two Nations and invited to sit with the Agent of the Brotherton Indians; accordingly I took a seat or made a speech in council upon the subject. Konkapot and Thomas Hendrick both were present and were both united in efforts to get the murderers released, and both went away and grossly misrepresented what I said, but as it happened I had the testimony of the whole Council in my favor, or of all excepting the friends of the murderers. And here, Sir, commenced both Ks. and Thos. Hs. difficulties both with myself and the church. Hendrick more threw them K. pretended he had forgotten that he said anything about my speech but K. declares (it was) + His eldest son is also a murderer but escaped justice thro. the bribing instrumentality

or did at the church-meeting at which he was expelled, that I did say so and that he could prove it, still none of his witnesses were produced. The question may arise in the minds of the Board, did duty require me to act the part I did? I ans. freely I believe it did. For besides the case of murder being one most awful and not a doubt about the criminality of the persons concerned in it in the minds of any, except these friends, I had myself been threatened by one of the murderers as I learnt after this deed had been committed. I was therefore called to act in self-defence. This same fellow besides threatening myself had threatened others also and once went with a loaded rifle to the house of Hendricks, sore to shoot him but providentially he was absent and that was all that saved his life. But the Nation took no notice of it and when he had actually committed murder which I had anticipated and forewarned the people of yet it did not move them. I felt it was duty to come out in public & present upon the sin of suffering crime to go unpunished.

The next complaint which this party brings against me is respecting the transactions of last Summer of which I have given a full account to the Board.

In respect to Mr Hall's drawing upon the Board it was done long ago, but not according to what himself had stated in writing.

I mention this subject again merely to prevent your misunderstanding what I have already written when you receive his letter as I suppose we this it has been received. When he received your letter and made the demand for 150 dolls. I told him I was unauthorised to advance that sum, but would furnish him a present supply of provisions &c. and lay the subject before the Board and must I would by ones &c. His reply was, "Then I will stay until you get that decision" This would have been at least four months. It was not until Spring as he was about making up his mind to remain during the winter when your letter was received. I then told him if I did advance it he must hold himself responsible

to the Board and that also was immediately negatived. Then to avoid a rupture and greater expense I agreed to advance it. In a writing which he drew up of his own accord he engaged not to draw for the one hund. dolls. until he had first written the Board &c. But then I must agree with Mr Mitchell to advance it whenever called for which I did. The first of Jan. he called up. Mr M. wrote me at the same time stating that he had already advanced to the full amount I had agreed with him to. But he had not written the Board. When I was at the Bay last month, He says "I have written the Board acknowledging the receipt of 150 dolls. and told them that I should leave it with them to decide whether I should pay back any part of it." But as it respects his refunding any part of it if required, perhaps the Board may have to wait a little first, for his school during the winter I should not think would pay the current expenses of his family it has been so small, and a few days since I heard, that he was building a house at Green Bay.

Please, Sir, to give my respects to Mr Hill, and say to him, that I will make my returns to the Board for the last year during the next month (June) I am now waiting to get some bills for purchases of supplies for this season, and I hope to be able to show, that except what I have been obliged to advance to Mr Hall, the expenses of the Mission will not exceed the appropriation of the Committee last Summer.

The last number of the Biblical Repository which the Board as I suppose sent me was never received. It was the Fourth No. of the last year it was published, as I have perceived by the papers, that the work has undergone a change. If that No. has never been forwarded I should like to have it if convenient. But if it was and mis-carried; it is perhaps be the best way to let it go. —

Yours very truly, Cutting Marsh.

May 31st Since the above was written I have received the Ther. for April. I had forgotten that I said so much in my former communication respecting the Munsee family, as it is the same whose history I have so fully given in this: still I believe there is but little if any repetition and all I have said is a matter of fact without any disclosing and you can make any use of it you may think proper.

Our school-teacher Miss Mudgett who has labored indefatigably the year past in the school is quite out of health at present. She has had of late frequent hemorrhages from the lungs tho' not in large quantities. I shall probably write you again soon upon the subject of the school, but now am not prepared.

Mrs. M's health has been very good the winter past, and she wishes an affectionate remembrance to you.

Yours &c Cutting Marsh.

Rev. Cutting Marsh

Dated Stockbridge May 28th 1838

Rec'd June 18th 1838

marked

copied

Rev. David Greene.

Rooms.

Missions

Mar 13.

Stockbridge Near Green Bay W. T. July 31. 1838.

(To Revd. David Greene
Missionary Rooms.
Boston. Mass.)

Revd and Dear Sir.

My special object in writing is, as I intimated in my last communication, to request the Board to send another Teacher to this Station if they deem it expedient. The children are so far distant from the school-house that but about one half are able to attend school. There are some families living too remote to send their children to our present school which are very anxious to have another established. The school which was commenced there once before amounted to but little, and was soon discontinued for want of a suitable house. The Indians have already put up the body of a log school-house and have given me to understand that they will go on soon and finish it off, yet doubtless they will have to be aided some in doing it. The reason I did not make this application six months ago was the depressed state of the funds of the Board and the uncertainty there was about obtaining the school-fund of the Indians, as last year it was obtained by Thos. Hendrick by means of a forged order on the Supts. in the State of N. Y. and that party made an effort to get it

this year also but have failed and a few days ago the Treasurer of the Nation paid it over to me amounting to three hundred and fifty dollars. Besides this I am expecting about one hundred dollars which the Indian Agent at Green Bay has assured the Nation he will let them have; still I cannot speak with certainty there is so little confidence to be placed in promises &c. But of the amount just mentioned I am sure of and shall expend it as the Board direct or as the Indians wish and expect in supporting schools amongst them.

The present teacher Miss Sophia Mudgett has been in the school since March 1st 1837 and I have hired her thus far. I have given her the same as the Methodist Soc. did, that is, one hundred dolls. a year and her board and she furnishes herself or pays her own expenses out of her salary. She is an excellent teacher and I should be unwilling to run the risk of exchanging her for another who would give her time and services to the Board, because said experience has taught us, that every teacher who goes out will not devote himself to the work of teaching solely, but Miss M. does, still her health is very precarious and it is altogether uncertain how long she may be able to continue in the school. By the way she has asked and obtained a dismission from the Methodist Soc. and I expect she will unite with this church at our next communion.

If the Board see fit to grant my request, I will state what kind of a teacher is needed. In the first place I wish for a female rather than a male. She will

have to board in an Indian family as the distance from the Mission to that school-house is at least 2½ miles and the roads in this country are not like roads at the East, which much increases the distance. Therefore it will be very necessary that she be a person possessing a firm constitution & good health. The school-house will be about ½ mile from her boarding house, as there is no family near enough that suitable to board in, and that is John Metoxens. I wish this to be stated definitely beforehand, and also that it may not be convenient at all times for her to get to meeting on the Sab. on week days as there are few horses in the settlement and those scarcely to be had on such an occasion, altho. the Mission will afford all of the assistance it can in this respect. I should rather choose a plain farmers daughter, as such an one would be more likely to please the Indians and be pleased, than one who had been always accustomed to refined soc. She will of course have to practice some self-denial, for this I wish her to come expecting. As to the other qualifications you can determine quite as well as myself. But I would say let her be modest and unassuming and be able to know and keep her place if she wishes to do good or be respected.

I wish one to be sent as soon as she can be obtained, for we want one now, and besides crossing the Lakes late in the fall will be unpleasant at least if not dangerous. She may be instructed to go to William Mitchells at Green Bay, where she can remain until word can be sent here.

Nothing specially interesting has occurred since I last wrote. God has laid his hand of judgement upon that party which I have heretofore mentioned, and cut down one of their leaders. He was at first the leader in the rebellion until Thos. Sherdick his father returned. This party

sent him and a Muncee to Washington last winter in order to effect the sale of part of their Reservation here but no notice was taken of them, and he was never permitted to reach home or make any report of what he had done. He took the small pox on his way and the next morning after he arrived at Green Bay he was taken violently sick, and went out to Duck Creek and there died in a few days, and none of his friends were permitted to go near him. In life he was a drunken debased fellow, but he has gone to a righteous God. He professed at the protracted meeting to indulge a hope but soon returned to his former course —

Rev. Cutting Marsh
Date July 31, 1850.
Rec'd Aug. 26.
Ans'd Oct. 29. 50.

Stockbridge W.T.
Aug. 5th
Cutting Marsh
C. M.

Rev. David Greene.
Missionary Rooms.
Boston.
Mass.

They still persevere in their rebellious courses, but little notice is taken of them and the head men appear to stand in little or no fear of them. Please to give Mr Hill the following notice as it will save me the trouble of writing another letter. Received of the Stockbridge Nation three hundred and fifty dollars to be expended in support of Schools in the Nation as the Chiefs or A Bee. shall direct.

$350.00.

Yours very truly,
Cutting Marsh.

Stockbridge Near Green Bay W. T. Nov. 29. 1838.

To Revd. David Greene.
Missionary Rooms.
Boston Mass.

Revd And Dear Sir.

Your kind favor of the 27th ult. came to hand last eve. and relieved my mind of much anxiety. I was fearful, that a Teacher had set out and had got stopped somewhere on the way as the winter set in unusually early this fall. Indeed the whole of this month has been what Dec. usually is, and sometimes the cold has been intense. I would here again remark for future remembrance only, that in coming to Green Bay in the fall a person ought to be at Detroit by the first of Oct. It is frequently the case that Schooners sail out the last of Oct. but they as frequently have exceedingly rough and dangerous voyages; and perhaps get lodged at Mackinaw on account of the freezing up of the Straits.

I forwarded to you a communication last Spring, I think in May, containing some obituary notices of Members of this church &c. and as no mention was made of it in your letter, & none has appeared in the Herald I have thought perhaps it was never received. I had at times imagined as no ans. had been given to it that the Board might think from it, or else from what they hear in respect to the course I have pur-
sued

with regard to the difficulties amongst the Indians that I had erred. If so, or if there appears ought of error or mis-management or wrong in anything I communicate or chief the Board may hear it will assuredly be taken mostly kindly to be informed of it frankly. I not only hold myself responsible to the Board for my conduct but shall at any time receive counsel from them very gratefully.

Whilst I have been waiting the decision of the Board respecting a teacher, we have had a rather amusing and interesting exhibition of Missionary character, which I have thot. I would mention. The latter part of Aug. a young man from Ohio came here who was a graduate from the W. R. Coll. and been under Mr Finneys' instruction one year at Oberlin. Mr F. I am told teaches that Missi'ries ought to go out as the Apos. did two and two "taking nothing for their journey." This man had imbibed these sentiments, and with two or three others had resolved to go West of the Rocky Mts. next Spring. He left his fathers house it seemed to go to Dr. Nelsons Missionary school in Quincy Ms. with only a Summers' suit and what he could carry under his arm. When he reached Green Bay he was penniless. There he found a Pres. Minister with whom he had been acquainted and he took him in and lodged him. There he found out there the Mission of the A B.C.F.M. was as before he did not, it seems, know much about it. In fact he appeared to be a child in knowledge of Missions and the qualifications of Miss'ries yet a man of a very good mind. He set out to visit us; but as the Stevens did not supply him with bread & flesh on the way he had to get trusted. He had good recommendations and expressed a desire to remain awhile and labor with us as a Miss'y. Considering it doubtful whether a teacher would reach us from the Board

P.S. Dec. 5th

I have deferred until now forwarding this hoping to ascertain something more definitely respecting the feelings of the Indians about another school this winter. As they have no house suitable for winter and they neglected in the fall to finish one which they had commenced I doubt whether they will prepare a house this winter. I have told them, that if they could do this I could procure a teacher which would answer the purpose until one could be obtained from the Board. But one of the greatest obstacles is the paralyzing effect which the dis-affected party have upon those in that part of the Town where the school is needed and most of the party belong there. They appear to care nothing about uniting in anything, and the rest have not yet learnt to go on and act without them. Party-spirit still rages amongst them. It could seem as tho. the adversary had sent two baptists to help them. One is an excommunicated member from this church which in N. York; and after living some years in Vice cent and joined a baptist church. He came on here last fall, but had nothing to say to the Church, and in a short time went and joined that party. The other is also a Stockbridge who has been living West of the Miss pi for a number of years and returned here last Summer. He never made himself known as a christian until this party by some means started a meeting amongst themselves. It appears to have been done by Thomas Hendrick and R. Konkapot, both of commun-

nicated members. Then this man came out declaring himself a christian and a member of a baptist church. And this party set these two fellows up as their leaders. They have frequent meetings around in the town and are drawing in such members of the church as they can to join them; and they make some progress, that is, members who are disaffected because their friends have been cut off com. are ready to join with them. The standard which they have set up suits precisely their notions of religion in a lapsed state and those cut-com. members and disaffected ones too seem well pleased with it for now they can go together.

But, Sir, I rejoice in this, the Lord reigns, "therefore will we not fear tho. the earth be removed" These times are trying to my soul, but the promise of a covenant keeping God sustains me. I am fully aware, that this church needs sifting and trying, but Oh! how much I need wisdom from above to direct, that while I discharge my duty I may not injure the precious grain —

Two of the head men have gone to Washington this winter in order to see if they cannot get congress to remunerate them for the lands which the Menominies sold to the U.S. It seems they have never considered themselves as paid for the sale of their lands by the Menominies, but whether they are able to get anything more I regard as doubtful. They also wish to find out what the Gen. Govt. mean to do with them. Mrs M. wishes to be affectionately remembered to you.

Yours C. Marsh.

until very late in the fall I hired him for 3 months. But he was immediately taken down with the fever & ague which he had caught on the way. In a few days he made up his mind that it was duty to return home, and left. But the ministers at Green Bay laughed at him and shamed him out of his poor feelings and by taking medicine in a few days the ague broke and he was convalescent. This ministers object was to keep Winnebago on the frontiers awhile here hoping that he might do good. In the course of two weeks he returned again and commenced school. I put him into Metoxens family to board. He kept school two & a half weeks and again began to be troubled with the ague and left his school, and came to the Mission to get recruited [illegible] At first he wanted me to furnish him with a horse so that he could board at the Mission. But this I could not do for more reasons than one. But after staying a few days, & having got pretty thoroughly freed from ague, he came to the conclusion that it was duty to return home and that "his sphere of usefulness would be amongst his own people". A conclusion which we all thought by this time a very correct, ~~one~~ and one to which there no doubt have come on would after 2½ weeks experience on Missionary ground. But seeing winter approach without a single garment which was suitable except that was given him and a number of hundreds of Miles from home without a shilling cured him thoroughly of his Finneyism. And he left thinking himself much wiser than when he set out.

I was glad to see the "Manual for Missionary Candidates" which came to hand in a box of school books &c. which we received from the Board in Aug. I regret, that the Board are also speaking out upon this subject as at their late Annual meeting. I think it probable, that the Board will find it necessary to enlarge their Manual, yet this is an excellent beginning.

One remark more respecting what I have already said, to prevent the impression, that I am indulging any suspicions of the Bo

respecting that they may hear. Col. Boyd sub-agent at the Bay who was formerly at Mackinaw takes sides altogether with the dis-affected party amongst the Stockbridges, and like the Dutchman never waits to hear the other side of a story before expressing his opinion &c. He is by no means private in speaking against myself. I regard him as too worthless to notice any further than mere civility is concerned, as he is an in-

Rev. C. Mack.
Date Nov. 29-Dec. 5, 1836.
Rec'd Jan 7th, 1839.
Ans'd Feb. 9, D.S.

Stockbridge M. T. Dec. 7th
Cutting Hoyt
Sup't. Mohican
Sch.

Rev Daniel Greene.
Missionary Rooms.
Boston.
Mass.

temperate, profane man, and destitute of all moral principle; and this circumstance it seems is not a little annoying that I do not notice him according to his supposed rank and dignity, and so tails against me. I have thought it probable that this party could procure his assistance or perhaps that he might put them up to forward the object which Rev. Hankokat had in view in writing the Board. If therefore the Board should have occasion to receive any communication from this source I wish them to understand beforehand how much it would be worth.

See the enclosed. Yours very truly Cutting Hoyt.

ABC:18.5.8 v.1 7-13

Cutting Marsh, Stockbridge
7) 9 May 1839
8) 30 July 1839
9) 9 Aug 1839
10) 22 Oct 1839
11) n.d.
12) 29 Dec 1839
13) 24 Feb 1940

THE HOUGHTON LIBRARY

Stockbridge near Green Bay W. T. May 9th 1839.

To Revd. David Greene.
Missionary House.
Boston. Mass.

Revd and Dear Sir.

Yours of Feb. 9th was duly received and I thank you for it, as it satisfied me with regard to inquiries &c. previously made. With regard to publishing that communication referred to I had no particular anxiety about it, but at all times am perfectly willing to leave that at the discretion of the Board. I only wished to know, that it had been received.

As it regards the state of religion here it has been far more interesting since the commencement of this year than it was last in the Church altho. around wickedness greatly abounded during the winter, more so than for a long time previous.

About the middle of Jan. a half-breed, who had married a Stockbridge woman and lived in the Nation, murdered his wife in a most brutal manner. He is now in confinement at Green Bay but doubtless will be acquitted as I expect it will be made out that

P.S. I believe the respectable man in this case took it upon himself in this manner, to bind over the witnesses in this case, and I did not receive what I had written time to copy it.

he was not sane when he perpetrated the deed. He had about a week previous an attack of the "delirium tremens" as I suppose occasioned by intemperance. His wife belonged to the Hendrick family, and I have no reason to think was prepared for death, yet it made little impression upon the minds of most of that family so far as a sanctified use of the affliction was concerned.

That party which is now headed by Thomas Hendrick made a desperate effort the fore-part of last winter to carry their measures by petitioning Gov. Dodge to aid them but capitally failed of obtaining his aid, and their weapons seemed rather to turn against themselves, and since they have been very quiet.

The Baptist meetings have not amounted to much. Few except excommunicated individuals attend them, and they are not gaining any in the confidence of the people generally.

There has been a much better state of religious feeling in the church since this year commenced than there was last. Altho. during the last 8 or 10 months a number of the members have been guilty of a breach of covenant and are under censure. But with regard to those who appear to give increasing evidence of vital piety during the latter part of the winter and fore-part of Spring were much engaged and revived, and had then some assistance. It was to have had a protracted

Meeting great good no doubt would have resulted for all seemed prepared for such an effort. But I had been assisting the Revd Mr Peet at Green Bay where the Lord was reviving his work, which resulted in the hopeful conversion of some 10 or 12 mostly young men and some of much promise, and Br. P. at the time could not leave his people, nor after that effort was I able to undertake alone such an effort. But we did what we could and some few individuals were awakened anew who relapsed after the last protracted meeting besides two or three others. At our last season of communion one young man who has a family and of considerable promise was received to full communion with the church, and three other individuals, two of them young men were examined and propounded. There are as many more of whom we indulge some hope: so that we feel still that the Lord has not utterly forsaken us.

But I must mention the special object of this letter. We need, Sir, very much at least one teacher more. Does gladden us to learn that the Board had resolved to send one at the opening of Spring. Our teacher Miss Mudgett will doubtless have to abandon teaching altogether, on account of frequent hemorrhages from the lungs whenever she makes much effort or takes a little cold. About the first of March she was obliged to suspend her school on this account. We thought we would let her have a long vacation hoping thereby that she would be able

to resume if their warm weather returned. She commenced again this week, but on the second day was obliged to dismiss the children. We greatly regret this for she is a rare teacher and much beloved by the Indians. But so the Lord ordains — About the first of Jan. I hired a young lady and commenced a school in the other part of the town. It at first met with opposition from that party but has succeeded well and is now in operation.

Rev. Cutting Marsh.
Dat May 9th, 1859.
Rec'd June 1.
Ans'd Augt. 23^d. 59.

Hartford Ct. May 10 1859
Rev Daniel Greene.
Missionary-House.
Brotherton Indians.
Boston Ma 13.
Cutting Marsh.
J. Mo.

A treaty is to be held this Summer with these Indians. The object is to dispose of a part of their Reservation to liquidate their debts. It will doubtless be a season of bitter strife for that party which has already made so much trouble will thwart every measure they can which does not promote their own interests. An effort will doubtless be made at the time to have them divide the remainder of their land and become citizens as the Brotherton Indians are going to do. Some will be in favor but others not.

Mrs. M. wishes a kind remembrance to you.

Yours very truly. Cutting Marsh.

Stockbridge near Green Bay W. T. July 30, 1839.

(To Revd. David Greene
Missionary Rooms
Boston.)

Revd. and Dear Sir.

Yours of Feb. 9th was duly received. But no communication since has as yet come to hand. I wrote you the first of May I believe stating that we were then in pressing need of a Teacher as Miss Mudgett had been obliged to dismiss her school on account of hemorrhage from the lungs. At that time she expected that she should have to relinquish school teaching entirely. But after taking suitable medicine and relaxing for two or three weeks more she recovered so much as to be able to resume her school and has enjoyed tolerable health ever since. How long this will continue is impossible to determine.

The other school which was commenced last winter has continued with a little interruption in the Spring until the present in successful operation. More children have attended than we anticipated. Between thirty five and forty children attend the schools upon an average, and are making progress in their studies.

The Church.

The situation and history of this Church since the commencement of this Mission, and particularly for some four or five years past, surrounded by many temptations, and in passing thro' seasons of trial, has taught a lesson which other churches on Missionary ground may have yet to learn, or perhaps pass thro' similar scenes of trying. When the Nation in respect to its laws and regulations was in that condition which exhibited the half-civilised state, and there was little restraint exerted over the evil doer, and multitudes of things passed which were culpable with little notice, there were then but few real tests of character. It was then that there appeared to be in this tribe a great degree of peace and harmony. But in attempting to pass from that to a more civilised state, and to adopt laws &c. which were similar in character to those of civilised Nations — brought a day of trial and such an one as it never before witnessed since it was a Nation. A portion of the tribe and the most enlightened and respectable portion appear to be pleased with this state, but another portion which includes quite a number who are once members of the church are as much opposed as ever, and appear to prefer rather the pagan state. It has taught us too how little reliance can be placed upon the native character in the situation just described. Many whilst in this situation who appeared very well in most respects, and walked externally like Christians now give

She expressed to me her convictions that she should not recover, yet seemed to have no anxiety about the result. Whilst able to converse she appeared to have that unshaken hope and confidence in the Saviour which not only supported her in sickness but enabled her in the certain prospect of death to look beyond the "swellings of Jordan" as her peaceful and everlasting Rest. What cause of gratitude and praise to redeeming grace when one such soul after having "escaped the pollutions of the world thro' the knowledge of the Lord and Saviour Jesus Christ" and sanctified by the Holy Spirit it reaches at length that blessed world where it shall be forever screened from temptation & perfected in holiness!

It might appear from this statement to one unacquainted with the native character as tho' individuals had been hastily admitted to the church and without much examination. But it has been as a general thing just otherwise. We have always put them on probation 3 months & sometimes more where there seemed to be any doubt having previously examined them as to their christian experience &c. But in all of this I see the hand of the Lord — sitting as a "refiner of silver". So that whilst its numbers have been lessened its stedfastness has been greatly increased in respect to those who have thus just stood the trial.

"The Lord reigneth, even thy God O Zion, and let the earth rejoice".

The meetings on the Sabbath are full and sometimes very solemn; and generally the S. School is well attended by both children and adults.

A Maternal Association embracing a greater part of the mothers who are members of the Church is exerting a salutary influence over them and their families. The increased interest in religion which appeared in one part of the church more particularly the latter part of winter and Spring and which led that part to increase their number of prayer meetings during the week has been kept up in some measure during the Summer, altho. not near as deep as it was in the Spring, and its effect upon those members and others has been very happy indeed.

The meetings amongst those of communicated members, started by those baptists, are still kept up amongst themselves, yet I do not know that they are increasing at all in numbers or influence in the Nation.

That party made a most dreadful attempt last winter to gain the upper hand in the Nation &c. by petitions &c. to the Gov. of the Ter. and to the Sec.y of War but entirely failed in every attempt, and since they have been rather quiet

It is expected, that a Treaty will be held amongst them this Summer or fall, but the specific object of it I am not able to state. They wish to sell a part of their Reservation to extinguish debts, and aid some Chunsees still in the State of N.Y. to come on here. But this is not all, an attempt will doubtless be made again to get them to remove. What the result will be cannot now be determined, but, as always, most unquestionably injurious —

Thus far during the season there has been a laudable degree of interest and industry about their crops; and they look finely, and should the season continue to be favorable a sufficient quantity of bread-stuff will be raised in the Nation to supply their wants. They have been far better off this Summer than they were last for provisions, and altho. all did not raise sufficient to last their families some did more than a supply so that they have been very comfortable and no suffering as was the case last year. They are now again evidently on the gain, yet not as well off as they were before leaving Statesburg. Still if they are let alone in a few years more they will be much better off than ever they were there, for the land is superior in quality.

You have doubtless heard that the Brothertown Indians are about to become citizens. The measure I fear in some respects will prove disastrous if not in many. Still on the

whole I approve of it. It is going to open the door for white men and whiskey to come in and the two combined, or either will do mischief — Already the sell of whiskey has commenced amongst them by men belonging to the Nation — But the advantage will be to a few who would do well where they can have the protection of laws &c. for at present they have no laws, and are literally "a kingdom divided against itself."

The state of the Oneidas is as deplorable as it can be. They have been selling a portion of their lands and in addition taking up what monies they had in the State of N.Y. and these payments have brought a great deal of money into the Nation, but it has been a most awful curse, and has but increased their wretchedness as a people and degradation.

A Methodist, Presiding Elder, who spent the last Sab. there informed me, that they were drinking and frolicking from one end of their settlement to the other. With but few examples of temperance — The Episcopalians are doing those Oneidas no good, and the Methodists have accomplished but little for two or three years past. The Epis. Station at Green Bay has been given up, a very few children still remain, and the Missionary left out west.

Perhaps a word respecting our Shipes family may interest you. Since leaving this Mission three of the family have died, viz. Sa dor, Mrs. M. and the oldest daughter Elizabeth G. — Mrs. M. died some 3 years ago in Ill. and her death was attended with circumstances which she passed at Green Bay. Her daughter E. G. was a most exemplary, devoted Christian and died as she lived. The last I heard of Foley he was married and living near Chicago.

Yours very truly, Cutting Marsh.

fearful evidence of being far from righteousness.

Since the establishment of this Mission in 1829 there have been added to this church by letter and profession of faith 85 persons. The number of deaths during this time has been 18. But there are no cases of excommunication until 1835. Since there have been eight cut off for various offences; and eight are now under censure. A few others have left the place in a clandestine manner which are considered as apostates; so that now there are only 47 in regular standing.

There are now propounded for admission and it is expected that they will be received next Sabbath.

One aged female died in April who was one of the oldest members as well as most consistent in her daily walk that we had. By a fall upon the ice some years ago she received an injury in her hip from which she never recovered and at times suffered a great deal of pain from it, besides being a cripple. Three or four years ago her ungodly husband deserted her who was her only dependance in old age as her children were all dead, but in the midst of all this privation, suffering and deep poverty, she exhibited the calm, sweet submission of the gospel. I never knew her to complain or utter a murmuring word. She loved God's house and many a time when she had no other means of getting there she would go on her crutches, and there even appeared a devout humble worshipper. Soon after she was taken sick

Rev. Cutting Marsh.

Date Aug. 1. 1839.

Rec'd Aug. 24.

ans Aug. 26. 39.

Rev. Cutting Marsh.
Illinois - Bonne
Chouiton County
Hyton. Ills.

Rec'd Oct. 17
ans. Oct. 21

Stockbridge Near Green Bay, W. T. Aug. 2. 1839.

(To Revd. David Greene
Missionary-House.
Boston Mass.)

Revd. and Dear Sir.

Enclosed in this are answers to a list of questions sent by the Board for Mrs. M. to fill up.

I would add an occurrence respecting her first setting out to go on a Mission. She embarked at Buffalo for Detroit Oct 21st 1821 on board the Steam Boat Walk in the Water and on the same night it was wrecked in a tremendous gale on Lake Erie with one hund. passengers on board but not one perished. She afterwards went to Det. by land thro. Canada and had a tedious passage. When they arrived at Det., the number being five, two married men with their wives and Mrs. M. they learned that that the Saginaw Indians, to whom they were destined, had become unfriendly and refused to receive the Missionaries. They were therefore instructed to remain at Det. until the following Feb. and then were instructed to proceed to Ft. Gratiot on St Clair river amongst the Chippeways.

She first became interested in Indian Missions by an interview with Dr. Gates who had been at Saginaw and Mackinaw, and became much interested in behalf of the Indians in that region, and so on after, some two months perhaps, she set out. Still she says she had purposed to go, some two or three years previously, on a foreign Mission whenever an opportunity should offer.

I wrote you some two or three weeks since.

Last Sabbath (Aug. 4th.) three were received into the Church, and it was a very interesting season to all of the Church.

Yours very truly.

Hunting Marsh

Rev. Cutting Marsh.
Date Sept. 9. 1839.
Rec'd Sept. 31.

Return,

Hartwick N. Y.
Sept. 9th
Cutting Marsh
Q. P. Mo.

Rev. David Greene.
Missionary - House.
Pemiston Square.
Boston. Mass.

Stockbridge near Green Bay W. T. Oct. 22d. 1839.

(To Revd David Greene
Missionary House.
Boston. Mass.)

Revd and Dear Sir.

Your favors of Aug. 23d and 26th were duly received and I should have written sooner but have been waiting so as to communicate more fully the state of things here than I could by an immediate answer.

A treaty was held with this Nation about the middle of Aug. which lasted nearly 3 weeks. The Hon. Albert Gallup of Albany N. Y. Comr. on the part of the U. S. The Nation ceded to the U. S. at one doll. per acre one half of their Reservation dividing it N. and S. so that none of their improvements are included. The Hendrick party was bought out entirely and are to be paid out of the avails of the soil provided the treaty is ratified. It numbered in all when the census was taken at about 80 souls old and young. Very soon they announced their purpose to go this fall to the State of Missouri. The Comrs. informed them that the Govt. would pay the expenses of removal and support all one year. There also would go and furnish them also

with land. This to some was a strong inducement of itself. Then there were others who wanted still more to flee from the restraints of civilized life. The exact number of Stockbridges which have gone I have not yet ascertained as all did not go who have sold out all of their interest here. They disposed of most of their crops as well as they could and last Sabbath took their final leave of this place. The Canadian Munsees and Delawares, who have been here about two years annoying the Nation, went with them. They together with the Hendrick party strongly contested their claims to a portion of the land here on the ground that they were Munsees, and the subject was referred to the Comm. for decision. He decided, and righteously too, that they had no claim here. By the way I would remark for once the Govt. sent a morally honest man to treat with Indians in sending the Comm. Sub. Three members in regular standing in this church and one who had fallen just before our departure have gone with this party. All were females, only one however was of much account and she went as she said because her son did a houseless pole experience. It is well, extremely so for the Nation that this party has gone, still the devil has not gone. There are still elements of strife and perhaps of another division remaining. I have never been more discouraged at the prospects of this people than at the present time. My heart aches for them. Poor Indians! I fear they are all doomed to total extinction

I am not sorry upon the whole, that the Board has not sent another teacher.

Miss Mudgett who has devoted herself for more than two years past so zealously to the school has been called in the providence of God to leave us. The sudden decease of her father in Holderness Sr. H. rendered it necessary that she should return home. She left about the 20. of Aug. By her I forwarded a pair of moccasins which Mrs Marsh sends as a token of respect to Mrs. G. They were made by Mary Ann Willard formerly of the Mackinaw Mission, but is now with us a very useful and valuable member of our family.

Miss Mc Clure cannot easily be filled in the school. Still so precarious is her health that I do not think we ought to presume that she should be disposed to return. Her place is filled in the school by a young Hoskbridge who has been for more than two years at the Oneida Institute and returned just before Miss M. left. I have hired him, and am thus far much pleased with him, is decidedly pious & promises a good Missionary. The other school is taught by the same young lady whom I hired last winter. Whether she will continue or not I know not. Perhaps the Indians will choose to take the schools under their own control. In that case I shall dismiss her. With some of the Indians it appears a great thing, that their school fund is paid over to the A. B. C. F. M. who two schools are supported among them in consideration of it. If they are hired at the

common rate it would cost more than double the amount of what they pay over. But some have got the idea that they must have male teachers altho' females are abundantly competent to teach any of their children. If they do take the schools into their own charge I shall tell them that the Mission can afford them no aid for the Board expect now that the Stockbridges ought to support their own schools.

Stockbridge Wis.
Oct. 24th 1859

Rev. David Greene
Missionary House
Congregational
Boston. Mass.

Rev. Jedediah Dodge
Cutting Maine
Co. Me.

Should they take the schools under their care it will relieve me of no small burden, for they do very little towards supplying wood &c. ~~[illegible]~~ unless strongly urged; still their schools under their own control would be little more than a name.

I do not wonder the Christian community are becoming discouraged about furnishing teachers for Indian Missions, so much do they undervalue education. I have preached and talked upon the subject until I am almost disposed sometimes to give it up; for it seems too much like cannonading a bulwark of sand to arouse the Indian mind to effort and action.

I shall not hold on upon the school fund or have any difficulty about it.

That was one thing which exceedingly pleased the Hendrick party (as it is called) that the U S Gov received the school money. The real cause how ever of their trouble was that they had not the handling of the money themselves, for these to use an Indian phrase a great part of it would have "stuck to their fingers." In the year 1837. Thos. Hendrick got the same by forgery and J & R. Hornbeck spent it and it was lost to the Mission and Nation.

A small band of Munsees are expected next Spring from the State of N. Y. to join this people which will probably make their number about as great as before the Hendr. party left. It is not probable that they will re-

mean for many years, or that they will remain in this situation; they will either become citizens or else fall out and remove.

Mrs. M. unites in sending to your kind est regards.

Yours very truly

Cutting Marsh

Rev. Cutting Marsh.
Date Oct. 22d. 1839.
Rec'd Nov. 27th.
Ans'd same day.
J.G.

Stockbridge Near Green Bay, Wis Ter. Dec. 27. 1839.

(To Revd David Greene
Missionary House
Boston Mass.)

Revd. And Dear Sir.

Yours of the 27. ult. came to hand by yesterday's Mail. And I shall write sooner than I otherwise should in order to remove some impressions which my last seems to have made upon your mind as tho. relinquishing the charge of their schools was a "retaliatory" measure provided they took back their school fund. Since I wrote you I have taken the step which I then intimated that I should. viz. relinquished all charge of their schools, i.e. by way of providing teachers &c. and of course all claim to their school-fund. But Sir, without any such feelings as your letter would seem to indicate that I might have. It was a painful measure, deeply so to my feelings, but the circumstances seemed to make the path of duty plain. My reasons were the following. When the Nation passed the resolution (and the Mission agreed on the part of the Am. Bd. to the same) to pay over their school-fund to the Board provided they supported a Missionary and a good english school in the Nation only <u>one school</u> was specified. But now two schools

are necessary in consequence of the families being so scattered, altho. there are no more children than could be accommodated without the least inconvenience in one school. — The state of feeling which the payment of that fund over to the Board created which that Hendrick party remained and which was not wholly confined to it. Mr Gallup, the U. S. Com^r informed me that he had seen a statement in writing from this party either at Washington or the Agents Office at Green Bay as follows viz. "That formerly they had three schools but now only one, and that their school-fund was paid over to the A. Bde. and went to educate other children instead of being expended upon their own." Still when that statement was made I suppose there were two schools in operation. There are still those in the Nation, and amongst the leading ones, who would never do anything towards assisting the school because they paid over their school-fund as they said &c. i.e. they would not assist in obtaining wood &c. Altho. the Mission at the same time was expending, & they were told so, the full amount paid over. This greatly increased my burden & cares &c. to see that wood &c. was provided for the schools, as I frequently had to prepare it myself. — They had a proviso in the resolution already referred to "That whenever any of their own people should become capable of preaching or teaching that the A. Bde. do employ them in preference to others." — Last Summer three of their young men, who had been at the Oneida Inst. some two years or a little more, returned. And now the Nation wished

2d Sheet

I consented to take the oversight of their schools.

There, Sir, have for substance my reasons for relinquishing as an agent or Missionary of the Board the charge of their schools. Some I ascertained are all pleased with the measure as now they could have the handling of the school-fund; but others with far more common sense are sorry—

During most of the fall the schools were suspended in consequence of the poverty of the parents to cloth their children. This week however they have commenced two schools and put their young men in to teach; tho one will have but about ten scholars I am told. It is kept in that part of the Town where the Hendrick party for the most part lived. I fully, Dear Sir, appreciate your remarks respecting discouragements &c. which they have met with from time to time and do still. Still learning is woefully undervalued by most notwithstanding all that Teachers & Missionaries can do, and say — And their school-fund will be sufficient to keep up a school or schools as long during the year as the generality of the children will attend —

If the A.B.C. are to pay or support Teachers it is but reasonable, that they or their Missionaries should pay or decide who are to be employed — It will be a good thing as it seems to me to let the Nation see for themselves that by ~~supporting~~ paying over their school fund to the Board they have not laid the Board or the Mission under so great obligations as some have imagined — Another reason I cannot but think the

Board would be in the path of duty, were they not in debt to expend money for teachers, where there are so few to be benefitted, and where learning is so little prized, when there are so many fields white for harvest and where as many scores of children might be collected as individuals here — Still I would not "give up ship" yet. I most deeply pity them, and with all their waywardness feel a longing desire to do them and their children good — I do not know that giving up the charge of the school has been attended with any unpleasant consequences. For I endeavored to convince them that it was a case of necessity. I believe all were satisfied with my reasons.

Some weeks ago a female died who had apostatized, and been excommunicated from the church, in a truly awful manner — It has made a deep impression on the minds of some but whether these impressions will be lasting time will determine — Since then a Munsee Chief has died, who was a member of the Church, and I hope too died in the Lord — His death was sudden, probably occasioned by the rupture of some blood vessel by coughing as he vomited up a great quantity of blood just before he died. Perhaps I shall send the Board a brief account of both hereafter — Meetings both on the Sabbath and week days are well attended and solemn attention paid. Mrs. M. and Mary Ann Willard are highly gratified to hear that their token of affectionate regard has reached its place of destination and was so acceptable; and both unite in sending to you their kindest expressions of Christian affection. Yours truly. Cutting — Mrs M.

to have not only one but two employed to teach. I had concluded to employ one of them and intended to keep a female in the other; but that was not satisfactory. But to hire two and board &c. would cost at least <u>double</u> the amount of their school fund — In addition the one whom they wished to put into the other school tho. a professor of religion, still I could not recommend to the Board for patronage — Last year I expended including board &c. more than I have as yet received from the Nation altho. female teachers are employed & by the way they are in my best judgement amply sufficient to teach any of their children especially such teachers as I had. Therefore when I ascertained ~~that~~ tho. I was not formally informed, as should have been the case, that they would not be satisfied with the arrangement which I was intending to make viz. to employ one of their young men with whom I was pleased and have a female keep the other school, it appeared to me ~~[illegible]~~ that the path of duty was then plain — I therefore called a meeting of the head men — Made a statement of what the Board had expended to support their schools — Stated from the first that it had been no money-making business — How that the expenses of last year had exceeded the amount paid over &c. Mentioned the feeling that to some extent still existed altho. that party was gone — that the A.B.C. were 19 thousand dollars in debt and however desirous, they could not support two <u>male</u> teachers — Besides that I had failed in accomplishing what I had fondly anticipated viz. greatly raising the standard of education, when (See enclosed)

P.S. I have received during the last year with a great deal of satisfaction the three first No. of the Bib. Rep. from the Board: if Sir, you have the fourth No. I should like to have it forwarded by Mail as I have more time for reading in the winter than in the Summer. If the Board can afford it I would be very greatly obliged to have them send me the cheap Edition of that valuable work for the year to come — Yours &c. C. Marsh.

Rev. Cutler Marsh.
Oct. Dec. 27, 1834.
Received Jan. 22, 1835.
Rec'd 25 cts.

Hartford Ct.
Dec. 27th
Cutler Marsh
P.M.

Rev. David Greene
Missionary House.
Pemberton Square.
Boston, Mass.

Stockbridge Near Green Bay Wis. Ter. Feb. 24. 1840

13

Rev'd David Greene:
Missionary House
Boston. Mass.

Revd. And Dear Sir.

My special object in writing at this time is to say that the Publishers of the Am. Bib. Repository have unexpectedly sent me the first No. of that work for this year and inasmuch as they have done so I have made arrangements for taking it. When I wrote you last I requested that the work might be sent me but now I shall not need to have it sent. But should like to have the Fourth No. for last year sent provided you have it on hand, or can, without difficulty, obtain it.

I have not time now to write you altho. I have sad intelligence to communicate, and that is, that a member of my church one week ago this morn. was found <u>murdered</u> in his own house in a most shocking manner. It appeared the horrid deed was done three days previous to the discovery, but the deceased was a

single man and lived alone, and the murderer fastened up his house, put sticks before the door as Indians do to indicate that the occupant was absent. Besides it was at a time of a tremendous snow-storm and in the night—

The murderer it appears from most abundant circumstantial evidence was one of those who was excommunicated during those dreadful trials two or three years ago which we had, but he did not however for some reason go off with Hendricks' party. He has ever since given fearful evidence of being an apostate — He probably murdered that poor man for the purpose of plundering and robbing him, which he did and took as many of his things as he could conveniently carry and bear off. It was thought also that he had money, but very little however was found when the murderer was taken, for he did not get far before he stopped & went to drinking and was pursued and brought back —

The Nation has tried him. The Trial closed on Sat. (the 2d?) and he was sentenced to be executed upon the gallows on the 13th of March. So soon as I can after that if my life is spared I will write more fully —

The state of religion during the winter thus far had been rather interesting and was evidently increasing in interest when this horrid occurrence took

place. One or two were indulging hopes of a saving change and others were anxious. But time, everything has appeared to be at a stand; altho. the Meeting yesterday (Sab.) was very full and solemn. About 3 weeks ago a young man died very suddenly who had been suspended for a considerable time, but sickness and the approach of Death appeared to bring him to his right Mind and he died giving some evidence of penitence. Our faith, My Dear Sir, is put to the test in these times, but God has promised that "the wrath of Man shall praise Him" — and that "all things shall work together for good to them that love God." And why should we then be disheartened?

As to health of body our family have enjoyed a good degree of it during the winter thus far. Mrs M. wishes an affectionate remembrance to you.

Yours very truly. Cutting Marsh.

Stockbridge W.T.
Feb. 24th

Free
Cutting Marsh
P. M.

Revd. David Greene.
Missionary-House.
Pemberton-Square.
Boston. Mass.

Rec. Cutting Marsh
Oct. 24. 1840.

12½ Mark 3a.

Ans. 3 Aug. 1840.
AG.

ABC:18.5.8 v.1 14-20

Cutting Marsh, Stockbridge
14) 15 April 1840
15) 8 June 1840
16) 30 Sept 1840
17) 13 Oct 1840
18) 16 Feb 1841
19) 22 March 1841
20) 23 June 1841

THE HOUGHTON LIBRARY

Stockbridge Near Green Bay W. T. April 15. 1840.

14

To Revd David Greene.
Missionary House.
Boston.

Revd and Dear Sir.

In my last I assured you that I would write so soon as I could after the execution of the Murderers which took place on the 13 ult. But immediately after another difficulty arose amongst the people, or in the Church rather, respecting the settlement of the affairs of a young man who died about the same time very suddenly. He was not a member of the Ch. and gave no evidence of being prepared. His life was destroy by giving him their "stuff" as they call their medicine when he only needed a powerful cathartic.

This affair has brot. me in contact with some of the head men and they were so angry as to threaten to apprehend me &c. I have given all to understand that I am in no fear of their threats &c. for I am under the protection of the U. S. laws and if necessary shall not hesitate to avail myself of their protection. The painful fact My Dear Sir, is I fear this people will never make self-government go. They are too few in number, wanting in knowledge of the principles of law, lazy and fickle in

some things. In the case now under consideration they have a couple of ~~young~~ head-strong young men in the Office of Peace Makers the same as Justices amongst white people. And in settling about the property they went neither according to the Constitution of the Nation, nor ~~the~~ Gospel, & yet pretended to act according to both and soon got into trouble with one who had the property in his hands at the decease of the young man. As the latter took a place last season of the other to halves and their business had not been settled at his death.

I saw what was going on and as all were professors of religion, tho. one of these Peace Makers is now under censure and I fear a wicked man, I tried to stop it by requesting the parties to settle it by arbitration, and the Sachem, the head-man of the Nation wished to have it done so, for says he "I do not want any Court about it," and requested me to go and see the parties, get them together talk over the subject and see if they could not agree to such a settlement. I tried but failed in getting them together. Afterwards I remarked to one of the Peace Makers in conversation, that they had not proceeded legally, and that injustice had been done. But this seemed too much for those to bear who were clothed with the authority of the Stockbridge Nation and came to my room and used insulting language &c. But strange as it might seem

I expect the Council of the Nation will, if they have not already, sanction the acts of their Peace-Makers altho. they have been informed of their illegality. The charges which they bring against me, however, in this matter, and they are brot by the Peace-Makers, are for preaching upon the subject on the Sab. and also for "encouraging the people to resist the laws of the Stockbridge Nation." And I have it in my power to prove both charges a foul slander; and it was for the latter that they threatened me. It was so ordered that I preached about that time, but chose my subject and prepared my sermon without any reference to this difficulty, upon brotherly love - stated what destroyed it - and amongst other things law-suits, and stated briefly yet plainly the gospel rule as laid down by the Sav. and the Apostle Paul with regard to going to law one with another. These poor fellows imagined I was preaching against them, and I presume they were the only ones in the house who thought as they did, for there was nothing personal, nor was any allusion made to any particular case - With regard to the other charge it is wholly dark suspicion, and not a particle of truth in it; and besides I have it in my power to show, that altho. I felt their course to be an illegal one, yet enjoined it upon the man upon whom they were wreaking their vengeance not to make any resistance of any kind let them take what they wanted.

As you may conceive, Sir, there are days of sorrow

I have written this merely to inform you of the reason why I did not fulfil my promise; for such is the state of things that I do not wish to make any statement which will go abroad until I see how this affair terminates. I am waiting to have the excitement hop by a little before I take it up.

P.S. I would say further concerning Grace, and afford me much satisfaction

Rev. Cutting Marsh.
Date 14 April, 1840.
Rec'd May 12.
Ans'd June 29.

Hartford Co. Ct.
April 15.
Cutting Marsh
P. M.

Rev. Daniel Greene.
Corr.
Missionary House.
Boston
Mass.

I have received thro' the mail the first No. of the Bib. Rep. from you and thank you for it. I mentioned to you in my last, that you need not send as the Publishers had unexpectedly sent me the first No. But inasmuch as you have sent the first I with you would send the remainder and the other copy I can dispose of at Green Bay without any loss. I thought it probable that any letter would not reach you in time. The fourth No. for last year has not been received. I merely mention this as you requested if they were not received to inform you. Yours truly, Cutting Marsh.

1 Rect)

15

Stockbridge Near Green Bay Wis. Ter. June 8. 1840.

(To Rev David Greene
Missionary-House.
Boston. Mass.)

Rev and Dear Sir.

Yours of April 3d was duly received. In respect to the Bib. Rep. I would further say it came without my ordering it, I then thought I would not put the Publishers to the expense of paying the postage ~~for~~ sending it back and that perhaps the Board might not send it to me, or if they did probably had to pay ~~taxes~~ for it and so it would make no difference. But as you have mentioned that the Board get them at a discount I should on that account choose hereafter to receive it from them, and shall, as I mentioned in my last, dispose of one copy as I expect to as soon as I go to Green Bay without any loss. I have received the back No. for last year and also the April No. and thank you for them.

With regard to another Commissioner visiting ~~these Indians~~ this year I am not able to say. They expect an Agent to visit them provided the treaty is ratified but have heard nothing of its fate as yet. There is a possibility that it will not be ratified, if so I know not what course will be taken. I suppose there are some

who would be perfectly willing to sell the remainder of their Reservation, but others would not. But they will not remain in their present state for many years, because they must either become citizens or else remove, quite a number would be in favor of the former. The Brothertown Indians have become citizens and the Stockbridges are looking on to see how the experiment operates. The event will doubtless be that the white people in a few years will own as much land in the Town as the Indians themselves if not more. They begin to sell already; their moral condition is most deplorable. The Methodists pretend to occupy the ground and do nothing, but yet keep out Presbyterians — They put a Methodist Minister there last fall and in a short time sent him amongst the Oneidas. ~~Their~~ Mission there has accomplished little for 3 or 4 years past. The Party of Stockbridges which went to Missouri last fall were kindly received as they say by the Delawares and land given them near Fort Leavenworth. Say they are much pleased with the country side. One of their number was murdered a short time since in a drunken frolic. I should think that they contemplate connecting themselves with the Baptists, as they will unquestionably receive those excommunicated ones from this Church, and those ~~[illegible]~~ who belonged to this Church when they left only one called for a letter and she is dead, and I believe a christian too, but of the remaining three I stand in doubt.

As to the last trouble which I mentioned in

My last nothing further has transpired since I wrote. As soon as the people get thro. with their planting &c. I intend to take up the subject in the Church. I have delayed on this account until now but intend within a week perhaps to take up a labor with those or that individual who came to my room and used insulting language. Altho. both of those Racemates profess religion yet I fear more and more that neither possess it— God has sifted this Church once, and I have feared latterly that he would have to do it again. I fear still there are those in it who never were born of the Spirit.

You once remarked in a letter that it appeared strange that God should leave His people to be divided and to contend amongst themselves, or to this effect. But, Sir, being on the ground I have seen infinite wisdom in permitting those trials to come. The Church previously had those in it and some had been there for many years who were more infidel than christian, and yet managed to keep along. Robert Hawkapat was one, and T. T. Hendrick an other. Those trials brot. them out, and it would seem that nothing else could. God is now, or has sent a trial of a different kind, and I know not what may be the result, yet this or some other one must, as it appears to me, bring others out still.

I would not however speak disparagingly of my Church, there are many in it whom I love and believe them sincere christians. But my predecessors it appears to me were not as discriminating in expressions

and as thorough in defining what according to the Bible is religion and what is not—

It was not until within two or three years that I discovered that the use of terms amongst them, was exceedingly objectionable,—that their views of what constituted a christian or would save the soul was little short of Communionism or Pharisaism. When I first attacked these terms &c. some appeared surprised and said "Then we do not know what to do!" You will be surprised perhaps at its taking me so long to find out what I have specified above. But the terms from the first struck me unpleasantly, time and again I inquired the meaning, but did not after all find out, until I had been here for a long time and had watched the life of the members of the Church. I there found great deficiencies. I followed it up and was led at length to discover, that in the view of many to be a christian was but little more than to perform a certain round of christian duties. Enough of this for the present. I write to you on says this expecting it will go no further. I wish you to be intimately acquainted as nearly as I can do it with the internal state of things here.

I stated in my last that I would not write until I had got thro' with that difficulty. But have altered my mind, and will send you a part of my report to the Scotland Society with alterations and additions which of course you can make any use of you please—

(2 Sheet) (Report &c:)

During the past year important changes have taken place in this Nation which seem to promise a better state of things than has existed for 3 or 4 years previously. In Sept. last a treaty was concluded with the tribe in which it ceded to the U.S. one half of their Reservation consisting of upwards of 23 thousand acres of land.

This furnished the Nation with the means of extinguishing the claims of a dissatisfied party to their lands and improvements, and thus enabled it to remove to the State of Missouri. In a few weeks afterwards it left consisting in all of about 70 souls: And this has in a measure restored peace and tranquillity to those who remain.

There has been much less drinking and frolicking than there has been in any previous year since they removed to this place: And habits of sobriety and industry appear to be gaining strength. Their crops came in well last year, and a sufficient quantity of bread stuff was raised for their consumption.

Three have been added to the Church during the year by a profession of faith: eight children baptised and two adults on profession. The present number in regular standing in the Church is forty two. Two or three indulge the hope of having experienced religion during the winter, and one of them a daughter of an aged, venerable man who died a few days since as I trust "in the Lord.

Religious meetings have usually been well attended, especially on the Sabbath, and often a deep and solemn feeling has pervaded the whole congregation. The Sabbath School has been regularly attended, at which many of the adults are present. Two day-schools have been taught a greater part of the time, and during the winter by two of their young men who had been attending the Oneida Institute in the state of N.Y. One is still instructing and the other has returned to prepare himself to preach the gospel. The cause of education appears to be slowly yet gradually gaining ground.

Death has been summoning to the judgement-seat both the prepared and unprepared. Of the latter there have been two striking instances. The first was a female who united with the Church about 12 years ago, appeared to run well for a number of years, but afterwards fell away, was excommunicated and lived a profligate life until arrested by sickness last Summer which in a few months terminated her wretched existence here on earth. Altho faithfully warned, and towards the latter part of her sickness was repeatedly apprized, that she could not recover, yet she listened to a wicked counsellor with whom she had associated after leaving her husband, and neither would believe that she should not recover nor listen to the warnings of Christian friends.

The day previous to her death I was sent for in haste and told that she was dying. I hastened to the place to see how one would die who had trodden under foot the

the Son of God, and counted the blood of the covenant wherewith he was sanctified an unholy thing"; and had evidently "done despite to the Spirit of grace".

When I arrived found that she was not dying as I expected yet was very low. She then said she believed what I had told her respecting the result of her sickness, but before did not. I inquired how eternity looked then. Her only reply was, "Dreadful". I urged her still to repent of sin and believe on the Lord Jesus Christ &c. But she showed little signs of penitence, and after praying with her left with a heavy heart, to see one to whom I had often broken the sacramental bread, & had for years indulged the high hopes of the gospel thus leaving the world in such a forlorn state.

During the following night as it became more and more certain that dissolution must inevitably soon take place, she looked up at her watcher, and says "Must I die"? Early the next morning she was struck with death, and perfectly conscious that her end had come she requested that a brother-in law might be called in to pray with her. Immediately after with a distorted countenance which bespoke the anguish of her mind, the immortal spirit took its unknown flight—

"But Oh! the soul that never dies".

The other was a man who was excommunicated about 3 years ago for intemperance and other sins. He lived in this manner evidently becoming worse and worse until about the middle of Feb. then one eve. he entered the dwelling of a member of the Church who lived alone, and murdered him

in cold blood, for the sake of robbing him which he did, and then made his escape, but was pursued, and brought back, tried by the Nation, condemned and executed in March. This was the first execution which ever took place in the Nation, and the whole transaction was conducted in a most deliberate and decided manner, and the effect will unquestionably be highly salutary upon the people.

Four have been excommunicated from the Church, and five are now under censure. Four female members of the Church who were connected with the party which left last fall went with it. One of them has died since she arrived at their place of destination. She was the widow of the former Sachem Capt. Hendrick, and was the oldest member of the Church, had been a professor of religion upwards of 50 years, and during all of this time had given decided evidence of being a child of God. Years before any efforts were made to promote the cause of temperance, she took a decided stand in favor of it, was an example of it herself, altho. at the time was almost alone amongst her people, and strenuously opposed intemperance in all of its forms. No one of her people took a deeper interest in, or made so great efforts as she did to promote the cause of education. She trained up a large family, but survived them all except one, but amidst often repeated & heavy afflictions, she seemed to bear them with true Christian resignation.

particularly her last ~~[illegible]~~ about one year before known death, in which her only daughter was murdered by her brutal husband. It might be said of her that she, "came to ~~[illegible]~~ her grave in a full age, like as a shock of corn cometh in in his season".

Four of the members of the Church which remain have been called, during the years past, from the Church Militant as we hope to the Church triumphant. The first ~~one~~ aged man, James Hunt a Munsee Chief. He was the father of a family consisting of eight souls which removed from the State of N. Y. about the year 1825. "Then all were in pagan darkness, but since at various times every member of it has embraced religion, united with the Church and four have died as we trust in the Lord".

He was out most of the time during the last war with Great Britain, was actually engaged in four battles and for his Martial deeds General Porter gave him a sword and a Captains' Commission. He had been ill only a short time, but had the presentiment that he should not live. The night in which he died he attended prayers with the family before they retired & conversed with them. Before morning he was taken suddenly vomiting blood which soon terminated his life. About half an hour before he died, conscious that his end had come he looked up at his daughter and said with a smile "Now I am going home". He united with the Church in 1830 and since to the time of his death there appeared to be an entire change, from paganism, intemperance &c. to sobriety, industry, and a conscientious

walk with God.

The second was murdered; the third was a young married man: and the fourth Bartholomew S. Calvin, a Delaware by nation.

In the year 1771 or 72 at the solicitation of the Society in Scotland for Propagating Christian Knowledge, he was selected by the Revd John Brainerd, brother of David B. in order to give him a liberal education; but in his Sophomore year in College, the funds failed in consequence of the revolutionary war and he was obliged to abandon his studies. For many years afterwards he taught school; and about 34 years ago united with a (Baptist) Church, but became intemperate and at times drunk especially. Still from time to time the upbraidings of conscience were very severe, and at times he would resolve on reformation, yet so strong had the habit become that as often he broke his resolution and ruin seemed inevitable. But God in the plenitude of His grace and mercy saw fit to rescue him when he seemed ripe for eternal ruin, after he had drunk of the intoxicating cup until reason and intellect were well nigh destroyed. Soon after the Am. Board established a Mission amongst the Stockbridge Indians in 1828 there was a powerful revival of religion, and Mr B. was one of the subjects of that blessed work. From that time to the day of his death, was an eminent example of temperance and godliness: never perhaps was there a greater change in any man. Seldom have

I seen

one who uniformly exhibited such deep and unfeigned humility in all of his deportment, but especially in prayer, here he appeared a suppliant indeed. His humility appeared to arise from a deep sense of the sinfulness and depravity of his own heart, and of the greatness and holiness of God.

Upon inquiring of him at a certain time respecting his feelings, "sometimes, he replied, my sins rise so high before me, & appear so great, that I inquire is it possible for such a sinner as I am ever to be saved"? At an other time at a church-meeting when the members were expressing their feelings in turn he said, "I have a great many doubts about myself that I am not a christian, because I see so much sin in my heart. Still I find something within which hates those very thoughts and feelings which arise there, so that I am encouraged still to hope. And now I am an old man and must soon die, and it seems as though satan was more and more busy, and the conflict became more and more severe the nearer I drew to the close of life. But I am determined, that if I must perish to perish at the feet of my divine Lord & Master".

Another circumstance will show the state of his mind under afflictions. In the winter of 1831 the Measles prevailed amongst the children, and his only son who was then but a lad had them and for a time his recovery was doubtful. But the old man viewed distinctly the hand of God in it, and he was opened that He was going to cut off his only son from the land of the living so that his name would be no more remembered. He bowed, however, with a child-like

like submission to the will of his heavenly Father, and says, "It is fit, that God should take away this my only son and thus cause that the name of such a sinner as I have been should rot in oblivion." Another circumstance, still will show how fearful he was of self-deception, and how closely he watched the workings of his heart. Early one morning some 7 or 8 years ago he called upon me, and I inquired if he was well, "Yes," says he, "in body but not in mind. Yesterday I was reading that Chap. in David Brainerd's Memoirs where he speaks of his supposed good frames &c. before it pleased God to show him his situation & exposedness to the wrath to come: and I thought it very possible I might be in the same situation. The preaching of David Brainerd was the means of awakening and converting my poor mother, and now I thought he was speaking to me." I inquired of him how long he had been in that state of darkness of mind, and he said ever since the communion which had been a few weeks previous. "I am afraid, says he, that I partook of the memorials of a dying Saviour's love unworthily, because it seems to me so great and solemn a thing to come to the table of the Lord." He had some difficulties in his mind respecting 1 Cor. 11: 29. and after removing these, I inquired of him whether he had any doubts respecting Christ's willingness to save &c? "No," says he, I cannot doubt that, but it is the hidden evils of my heart that troubles me and because I have so much indwelling sin."

After that/ To the inquiring whether he had not at times some precious views of Christ? &c. "O yes, says he, but not as much as I could wish." Whilst I assured him that no "strange thing had happened" to him &c. he listened with a child-like simplicity to every word and at the close of the interview I prayed with him, and when he left gave me his hand & says, "well I am thankful that I came here this morning." He possessed naturally a strong mind, and retentive memory; devoted much time to the reading, and study of the Bible and Hymn Book, these were his most constant companions. In the house of God he appeared one of the most devout, humble worshipers I ever saw, and there appeared to "receive with great meekness the ingrafted word." For a few of the last years of his life, however, he was able to attend Meetings but little in consequence of a severe fit of sickness some years ago which was attended with a slight paralysis. To be thus deprived of what he regarded as one of his greatest privileges was a grief yet he submitted to it with christian resignation. He dwelt much upon the righteousness and merits of Jesus Christ for pardon of sin and salvation, and upon an entire dependence upon these in order to be saved. Such were the humiliating views which he had of himself when looking back upon his past life; that it seemed much of the time to deprive him of the comfort which he might otherwise have enjoyed. Indeed with the Psalmist it might with propriety be said of him, "his sin was ever before him." He often spoke of himself in the latter part of his life and appeared to act as one who, to use his own expression, was "upon the verge of eternity."

So great did his sins appear to him at times, as well as his own unworthiness, that, he would express strong fears of death, but then he would say "My trust is in the merits of the Lord Jesus Christ." He often referred to the 85th Hymn 2d Bk. Why does your face ye humble souls. Those mournful colours wear? &c. And to the 51 Ps. 1st pt. L.M. As Spring opened, and the warm weather came on he became more and more feeble, and his end seemed fast hastening. He appeared to be perfectly conscious of it, and spoke as tho' he expected soon to leave the world. The lamp of life was not extinguished on a sudden, but seemed to go out by slow degrees, and for days to flicker as it were in the socket, and his mind sympathized with it. Amongst the last things he spoke rationally, were to request, that I would pend and have sung at his funeral the 90th Hymn 2d Bk.

Come we who love the Lord
And let our joys be known &c.

He now spoke of death without fear and continued to pray whilst reason and speech lasted, but was unable to speak for 3 or 4 days before his death. He continued to languish until the 28th ult. (May). then he closed his earthly pilgrimage, ~~Even~~ and gently sunk into the arms of death without a struggle aged 79 years and 8 months. "Mark the perfect man and behold the upright, for the end of that man is peace."

His funeral was attended on the day following when I addressed the people from 1 Cor. 15:57. And then we united in singing a part of the Hymn which he had requested to have sung, and the remainder of it was sung

as the procession moved slowly to the grave where his remains are deposited to await the sound of the arch-angels trumpet.

Yours of May 12th came to hand since I commenced this. In reply to some of your inquiries I find a reply difficult. The subject involves one of the most delicate and perhaps difficult ~~ones~~ questions connected with the Missionaries whole life. It is one which good men even on the ground might differ in opinion upon and every Indian Agent and Opposer to Indian Missions has his mind perfectly made up at once upon the subject and that is that Missionaries ought not to have anything to do with Indian affairs in any way - For they like nothing better than to have a Missionary or any other friend to the Indians entirely stand aloof and let them manage as they please - But with regard to such a position the Board or their Missionaries would have no doubt about abstaining. That one not upon the ground and unacquainted with all the circumstances and bearings of a case is not qualified to decide is truly as your letter implies a matter of sober fact.

Yet here, Sir, is the point which has long and does still labor in my mind, and which I wish to have fairly looked at. When a character is to be given to every institution both civil and religious, and the Natives themselves are not competent to discuss first principles and settle difficult questions amongst themselves, and of course have none at hand with whom they can advise, and in whom they put confidence, is it the duty of the Missionary and his wisdom

to keep silence? Or confine himself solely to giving religious instruction only? Provided a case comes up which has both a moral and political bearing and the two cannot be separated like the adoption of a Constitution and code of laws founded upon the Bible and principles of Justice and equity, instead of still adhering to regulations &c. consonant with a half civilized state. A part professing the Christian religion rise up in opposition declare "they never will submit to such laws" &c. Still it is not a majority and cannot prevent the measure from being carried into effect, but still oppose as fiercely as ever and rise up in rebellion. Now shall the Missionary keep silence and express no opinion, and treat this part with the same Christian cordiality and fellowship them the same as the others?

Provided he takes this course and refuses to come out and give his opinion. This party will claim him as supporting their cause, because say they if the thing was good our Missionary would recommend it for he encourages everything that is good for us &c. This would strengthen them and increase the doubts and perplexity of the half resolved. And perhaps the others unaided by any counsel and encouragement from their spiritual guide begin themselves to hesitate &c. If the Missionary comes out and discusses Bible principles only which have a bearing upon the question the hue and cry is forthwith raised and reiterated, "there" the Missionary is taking sides" &c. "Interfering with our political affairs" &c. "Destroying our old customs" &c. Indians always suppose their Missionaries have an opinion founded upon

5th Sheet.

More enlightened views than themselves. And if from fear of offending he refuses to speak it they will call him a "coward" and despise him. Or is the Missionary who is always "on the fence" likely to do the greatest amount of good?

Suppose another case. An atrocious Murder is committed, the friends of the Murderer rise up and say "we have no right to take life, the Savior forgave and He teaches us to do the same, even we ourselves may need forgiveness, and shall we not do to others as we would they should do unto us", and make every effort in their power to rescue the guilty from Justice, and that too under a cloak of religion? Shall the Missionary keep silence? If he comes out the hue and cry is raised as before I mean if he comes out and explains Bible principles only —

Or provided the Magistrate, a professor of religion, is guilty of oppression and extortion or perverts justice, is it the wisdom of a Missionary to keep silence? Or he is guilty of illegal conduct from which serious difficulties arise between two members of the Church, shall he keep silence and not expose the illegality but treat it as tho' all is ~~[illegible]~~ as it should be; Altho' the exposure is like sticking a stuff into a hornets' nest?

You remark that "It is human nature for men in office to be jealous" &c. But if often that nature professes to be wounded, and it takes deep offence at a simple and plain exhibition of gospel truth, shall it be with-held for the sake of not wounding to wrath that nature?

What appeared to arouse the enmity of the young fellows whom I mentioned was a sermon which I happened to preach about that time upon "brotherly love," and the text I had selected and had resolved upon preaching upon it before I heard a word about any difficulty in this case, and when I preached it had heard but little, and in it did not aim at that case made no allusion to it, nor to any case in particular, but simply explained what I conceive to be the duty of Christians about going to law one with another, as laid down by the Apostle in 1 Cor. 6th ch. Going to law one with another had become an evil of no small magnitude. I had spoken to individuals in private upon the subject, and had long deplored it. Is it therefore the best way to cure an evil to let it alone, when exposure must excite opposition?

Now, Sir, the cases I have supposed with a little variation have been to me matters of sober fact. I have endeavored to set them before you in an unvarnished light.

I have been most severely tried with them, should have rejoiced many and many a time for advice from the Board or rather to have thrown off all responsibility and have left the Indians to manage "their own affairs in their own way," until I have done it and not have ~~commenced~~ at flagrant iniquity. I think you for the suggestion, "that I may have said too much". I am deeply conscious that my greatest danger is perhaps from this source.

As for involving myself in their contests, and counsels when duty does not manifestly call me to act I have never as yet knowingly done. I have nothing more to do

with their counsels unless I have business of a personal kind them as tho. I was not here. But in difficult and important trying questions they will come and sincerely ask and confidently expect that their Missionaries will give an opinion. If it be a case of vital importance as it regards the best interests of the people they would be then with-hold the sought for advice, altho. the enemies of the measure will strive to make mischief? But perhaps an apology is needed for putting so many questions. If so I could say that your letter of May 12th seemed to open the way: and none of the questions are irrelevant to my situation or the circumstances in which I am often placed.

There are two schools now in operation. One of the teachers employed last Summer is now teaching one of the schools.

Some of the head men begin to wish Miss Mudgett back again but could not foresee their wants, nor did they suitably appreciate her labors whilst here. We found her a valuable assistant, and believe her continuance in connection with the Board a judicious measure. She has certainly a most indefatigable teacher and spared no pains nor even herself in order to benefit her scholars and the Indians.

The health of Mary Ann Willard is poor this Summer, indeed she seems to fail. The rest of us enjoy almost uninterrupted health.

Perhaps you may hear a rumor of Indian disturbances in this region, but we hear of none. A few days since the Winnebagoes set out very peacably to remove to their new place of residence

West of the Mississippi and not far from Prairie du Chien.

Mrs. M. wishes a kind remembrance to you.

Yours very truly, Cutting Marsh.

Rev David Greene.
Missionary House
Boston - Mass.

Rev. Cutting Marsh
Date June 6th, 1840
Rec'd June 27.
and Answ'd Sept 24, 1840

Stockbridge Near Green Bay W.T. Sept. 30. 1840.

(To Revd. David Greene
Missionary House
Boston. Mass.)

Revd and Dear Sir.

Yours of the 21 ult. was duly received. I was glad to know that my report was satisfactory.

With regard to difficulties therein mentioned I have little in addition to say. But merely this, that the young fellow whom I mentioned as using insulting language to me has, during the Spring and Summer past, made a great deal of trouble amongst the people. His conduct has been perfectly lawless and most base. Quite an effort was made amongst the Indians to have him put out of office, but the party in power were his relations and consequently no notice was taken of their petition. It appears to be a sad and most disheartening circumstance that this same young man has something like two years at the Oneida Institute in the state of N. Y. and there received much assistance from the benevolent. But he has returned to be a curse, to all human appearance, to this people altho he yet pretends to wear a cloak of religion. He gives fearful evidence of being an enemy to the cross of Christ, and religion is for the present put on the better to get

along with such as are in Office and members of the Church and have as yet sided with him.

The Indians have not as yet received payment for the land ceded last fall to Govt. Yet they are expecting it every week. The state of things is not settled as yet amongst them. And what turn matters will take is impossible to determine. There are a few, I know not how many, who are disaffected towards those in power and Metopen is at the head of this number. This is evident they have been rather impudent in some of their proceedings, and a strong sence of dissatisfaction has been upholding, as they have, the young fellow before alluded to.

I have endeavored to guard against the thing which you hinted at in your last viz. putting discipline too hastily, and consequently have delayed for a long time acting upon these most trying and perplexing cases. The case of this young fellow is now before the Church but not finished.

One Report in writing at this time is to request that the third No. of the Am. Bib. Rep. may be forwarded as it has not been received. One of the elders of the Pres. Church at Green Bay has taken it of the cash at the Publishers and paid the postage and on this account I would like the remaining Nos. sent on that is, the 3d and 4th when out.

There has been one death in the Church an aged female, Metopen's sister since I last wrote. Meetings on the Sabbath are well attended and solemn attention paid to the preached word yet I know not that any are particularly anxious to know what they must do to be saved.

Mrs. M. sends her kind and christian regards to you.

Yours very truly,

Putting Marsh.

Rev. Cutting Marsh
Stockbridge N.Y.
Sept. 30th

Rev David Greene.
Missionary House
Pemberton Square.
Boston. Mass.

Rec: Oct. 17th.
Ans Dec. 15: B.G.

Rev. Cutting Marsh
Q.A. Ofa. 30th, Me

17

Stockbridge Near Green Bay W.T. Oct. 13. 1840

(To Revd David Greene
Missionary House.
Boston. Mass.)

Revd And Dear Sir.

I now write to acknowledge the receipt of the Third No. of the Bib. Rep. for which I wrote you some two weeks since. It has since been received in a Box of Clothing. Will you Sir, please to say to Mr Hill that the Three Boxes which be forwarded here all been received in good order and with very many thanks both to himself and the kind donors.

By this days' Mail I received the Cath Herald. In the Notice which you was pleased to insert respecting the deaths of Members of the Church I perceive one Mistake in a name. It is to be sure a trifling mistake and perhaps not worth correcting still I leave that for you to determine. In the Notice of the death of Capt Porter alias James Hunt, "Proctor" is inserted instead of Porter. The reader from that would suppose Capt. P. aided the British in the last war and that he had his Capt's Commission from the British. But the fact was Capt. P. was ever the tried friend of the Americans and it was for our country that he hazarded life:

besides Proctor was the notorious British General whose name is odious to every American on these frontiers, on account of the barbarities which he permitted the Indians to commit upon Am. Soldiers &c.

There is still one other Mistake which I merely mention so that should any further use be made of the Paper it might be corrected. In the Missionary Paper No 22 which the Board published containing some account of the Sacs and Foxes there is a mistake in a date. On the 60th page the case of the Indians leaving his mother to perish on the banks of the Des Moines in the manuscript which I sent it was 1831 instead of 1821 as in the Miss. paper. I had the account from the mouth of the eye-witness himself.

Yours very truly.

Cutting Marsh

Rev. Cutting Marsh

Date Oct. 13th, 1840

Rec'd Nov. 2d

Ans'd Dec. 15. D.G.

Stockbridge M.T. Oct. 13th 1840

Cutting Marsh

Esq. Corresp. Secretary

Mission House

Stockbridge Mass.

Stockbridge near Green Bay, Wis. Ter. Feb. 16. 1841.

(To Revd David Greene.
Missionary House.
Boston.)

Revd and Dear Sir.

Yours of the 15th Dec. was duly received and I thank you for your kind suggestions, for I find it is one of the most difficult things in the world to maintain a spiritual life with any kind of vigor surrounded as I am by so many untoward things. I often wonder that God does not leave me, because I so often stray, and seem to forget my "Resting place".

Since I last wrote the aspect of things has been much changed for the better. The Lord has graciously brought us out of many of our trials and in addition has appeared in glory. During a considerable part of the last season we had great trials in consequence of the unchristian conduct of some members of the Church. All however with one exception, thro the goodness of God, we hope have been reclaimed, and one in particular who had given the Church a great deal of trouble, we hope has been converted of late.

(Simpson) At the commencement of winter things begun to look more encouraging, religious meetings, particularly on the Sabbath, were more solemn and interesting, and some hearts evidently

began to relent. The latter part of Nov. a member of the Church, and one of the head-men, was suddenly removed by death. Most his end was peace. After he was struck with death, and amongst his last words was an expression of his confidence in the Saviors Merits and righteousness. The latter part of Dec. some appeared anxious to know what they should do to be saved. I held a meeting of inquiry at which three or four attended. The first day of Jan. some ministering brethren from a distance arrived on their way to Green Bay to attend an Installation in the Res. Church. In the eve. one preached. It was a blessed meeting. I went to attend the Installation and was absent some days, but returned as soon as I could, and in three or four days a Brother (the Rev Mr Ordway who assisted in the protracted meeting held here four years ago) also came up, the rest remained to hold a series of meetings at that place which were blessed to the salvation of souls.

On Mon. the 11th ult. a protracted meeting was commenced under very favorable circumstances, which continued ten days. These were days of God's power. Many members of the Church appeared to be broken down & truly humbled, and then it was cheering and even melting to see how soon and easily a difficulty could be settled in a very few minutes, which previously might have consumed days in settling.

Some members of the Church gave up their hopes and came upon the "anxious seat." But the work was not confined to the Church alone, altho "judgement" seemed to "begin at the house of God". The old and most hardened sinners was also wrought upon by the power of the Holy Spirit.

and with trembling anxiety inquired "What must I do to be saved". One striking instance I cannot pass over. It was the case of a man perhaps forty five years old, & who has been one of the most intemperate and wicked men in the Nation. Some years ago he had his skull fractured in a drunken frolic, was trepanned but most narrowly escaped death afterwards by inflamation on the brain.

Still after his recovery so unexpected, he sought yet again the poisonous liquid, and plunged as deeply as ever into the depths of intoxication. About four years ago he appeared for a while to be reclaimed, but the change was not radical and he soon relapsed. During this meeting, however he had become somewhat serious before, he appeared to be powerfully brought upon by the Holy Spirit, so great was his anguish that he wept aloud like a child. His sins as against God and mind condition by nature appeared to be the most prominent things upon which he dwelt. He soon found peace in believing as he hoped, and the change from what he was formerly seems much like the man out of whom the devils had been cast, and who sat at Jesus' feet clothed & in his right mind.

Altho. there were occasionally loud bursts of sorrow thereby giving vent to the deeply troubled soul, still the meetings were characterised by great solemnity and stillness. For the people well understand that religion does not consist in "bodily exercise" in the house of God.

Whilst individuals of different ages have been the hopeful subjects of this work, one class in a particular manner has been almost wholly passed by, and that was those who had been engaged during the winter in the the Enclosed

Hoosbridge N.T.
Feb. 17th

Free
Cutting Marsh
N.P. M.

Revd David Greene.
Missionary House.
Pemberton Square
Boston.
Mass.

2 Sheet

in drinking and frolicking. God in the righteous dispensations of His providence is making a difference in revivals of religion betwixt those who turn away from & scorn the subject of Temperance and those who declare in favor of total abstinence.

The number of hopeful converts has not been great yet a considerable number give satisfactory evidence of having passed from death unto life. I do not pretend to number them because I choose rather to wait and see who bring forth fruits meet for repentance. And so with regard to admission to the Church none as yet have been invited, because the good of Christs' cause and even the salvation of their own souls appear to me to call for a delay in this respect of a few months at least, so that they may themselves find out whether they can endure tribulation for Christs' sake. For them I have a stated weekly meeting, and all who are anxious about their souls are invited to attend. The state of feeling is still interesting but not as much so as it was during the meetings. Last Sabbath (the 14th inst) at our season of Communion four were admitted on profession of faith to the Church and one was restored who was excommunicated four or five years ago. One of this number was a white man living in the settlement this winter but the rest belong to the Nation. Some of these have been indulging hopes for about a year. One was an aged man, a Mennonite by nation, who was an idolater when he came here in 1837. The influence of Christian friends led him to attend meetings

which had a salutary effect upon his mind. At length he found he could not follow Christ and keep his idol; and so he came and brought it to me, saying, "that he wanted to give up everything and follow Christ, and I might do what I had a mind to with his idol." Upon inquiring I found that it had been a family idol for four generations, was upwards of a hundred years old, and his Mother gave it to him above 30 years ago. For more than 20 years he had worshipped it and until a few years ago, when he heard about Jesus Christ, still he retained it. But so soon as he thought in earnest of coming to the light this shameful thing was in the way and he must first cast it away; and he now appears to be a true worshipper of the Lord our God. To Him be all the glory.

In view of all these things I can say "Behold what hath God wrought." "The Lord hath done great things for us whereof we are glad." And forever praised be this holy Name.

I wish to mention here a few more things with regard to the difficulties here last Summer &c. The young man whom I mentioned as having treated me in a very unbecoming manner last Spring, gives increasing evidence of being an Apostate — Of having sinned wilfully — During the protracted meeting he appeared perfectly wretched, and ~~[illegible]~~ resorted to strong drink in order to drown his feelings, and he succeeded in grieving the Holy Spirit — Going to the Oneida Institute and being put into Power Office elated him, and God has left him —

His father, one of the principal men of the Nation, for a while upheld him, but at length was convinced by about he knew of the wickedness of his son, and no longer speaks in his favor, and has become reconciled to me, and now appears very friendly. I hope God has made the wrath of man to praise Him respecting those troubles of last Spring & Summer. For the head-men after opposing me for a while at length found they had been justifying extortion and besides had violated their oath to uphold their Constitution and they began to quail and are now more cautious than ever about what they do

This young fellow, Joseph L. Chiekes has threatened to write against me, as he calls it, and if you should receive a letter from him, and even signed in addition by any of the head men you may know where it comes from. Perhaps he will not write, for he is just sinking I believe in view of the people —

I should like to have the Am. Bib. Repository sent to me this year if the Board can afford it.

Yours very truly, Cutting Marsh.

Rev. Cutting Marsh
Date Feb. 13th, 1841

Recd 10th March.

Ans same day. D.G.

(Marked)

Stockbridge Near Green Bay W. T. March 29th 1841.

(To Revd David Greene
Missionary House.
Boston Mass.)

Revd and Dear.

I wrote you some weeks since giving a brief account of the protracted meeting here. Nothing special has since occurred. Those who indulged hopes during the meeting as yet hold out with a few exceptions, and those were cases which at the time we had no confidence that there was any radical change. Religious meetings since that that time have generally been interesting and well attended. There appears at present to be more harmony amongst the people than there was last year -

About 3 Sabbaths since Nineteen were added to the Pres. Ch. at Green Bay by profession and two by letter. The good work of the Lord has been great there considering the character of the inhabitants (a great many of them French-catholics) and the different denominations, the whole number of the population at present being small -

I was expecting to receive from the Stockbridge Nation when their money comes to pay for their lands, and perhaps it will come this Summer, altho. an appropriation was made

last year by congress to pay them some two hundred dollars or more if I get what is justly due the Board. Some of it is old debts which the Nation owe, but a greater part is School money which thro' the negligence of the head-men Thomas Hendrick got and squandered away. These told the Nation, that I regarded them as still responsible, and have put in a demand for it, which together with other ~~g~~ made by the Nation against the Party emigrated was sent on to Washington last fall, but as yet have had no returns — The Nation in fact ought to pay it but I doubt whether as they are so poor it will be best to press it; still they have said they would if they could recover it of Hendrick.

Shall I obtain that sum I wish to know whether the Board would be willing I should build a barn if it could be done with said money and without making any additional drafts upon the Treasury. At present we have only a small log-one and it is beginning to decay, and besides has always been too small for to answer all of the purposes for which one is needed. I have hitherto deferred doing anything about erecting a framed barn because lumber was so scarce and costly, but now there is a good-saw-Mill within a Mile of the Mission and lumber can be obtained upon very reasonable terms — The Indians say nothing at present about another removal —

I forward herewith same account which I have drawn up respecting Old Shuseo.

I have stated at the commencement what induced me to undertake it.. It always appeared to me that it ought to be done. And whilst Shuswap was yet living and before the Mission was abandoned I wrote to Mackinaw and told the Missionaries I thought they ought to collect the facts and get his history so that after he was gone to give it to the Public. But whilst they approved of it still let a pressure of other duties lead them to defer it until the Mission broke up and it was not done.

Mrs Marsh however got some of the facts respecting his early history &c. And to from what she and Mrs. Hall who was intimately acquainted with his religious history, together with some other brief notices respecting him I have drawn up this account.

I have thought it possible the Board might think it could do good to other Nations amongst the Indians, and to have transcribed this copy. If they should think so any alterations might be made which they should deem proper. I have interspersed such reflections of my own as naturally suggested themselves to my Mind. And whether it does any body else any good or not I am certain of one thing and that, this history has greatly enlarged my views of the riches of sovereign grace, and has led me to feel, that Missionaries now ought not to despair of any case whatever —

Mrs M. sends her kindest Christian regards to you.

Yours very truly,
Cutting G. Marsh.

Rev. Cutting Marsh
Rec'd March 29 1861
Rec'd April 26.
Ans'd May 6. 96

Rev Daniel Greene.
Missionary House.
Pemberton Square.
Boston Mass.

Stockbridge Near Green Bay. June 23d 1841

(To Revd David Greene,
Missionary House,
Pemberton Square,
Boston, Mass.)

Revd & Dear Sir.

The thought occured to me the other day that you once kindly gave me permission to communicate with you freely on any subject I wished and as I was brought into a strait I determined to take advantage of your kindness by laying before you my plans & asking your co-operation, at the same time leaving the event with God to favor or to frustrate my object. But with reference to this subject I would state a few facts. This people among whom I dwell have had the Gospel over one hundred years, and yet the majority of the women wear the blanket & hat which offends the eyes of the Indian & the Missionary. to say to what purpose is all this waste? And indeed we must admit that they have not made that progress in civilization that might justly be expected from them. Their Indian habits are wed- we are constantly combating the old women we do not expect will ever change their present mode of dress, nor do we consider it important

but the young women are anxious to do so and have adopted an style of dress as far as their means will permit

Under these circumstances, more than 3 years since we formed a society among the girls having for its object three things; first to improve them in sewing, second to secure an opportunity to instruct them, in on various subjects, third to aid them in obtaining articles of dress for their decent appearance in the house of God. The Lord has blessed our feeble efforts & these objects have to some extent been realized. Our greatest difficulty is in not having work of a profitable kind although we have never been entirely destitute. We are at present learning to braid straw which will not at present afford us much assistance if it does at all.

And now Dear Sir I will tell you the proposal I thought of making through you, to your christian friends for love our Lord Jesus Christ (although I would not urge it) that you suggest to Mrs Greene or some other benevolent Lady that if she would mention this to the circle of praying women that if they have any cast off bonnets, hoods, cloaks shawls or dresses, that they wish to give to this object they would be very acceptable to them & gratefully received by one who desires their best interests. Should they be disposed to favor this object, they might send them in a box which would probably reach us before navigation closes & could dispose of enough of its contents to pay its expenses. They have also a Dripping society which meets once in a month, the women have a Tract Society with which they seem much pleased, the avails of which are to

aid the Mission beyond the rocky mountains. Thus you see Dear Sir, that I have taken great liberty, but beg you will not give it a thought to the detriment of other duties as I would not add to your already accumulated burdens May the Lord strengthen & support and direct you in all your arduous & important duties that you may at last be gathered with the beloved Saints & loved ones to your enchanting rest.

Please to present my best love to Mrs Greene. Yours with sincere respect and christian love

Eunice Marsh

To Revd Daniel Greene.

Revd & Dear Sir.

Yours in answer to my communication relative to Old Chusco was duly received. With regard to building a barn I do not expect to be able to do anything this year for the Indians have not as yet received their money and when they will I know not. Nothing as yet has been heard from the Commissioner of Indian Affairs at Washington. Matters operate strangely — In my last I forgot to acknowledge the receipt of the Am. Bib. Repository, and for which I am greatly obliged.

With regard to Mrs. M's object I would say that I feel a deep interest in it. She has persevered in her self-denying labors with her little society of girls amidst many disheartening circumstances and accomplished much. A change in their style of dress I have long felt to be exceedingly desirable for various reasons, and it appears to me that she has adopted the course most likely to succeed of any other which I know of.

Rev. C. Mrs. Marsh
Date June 23, 1865

Rec'd July 9.

and Aug. 11. 86

Rev. Daniel Greene,
Missionary House
Congregational
Boston, Mass.

Stockbridge N.Y.
June 23rd

Cutting Marsh
S.M.

She felt somewhat reluctant about writing you as she did not wish to put you to trouble, but I told her that you would take it kindly altho. ~~nothing~~ you might not be able in the way she suggested to forward her plans.

Yours very truly. Cutting Marsh.

ABC:18.5.8 v.1 21-26

Cutting Marsh, Stockbridge
21) 23 May 1842
22) 3 August 1842
23) 19 Oct 1842
24) 28 Dec 1842
25) 29 March 1843
26) 10 April 1843

THE HOUGHTON LIBRARY

Stockbridge Near Green Bay Wis. Ter. May 23, 1842.

To Revd David Greene
Missionary House
Boston Mass.

Revd & Dear Sir.

Your letter in reply to Mrs. M's was duly received. We thought it best to let the matter drop respecting clothing &c. for the girls. Something has been accomplished by way of inducing them to change their mode of dress. I have not written for a long time for two reasons, one was the Post Master General Mr Granger took away our Post Office from us for reasons best known to himself as I presume as the one he assigned all considered more a pretence than otherwise. In consequence I felt dissatisfied and resolved to send nomore by Mail than I was actually obliged to. But the present Post Master Gen. Mr Wickliffe has done us the kindness and justice to restore it. The other reason is I have had nothing in particular to communicate.

The past year has been one of little interest and we are experiencing trials. Some of those who indulged hopes during the protracted Meeting held in the winter of 1841 begin to feel that the restraints of a Cong. Church are too great and are intending to go to the Methodists. One who indulged a hope in the first protracted Meeting has already gone

The Methodists are flourishing greatly in Brotherton at present. They have got an Englishman there who is very popular, and indeed he appears to be a very good man. And of late there has been a great revival amongst them, and yesterday (Sab.) a large number were going to be immersed and a good many of this people went up. This together with the noise of the Methodists makes quite an impression upon weak and fickle minds. I am now a little tired upon the subject. For last year they had what they called a great revival and many were baptised &c. but during the following summer when they had a plenty of money few, alas! could withstand the temptations set before them.— The fore part of the winter the wife of the Missionary, whom they had last year and who still preaches there a part of the time told me that she was afraid the whole Society would be broken up because there was so much division and difficulty.— After this Englishman came on which was during the winter things remained about the same until Spring opened. Then all at once we heard of a great awakening; and they continued their meetings which were held every night until 12 or 1 o' clock. The meetings are still kept up but not every night, that is, they have prayer-meeting occasionally during the week. With the superficialness with which Methodists teach, and the ease with which Indians can be excited I fear few will hold out. I cannot conscientiously co-operate with them or encourage my people to go there to meeting for these reasons. Still I cannot say it is not the work of the Lord— I have found with all the thoroughness

and still I suppose from information received that the Baptists have received them all into the Church!!

There is still another thing which will probably make trouble. The Nation succeeds miserably in self-govt. The head men do not understand the principles of law well enough to enact suitable ones, and what they do enact, do not properly carry into execution. It is the same in the Nation as in the Ch. There are those who cannot endure wholesome restraint. And what appears very strange they are so negligent that they will not study their Constitution particularly so as to understand it. (I speak of the head men) and they do not know of course when they violate it. This makes confusion, and a part are talking strongly of petitioning to be admitted to citizenship. But a part will rather choose to go to Mexico than become citizens

Nothing hardly has been accomplished by all the schools they have had since I gave up the Supt. They had about that time expended their school fund to pay a National Debt and the Govt. has not paid over what was appropriated under the treaty of -39 for this object so that they have had a school in operation but a small part of the time since. The cause of education is evidently Retrograde. This is a brief statement of affairs as they now appear to me. I need hardly to say that at times I am almost ready to give up in despair. As I have said in former communications, Resp. silence I can-

not, for some opinion must be expressed. If I approve of their doings in many things I should do wrong. If I object, that gives offence to some-

I have not come in contact with the head men as a body. The Sachem has determined to uphold the Constitution, but there are those who are disaffected, say he is too strict and they will not be under him. By the way the Constitution is an excellent one and based upon the most liberal & equitable principles.

It appears to me that their National affairs are fast approaching some important crisis.

I have found it necessary to go on and make preparation for building a barn, as the log house we now have is about done with. I have done it with the confident expectation of getting sufficient means from the Indians with which to erect and finish it. If I succeed in obtaining what is justly due from the Nation I shall not only be able to build the barn but defray all of the other expenses of the Mission for a year to come. But if I get nothing I presume that I shall not have to draw upon the Board for more than about one hundred dollars towards it. The Indians are expecting all of the money due from the Govt. in a few weeks. Matters are now put in such a train that I have no doubt but they will get it, after nearly two years delay beyond the time it ought to have been paid.

Yours very truly,

Cutting Marsh.

(2d Sheet)

But to return to the Stockbridge Indians. Their affairs are far from being what I could desire. Govt. withheld payment for their lands ceded in 30 on account of conflicting claims set up by each party, and the Nation had to send a Delegation to Washington last winter to attend to the business, and it has not yet returned. Only a part of the money has as yet been received and that not distributed. The Officers of Govt. refused to pay their expenses and they appealed to Congress, but at the latest information received it was not decided and perhaps the Nation will have to pay the whole expense of the Delegation. The Mippauri Party set up claims against the Nation to the amount of some 12 thousand Dolls. or more and sent them to the Comr. of Indian Affairs and demanded payment. The Nation refused but the Officers of Govt. not being acquainted with either party personally instead of appointing an agent according to the treaty to decide on the ground upon the conflicting claims were going to decide themselves. To this the Nation objected and after a long time succeeded in getting Gov. Doty appointed. He has been here and I presume his decision will give general satisfaction to the Nation. But not a farthing did he allow the Mippauri Party of all the claims which they set up. By the way I never before witnessed such a perfect wreklessness as to all moral principle, and such a web of falsehoods put on paper as that party made use of in making out those claims. The leading individuals were excommunicated members of this Church

and closeness with which instruction was given during the two protracted meetings we have had here, that some have indulged hopes and got into the Ch. who now appear to be of the "Number" "who were willing for a season to rejoice in the light." These are of the number who at first went occasionally on the Sab. to Brotherton to meeting and so long as this was the case I said nothing about it; but at length they went frequently and the ~~first~~ the one who has gone already left our season of communion to attend there, and then I felt that it was duty to speak of the thing to the Ch. but it gave offence at once to these, and they said "that they had never covenanted to attend meeting here all the time" &c.

Perhaps it may appear rigid and arbitrary in me to have said anything against members of this Ch. going away out of town as often as they pleased on the Sab. But to one on the ground who has seen how fickle Indians are and how much they love to rove about, to form habits of steadiness appears of great importance. At anything like restraint I perceive that Indian nature revolts, and when and where to draw the line requires more than human wisdom. Having seen so much as I have of Indians, and having been familiarly acquainted with the Br. Indns. for a long time, and knowing their loose, licentious habits, and how little those doctrines are preached by the Methodists which condemn such practices and which bring out the enmity of the carnal heart, the impression is strongly made upon my mind that perhaps not one in five or more will hold out. In these circumstances (My Dear Sir, I am at a loss to know what course to pursue. Still I maintain as profound silence as I possibly can — (See enclosed)

Rev. Cutting Marsh

May 23d, 1842

Rec'd June 13.

Ans'd June 24. D.G.

Charlestown Mass.
May 25-

Rev. Cutting Marsh
P.A.

Dear Sir
My Dear Friend.
Christian Grace.
Boston.
Mass.

Stockbridge Near Green Bay Wis. Ter. Aug. 3d 1842.

To Rev. Daniel Greene
Missionary House
Boston Mass.

Rev & Dear Sir.

Yours of June 24th was duly Received. I am apprehensive that you understood or feared more in relation to what I mentioned respecting difficulty with the Indians than I intended to convey by what I wrote. Or perhaps your fears were greater than I expected they would be from what I wrote. In the remarks I made about coming in contact with some of the head men, I had reference to one in particular in my mind. Since then he has frankly acknowledged to me that I was right in the view which I had taken of their National Affairs. The matter related particularly to a violation of their Constitution. I maintained that it ought to be supported &c. He on the other hand was substituting what two of their head men had said should be done in a certain case, and at the same time their decision was a direct violation not only of that instrument but of strict Justice and the rights of the Indians. So long have these Indians been governed by the mere "Ipse dixit" of their head men that they cannot or will not learn to be governed by written laws &c — I have not the slightest expectation that they

will succeed under their present system of Govt.
A republican form of Govt. is ill suited to those who are nowise enlightened and lack energy as much as these Indians do. There is at present quite a calm after the storm which raged in the Spring respecting citizenship. Nothing as yet that I know of has been accomplished; except that a vast deal of bitter & jealous feeling has been excited.

(3 Mo 6)

There are Fifty five members in regular standing in the Church, and seven under censure. Some also were under censure last year have been restored. During the past year or since June 1871 only one member of the Church, an aged female has died. And since that time also there have been twenty three baptisms, six of them adults and were baptised upon a profession of faith; and thirteen added to the Church.

The Sab. School is regularly attended and embraces all of the children and many of the adults. Meetings on the Sabbath are well attended and solemn attention is paid to the preached word.

The cause of temperance has improved the health, habits and morals of this people to a great degree. At present there are not half the number of deaths that there were twelve years ago during a year. Still there are those who love the liquid poison and will use it whenever they can get it.

There seems to be a disposition to aid benevolent societies provided they find the means. In June an agent of the Bible Soc. visited us and addressed them upon the subject of aiding the A. B. Soc. It was highly

gratifying to see how readily they responded to the call. A Soc. was organised and a large subscription made to aid the funds of the Soc. and doubtless will be paid provided they succeed in obtaining their money from Govt. for their lands, which has been due now more than two years and still a year or two more may perhaps before the business is settled —

I believe that you have never mentioned in any of your letters whether you thought it could be expedient or not to publish that account which I drew up respecting Old Shawsco. Or whether if not in that form an abridgement or alteration perhaps of parts might not be useful. Perhaps I [illegible]-judge and think more of it than I ought but [illegible] have read the account to some friends and they have expressed the opinion that they thought its publication would do good. Still I should choose to know what your opinion is upon the subject.

You see so many sketches of the kind and have seen so much of that old man, that you are much the most suitable judge.

There has been some re-action already amongst the Pottawatomie Indians. One who made great pretensions to piety & zeal has proved himself to be a base character, and another has gone off under such circumstances as to wrong most of his creditors —

Mrs M. sends her kindest regards to you

Yours very truly,
Cutting Marsh.

Rev. Cutting Marsh
Aug. 3. 1842
Rec'd Aug. 17.

Ans'd Aug. 17. Do.

Marsh

Cutting Marsh Esq.
Aug. 3. 42.

Rev. Samuel Green.
Dictionary-Office.
Boston, Mass.

Stockbridge New Green Bay Wis. Ter. Oct. 19, 1842.

To Revd David Greene
Missionary House
Boston Mass.

Revd and Dear Sir.

Yours of the 17 Aug. was duly received. But with regard to giving direct answers to your inquiries as to what is the "present state of piety intelligence &c. I am not a little embarrassed. As to the present state of religion however, it is very low indeed, the excitement which has prevailed the past season respecting citizenship has greatly diverted the minds of the Indians and put religion in the back ground –

As to intelligence there is considerable more of it than there was ten years ago amongst the younger class of people.

The cause of temperance has wrought a most happy change in the order and morals of this people during the last tess years, or rather this cause has prepared the way so that the gospel could improve the morals of the Nation. As to number I do not believe the nation has increased any for the last ten years even including the Hispanni Party, for it appears to me that as many have died and gone off and are strolling about the country as have been born during this time. The present number is less than 2 hundred I presume.

But Sir the last of your inquiries is the most difficult and that relates to the "promise of becoming a stable, Christian Community." I must confess

that the prospect and promise of such an event is small
In order to give you a clearer view of the subject I must go into a detail of adverse causes which appear ominous— When the question was asked in your letter whether there had been any improvement for the last ten years being much at a loss for an answer I put the question to Metoyer. He replied there has been but little advance. I inquired what appeared to him to be the the cause. "I know said he but will not tell!" I pressed the subject and told him I wished to know &c. He gave a number of reasons rather evasive, but when further questioned said it was because I was discouraged because they did not improve any faster, and besides that I was with that young man who had gone off (to the Methodists) because he wanted to become a citizen with the Brotherhood people!" I frankly told him that that young man was not a friend to me but disliked me. &c. He furthermore said that "Mr Sergent was with them 50 years and never got discouraged in all of that time!" Just before this, Metayer had been telling that during the whole of Mr S's Ministry (50 years) that there was not a single revival nor a awakening under his Ministry. Besides from all I have learnt of the result of his labors and of all the instruction in schools during that half century no advances whatever were made in the Nation in knowledge and civilization all remained precisely in statu quo. But I put this question to the old man. If the Lord when he gives his gospel &c. to a people and effects and requires improvement, it is wrongs for his servants to effect the same? And if they do not all it, to be disappointed? &c. and then referred him to what the Savior said of the Jews when they did not profit by his gospel. But to these questions he made no reply.

The facts of the case are simply these. There is with some and these have much influence not only great indifference about making any advances, but strong opposition to speaking our language, or even learning it so as to become familiar with it. Metapen has often made this foolish expression that "Speaking the English language is what has made so many of the Brothertown people infidels!" Some, I know not how many, have never been pleased with me because I have not learnt their language so as to speak it &c. But this I have not done from principle. This was one thing on account of which they liked Mr Gargent so well. "Ah! he could speak their language!" And he also had a great many sermons translated into the language and preached of course in it. Brethren in the ministry who have visited this station have put the question why I did not do it. and after hearing my reasons have replied that they were perfectly satisfied. Rev. Mr Ordway who has been here during two protracted Meetings and has become better acquainted with the state of education &c. than any other minister in the Ter. and by the way the Indians think very highly of him. Has said and repeated it that if I am ever removed from this Station he intends to write the Board and request it "not to send this Station another Missionary unless they will agree to speak the English language and give up their Indian dress." I have no hesitation in saying that a condition something like this with regard to ~~their language~~ the use of the English language I should concur in requiring, were another Missionary to be sent by the Board and of course to be supported by it. Perhaps this measure might appear coercive.

but, Sir, the use of their language is a curse to them, because it prevents to a great degree improvement in knowledge both human and divine.

To show this more fully, I have only to remark that there are children in families where the english language is spoken of 8 and 10 years of age perhaps who in respect to general intelligence and as to questions put to them from the Bible are, and have been acknowledged to be, a head of some of the old people, 50 or more years of age. These latter were trained up under that kind of instruction which they are displeased with me for not giving, that is, for not instructing them in the Muh-he-Kun-new tongue.

But, Sir, I never speak against their language for nothing could spend more but enjoin the importance of learning to read and speak the english language so that they may get more good and do more &c.

But Metoxen has got the idea that I want to have them give up their language, altho. I have never made any such remarks that I recollect but carefully avoided them. I am sorry to say that the attachment of many to it appears little short of idolatrous.

But with regard to the discouragement above mentioned and which displeased the old men, I suppose he referred to a time last Summer when after the opening of the Sab. School by singing and prayer on a pleasant Sabbath only one scholar amongst the children was present when there ought to have been at least 20 and most of the parents were professors of religion. I confess I did feel disheartened. I inquired of the members of the Church present what should be done, for it was not possible to teach the children

unless the parents would send them, and when there ought to be 20 or 30 present behold there was only one. But as reproof is always odious to an Indian it seems the disappointment and discouragement and disapprobation of such slackness gave offence at least to Metoxen. It often happens that perhaps not more than a half a dozen out of 20 or more which ought to commit lessons and nominally belong to the Sab. Sch. will have the lesson of 5 or 7 verses only in the N. Test. And there are children who have never to my knowledge committed a verse in the Sab. Sch. altho. one of the parents is a member of the Ch. and a head man too in the Nation. Often in preaching and in Ch. Meetings I urge the importance &c. of S. S. instruction but all to little purpose ——

Another ominous thing is the cause of education, as I have before mentioned, is retrograde. Since the first winter after I relinquished the charge of the Schools their schools have amounted to little, half of the time, and much more, there has been none in the Nation. They had about that time taken up their School-fund in the State of N. Y. to pay a National Debt. and a remainder of about 2 thousd Dollars instead of keeping to support schools until they got another fund in operation was distributed in the Nation. And now when anything is said about School, why they have no money is the reply. The U. S. Govt. is for reasons best known to the Executive alone, keeping the Nation out of money which has been due more than two years, and

out of said money a school-fund had been provided for. But if they had money, under their own management, it would not make much difference whether they had a school or not. I have labored indefatigably to get them to appreciate learning, and while I had charge of the schools spared no pains but, alas! I was constrained at last to tell them that I had failed in accomplishing what I had earnestly sought — to raise the standard of education. General education amongst all classes is apparently not desired and which is the only hope united with the gospel of elevating and preserving the Nation. But they have thought that to send away some of their young men and educate them abroad for to transact their business &c. was the great desideratum with them and they did so. But some of them have proved rather like the serpent that bit his benefactor when he got warm, and this has had a very injurious effect. They are now suffering severely from this source. To turn aside a little from the main subject I would remark that I have become opposed to this plan of sending young natives, who have never had any discipline in child-hood, and no pains taken to form a correct moral character in youth and who have never been trained up to steady labor, to school or to a Seminary and there give them an education. In not a single instance to the best of my knowledge has the measure proved successful. In every instance thus far amongst this ~~[illegible]~~ people with perhaps one exception it has proved an entire failure. A Konkapot belonging to this Nation who was educated at Dart. Col. died he a poor drunkard.

Perhaps you remember Cleaser Williams who was "the Pet of N. England" so said, he is O so far as any real good to the cause of Christ on the Indians are concerned — is living near Green Bay like a <u>Drone</u>. One of the Chicks family who was two years I think at the Foreign Mission School at Cornwall Ct. and one of the head men is a poor worthless vagabond. He was sent with another to Washington last winter. But instead of attending to the Nations business spent his time in fiddling & drinking &c. altho. for some years he has been a member of the Church. And in the Spring went off to New Jersey and here his wife and children are suffering but he sends no letters to them —

Another of this same family was sent to the Oneida Institute about two years, supposed to be pious, but returned a very great and learned man, was going to make all stand down to him — was going to take me to Green Bay because I dared to speak against an illegal and unrighteous proceeding of his against a member of the Church — and during that year was excommunicated for adultery &c. Another, the one Metoxen referred to, went with Chicks to the Institute and he will doubtless prove a scourge to the Nation. These are some of the examples which ~~could~~ I have adduced amongst more of a similar kind which ~~the~~ might be as reasons why I have become opposed &c. You may ask the reasons why I would not educate Natives where the great Mass are ignorant? I reply that in respect to Indians a little learning elates them and they cannot stand on that

little, giddy height. — It gives them too great influence over their people where they are persons of exceptionable character. Indians after all of their apathy respecting learning pay a kind of adoration to it. And the "Ipse dixit" of one more learned than the rest has, in the instances just referred to, gone further than written laws with this Nation. But, Sir, I have found that giving an Indian education, that is a classical one, where he has not been disciplined in childhood and ~~[illegible]~~ trained to habits of industry is erecting a beautiful fabric upon a rotten foundation. If the question is put how then are Indians to be educated? I answer by the support of schools amongst them, by promoting education among all classes. Such as are to be selected for teachers &c. let them be such as have formed good habits and give decided evidence of personal piety.

From this long digression I return to mention other things. As I have before mentioned there are causes now operating which will ere long bring the affairs of this Nation to an important crisis. The people are deeply in debt and should they obtain their money from Govt. I have no idea it would pay half about the one, and their debts are rather increasing from year to year than otherwise. A pay day must eventually come and if they have not stock their land must go to liquidate their debts. This Reservation occupies an important place in the Ter. the land is excellent and if they remain in the Indian state efforts will be made to crowd them off — But nearly if not quite one half of the people have become

dissatisfied with their present form of govt. and towards their Sachem. They have determined to become citizens at all events. Their petition to this effect passed the House of Representatives last Summer and was sent to the Senate. As it regards my own opinion upon the subject I am in favor of it. If they retain the Indian state they must recede before civilization and certain extinction then awaits them. If they give up this and seek to avail themselves of all the privileges and blessings of civilization and the Gospel they may indeed become incorporated with the Whites but they will secure an unspeakably greater good than they will if they are determined to maintain the Shuk. he-Kun- New Name at all events which is so dear to many. Most their law-suits such as they be are most of them but family quarrels as it were, and their laws do very well where the individuals are pretty clever and disposed to be orderly. But citizenship is opposed by Metoper and the Sachem and their friends with the greatest hostility. And this party is displeased with me because I said something at one time which was interpreted to be approval of the measure, altho. I have done nothing to favor either party. Each party watch my preaching and alternately imagine that I am approving of or condemning the other, altho. I scrupulously aim to preach as tho. I knew nothing about their affairs. What they took hold of was this, one day a paper was brought to me and handed with the request that I would read

and tell them whether there was anything wrong or disrespectful in it. I opened and found it to be a Petition for citizenship which was designed to be set before the people in Council. I read and replied just as the question was put that I saw nothing wrong or disrespectful but said nothing about the object of it pro or con. and maintained silence on purpose for I well knew what would be the consequence if I spoke in terms of approbation; still this party took offence because I did not condemn the Petition and said I was in favor of citizenship. By the way they are all in the habit of bringing papers to me to read and correct or ask if they are correct before they are sent away or made use of. This I have done frequently without mentioning or their asking whether I approved of their contents or not. And this was the manner the Petition was brought. The question put was whether "there was anything wrong or disrespectful" and I replied accordingly.

If you ask them what are my conclusions on the whole in view of all past and present appearances? I reply. It appears to me God has a terminating line which he intends to pass whilst he withholds his blessing upon them as a Nation on account of their remaining attachment to Pagaenism and because as a people they reject Knowledge or will take no pains to acquire it. The Nation seems rather as a staging which God is merely upholding for the sake of a few chosen ones in it. But as a Nation I have no expectation

of its ever becoming a permanent, intelligent, stable Community.

I have forgotten to mention that any usual mode of preaching has been to have Metoper interpret one half of the day, tho. a majority of the people do not wish for any interpreter and say that it is a hindrance. But Metoper is growing infirm and for a year or two past I have had less interpretation than formerly. M. is the only one in the Nation who can interpret in any tolerable manner and they say that he makes a great many blunders &c. In all their social meetings they use altogether their own language since they can speak the Mush-he-Kun-new. Much has been aimed to get them to speak & pray in english but reasoning and persuasion for the most part avail nothing upon this subject and so I say nothing about the use of our language in meetings—

In closing I remark that I have aimed to write just what I would say were I present with you and to give you as correct an account of the real state of things as can be done on paper—

Yours very truly

Cutting Marsh

Rev. Buttrick Clark
Apl. 19. 1882

Rec'd Nov. 6.
ans Nov. 20.

Rev David Greene.
Missionary House
Boston.

Stockbridge Near Green Bay Wis. Ter. Dec. 28th 1842.

To Rev. David Greene
Missionary House.
Boston Mass.

Rev and Dear Sir.

Your kind favor of the 29th ult. was duly received and read with much satisfaction. I often feel that I am lacking in patience towards these Indians, which I am fully conscious is an injury to myself if not to them. The words "who can have compassion on the ignorant, and them that are out of the way" &c. (Heb. 5:2.) have often struck my mind with great force, and have sometimes appeared like oil poured upon a stormy coast.

Perhaps I look too much at what they ought to be and at what they might be provided they would listen to their teachers. It is the destination of Indians that they are self-confident to a striking degree and cannot see danger until it actually comes—

The suggestions which you make be assured Sir, will be duly attended to and they are received I am sure with the same spirit as I hope with which they were dictated— Christian Kindness— I have seasons of deep despondency in view of the prospects of these poor Indians and then again hope revives, and I strive to press forward and take fresh courage—

Upon the suggestion respecting writing to Mr Stewart I remark, that he was applied to last year by the Indians

Besides he spent last winter at Washington, knows as I have reason to suppose all about the business, yet I do not know that he has at all interested himself in their behalf. He made the remark to a gentleman belonging to Green Bay last Spring that, "the Indians would not get their money this year" (1842) but made no explanation.

An appropriation was made by Congress to pay the Indians, but it has been squandered away on some other use perhaps made of it if it is not in the Treas. I see no greater prospect now of their getting their pay than there was two years ago—

The state of things is very nearly the same as when I wrote you. When Metojen found out that the question I put him in relation to their improvement for the last ten years was not one of my own he seemed to quail— In addition to that often he ascertained precisely the part which I acted in relation to the Petition respecting citizenship he came down still more and since has appeared very pleasant. I regard the old gentleman as being a good man, but as being a man of strong prejudices and as wanting in sound Judgement, still he is decidedly one of the best men and most substantial in the Nation.

I have at last completed an abridgement of the account which I drew up of Old Shusto I found it a difficult task, for I felt as though another person perhaps might have done far better justice to it. Still Sir, I shall leave it with you to make any other alterations which you may see fit. It has appeared to me that some connected account of the old man would do good, especially at our Missionary stations. Sometime since

I read the account which I have drawn up in full to my Church. It appeared to excite a good deal of interest. What has struck my mind with greatest force in the religious history of Old Thuseo is the purifying restraining and elevating effects of Christianity on his heart and life - precisely what they were 18 hundred years ago and what alas! are too little insisted upon in these days of speculative knowledge and refinement - It appeared to me that such an account would be a powerful argument in favor of foreign Missions, and I wished also to contrast his life with the pretended Catholic conversions. But I was aware that it extended the account perhaps to too great length and therefore I have left out of the abridgement all of those remarks.

(3 inches)

Last week a poor man who had been adopted into this tribe from the Brotherton Indians was run over by an ox-sled while he was partially intoxicated and the spinal marrow was broken, besides the lungs were severely injured. He languished until the fourth day after the accident, altho. unable to move a muscle below the neck, and was also destitute of any feeling below that except in the region of the heart. Never before did I witness so awful a spectacle. Previously he had avoided me and the house of God, but now he sent for me being about 10 miles from home. Soon after I approached him he broached the subject of religion. But alas! he had awoken to his condition when in all probability forever too late - There he lay upon a bed spread on the floor in great pain about the upper part of his neck, unable to move a particle, his countenance

frequently distorted with pain, but his mind was filled with deepest anxiety about his soul — Said "that he had attended to everything but the thing he ought to, had been procrastinating from time to time, and now found himself totally unprepared for that situation"; and with no hope beyond the grave — And thus he went to give up his final account — I hope that God will bless this awful dispensation of his providence to the good of the young particularly —

With regard to raising up young men for ministers among the natives &c It appears to be a great desideratum. There is one belonging to this Nation now in the Theol. Sem. Bangor Me. A young man of considerable promise. I now indulge the hope that he will make a good Minister of the Gospel.

Mrs M. sends her very affectionate Christian regards to you.

Yours very truly,
Cutting Marsh

Rev. Cutting Marsh
Boston Mass.
Mulberry Street
Rec'd June 25 1835
Rec'd Aug 23 1835
Rec'd Nov 2 1835

Stockbridge Near Green Bay Wis. Ter. March 29 1843

To Rev David Greene
Missionary Rooms
Boston Mass.

Rev and Dear Sir.

I think that you have in some previous communication requested me to inform you as to the result of the Petition got up amongst these Indians for citizenship. Nothing official has been received but it is announced in the papers that the bill passed the Senate on the 2d. inst. admitting them to the privileges of citizens. The intelligence is received here as would be expected with varied emotions. Some rejoicing, and are calling in the aid of ardent spirits to heighten their joy, but others are sorrowful. What the effect eventually of this measure will be it is impossible now to determine. The business was got up and has been prosecuted for the most part by individuals destitute of all principle and they have gone on with it in such a rash reckless manner that it has disgusted many and driven them at the greatest remove from them. The Nation I presume is not far from being equally divided in respect to numbers, but which has a majority of those legally members of the Tribe I have not the means of judging. The "citizen party" have seized the reins of govt. and maneuvered at the annual election of town officers to put all of their own number into office. The "Indian Party" said that it was not

legally done, convened and elected town officers from their number. So that now the Nation a little over 200 in number, presents this novel spectacle of having two sets of town officers, each claiming to be officers of the Stockbridge Nation, and each refusing to acknowledge the acts or authority of the other. A recent difficulty respecting a small sum of money has brought them into a collision. They then agreed to divide debts and money from the first of the present year —

The Indian Party have also resolved to separate all of their interest from the others — Declare they will not become citizens but will sell and remove.

The Indian Party has by far the most respectability in it — John Metoxen, John W. Quinney, Austin E. Quinney and Joseph M. Quinney have ever been considered as amongst the leading men in the Nation.

The Leaders of the citizen Party John N. Chicks, is the one whom I have heretofore mentioned. He was sent to Washington last winter (1842) and spent his time in fiddling, drinking &c and returned late last fall. He gets drunk whenever he can get the means — Another of the leaders of this Party is a brother of Chicks, and has been excommunicated from the Pres. Church, and another still is a brother, joined the Methodists and gets drunk whenever he goes where there is liquor, — a fourth leading character, the one who went off to the Methodists from this Church last Spring, and has been flattered by them and has become the greatest man in the region — intolerably impudent and saucy to any that oppose him — The case is the more trying inasmuch as there are a few of this party who are members of the Church in good standing. One is a Deacon, and the father of the three brothers abovementioned, but he is old, has had a Shock of Paralysis Partialis upon one side

of his head and it affected somewhat the brain, so that the old gentleman is in a second dotage and ruled by his sons.

The present state of feeling ~~between~~ the two parties is very unharmonious, the consequence is the love of many has become cold. Meetings on the Sabbath are well attended. I have supposed that some come out from Sab. to Sab. to hear a lecture for or against citizenship, particularly last Sab. the house was unusually full. If that is their object I intend to keep them in expectation a good while — With regard to the money for land ceded to the U. S. in — 39. The Indian Agent near Green Bay I have heard has got a little which will soon be paid out. My present impression is from what I have been able to learn that there has been not only a culpable neglect in paying over what was due under the treaty, but a flagrant violation of it by the Department, probably the Com^r of Ind. Affairs. Altho. I cannot speak positively now upon the subject. It is impossible sir, to express how weary I am of this Indian business, to see how much duplicity, falsehood and fraud is practiced upon the poor Indians, and by the public functionaries too of a nation professedly Christian. There has been what was called a school about 2 months managed by the "Citizen party" and one end was apparently gained and that was to secure a small sum of money appropriated by Govt. for the support of schools —

We have had rather a still and peaceable winter until lately so far as drinking and carousing was concerned — The fact, with regard to the affairs of these Indians is, I have not approved of the course

which the head men were pursuing I have been deeply impressed with the idea that God would not bless the nation and my impressions have been fully realized. And now I cannot approve of the measures to a considerable extent which the citizen party have taken to accomplish their object. I regard them very much the same as the Indian Party do. I see things wrong on both sides and know full well from past experience that I cannot set them right

Rev. Cutting Marsh
Northfield, 20 Mar. 1863
Rec'd Apr. 22
Ans'd Apr. 25. 63

Hartlebury W.T.
March 31.

Cutting Marsh
C.M.

Rev Daniel Greene.
Missionary House.
Congregation Square.
Boston. Mass.

I endeavor amidst scenes so trying and perplexing to stay myself upon his promises who has said "Lo I am with you always" &c. Mrs. M. wishes a kind remembrance to you. Yours very truly

Cutting Marsh

Stockbridge Near Green Bay Wis. Ter. April 10, 1843.

To Rev David Greene
Missionary House
Boston Mass.

Rev and Dear Sir.

I wrote you some two weeks since respecting the prospect of these Indians becoming citizens &c. All has been confusion and excitement since. What or where the end of this state of things will be I know not. The Commissioners for dividing the lands amongst the Nation were elected on the 3d inst. under the superintendence of the Register of the Land Office at Green Bay. I am sorry to say that with one exception I doubt whether a more unsuitable set of Comrs. could have been selected from the Nation, i.e. who possess less moral principle. The President of the Board J. N. Chicks has returned "like a dog to his vomit" &c. and will be excommunicated from this Ch. so soon as it can be done consistently. Two others are excommunicated Members, a fourth is the young man who went off to the Methodists and doubtless is as destitute of Christian principle as the others, and a fifth is a Member of the Church but a man of a weak mind, and little stability, and needs to be under good influence in order to go right. This being the character of the Board of Comrs. appointed to such important and difficult business it cannot be expected that justice will be done

But I shall say more upon this subject before I close this communication as I am to meet said Board this afternoon to consult upon the manner in which the Property of the Am. Board is to be disposed of.

I wish to call your attention to another subject in the mean time. Being in Brothertown last week my attention was called to the Notices contained in the Day Spring for March relative to the Indian tribes in this region. I had not until then noticed them, and I was sorry to see two or three of them. The young man who mentioned the subject said that he had thoughts of writing to the Edr. of the Day Spring and correcting the mistake with regard to the Brothertown Indians. Since then I thought I would write you upon the subject. The notice of the Menomonies is correct. They have no protestant Missionaries nor schools, but they have a Roman Catholic Priest & school amongst them, and quite a number of them are Catholics. But it cannot be expected that they will be very much elevated in point of civilization &c. when their Priest will get drunk.

The next is the Oneidas. "They have so long had intercourse with white men, that they retain little of the appearance or manners of the native Indian." Last sentence. True the Oneidas have long "had intercourse with white men", but still they have not been benefitted so much by it as might have been expected. Most all dress in the Indian style and speak their own language. Few can speak or read the english language intelligibly. They have more of the Indian about their manners &c. than the Stockbridges.

Stockbridge Indians.

"These are of the same language &c with the Mohegans of Connecticut" &c. This their old man I believe

P.S. I would find you a copy of this "article of Congress, but I presume that it may be

2d Sheet

nevertheless greater than the Stockbridges. I do not know the exact number but presume there as many as three or four hundred. When they first began to emigrate to this country only a few families came and doubtless this occasioned the Mistake. But they have been receiving accessions to their numbers about every year from the State of New York. With regard to general intelligence my impression is that there is much more amongst them than amongst the Stockbridges tho. not so much knowledge as it respects religious subjects. And I consider them, as a general thing, much more advanced in habits of civilised life, that is that their mode of doing business and cultivating their farms is in advance of the Stockbridges; and they have more also of the comforts of life tho. both Nations are poor. There has been a marked change in the state of morals amongst them for two or three years past. The subject of Temperance has of late been taken up by some of the people in good earnest, and quite a large number have taken the pledge of total abstinence.

Since I commenced this I have seen in the papers an account of the Death of the Revd. Mr Cossley, Edr. of the Day Spring. Surely I feel to sympathise with the Board in the loss of so many of their valued and beloved fellow labourers — But "it is the Lord, let him do what seemeth him good".

I assured the Brotherton Man that there was no disposition on the part of the Edr. of the Day Spring to Misrepresent his people, and that the Edr. had just recently entered

P.S. I will send you a copy of this letter if you find it worth

the service of the Am. Board in this Department, and that the mistake arose from want of correct information relative to the state of these tribes &c. He manifested no disposition to criminate or censure the lamented Eds. but appeared satisfied with my explanation -

13. I met the Board of Comrs. as mentioned in the forepart of this communication. And as has been intimated to me and as I had reason to expect from their character, the most bitter hostility was vented against me, chiefly by the young Methodist. The principal source of it as I learned then & from other sources is my refusing to co-operate with them. My feelings all along were with them and some of them knew it but that was not sufficient, nor does it satisfy to stand aloof, and tell them I do not wish to take sides with either party. They need my assistance and have repeatedly asked it and inasmuch as it would be taking sides to grant it I have refused. Particularly in a certain case in which in the faithful discharge of an official duty as P. M. I refused to let them have certain letters which were intended for and directed to J. Metoxen and which they were anxious to seize upon, but failed to get. This filled them with anger towards me, and beside led to other exceedingly unpleasant results. That they swore and abused the old man &c. Whilst I think most of what was said was railing against me for this and other charges which they had conjured up. I presented a written request to the Board of what I wished it to grant, this also called forth their severest censure - That you may judge of it for yourself I will here transcribe it - Which is as follows viz. "Mr Marsh, representing the Am. Board &c. requests of the Board of Commissioners

to pass a resolution giving the soil of the Mission Lot, containing about thirty acres more or less, to the Am. Board, and that the President be requested to issue a patent accordingly.

Or if they do not see fit to give the soil of said Mission Lot to the Am. Board, that they would pass a resolution requesting the President to issue a Patent to the Am. Board, giving to said Board the exclusive title to said soil, and all its appurtenances, upon this condition that when said Lot and all its appurtenances are sold the value of the soil when the Am. Board received it of the Nation be deducted from said amount, and be paid back to the Stockbridge Nation — This however is expressly understood and agreed upon by Mr M. on the part of the Am. Board, that whenever said Mission Lot and all its appurtenances are sold the Stockbridge Nation shall have the first offer of them."

April 10, 1843. I informed them that I should have no controversy with them upon the subject, I only wished to secure the interests of the Am. Board &c. I had previously met said Board of Comrs. and mentioned in detail the situation of this Property &c. accordingly I said very little on this occasion, and soon asked to be excused, with a request that whatever resolution was passed they would send me a copy. No action was taken upon it that day as I was informed. Yesterday 12, a gentleman informed me that he was present and heard another spirited debate upon the subject. A part of the Board advocated a resolution to this effect, that the Mission Lot &c. be set apart for religious purposes, and to be committed to three trustees, and that they give security to the Am. Board for the Buildings and improvements. This was opposed by another part, viz. J. N. Chicks & his brother. The first is, disgraceful, and even fiendish as it may appear, some of that Board wish to seize upon this property of the Church of Jesus Christ and make Yours property of it, in that event Chicks would intend to get it!!

that you may see what I have to ground such an opinion upon I here transcribe a Resolution which J. N. Chicks brot me in persona to see if I would approve of it which is as follows viz. "Stockbridge. Resolved that the Church & Parsonage House be set a part by a seperate Lot of acres the title of which is to be and remain in three persons of this Tribe for the use & benefit of the people of this Town for Religious purposes." Copied verbatim et literatim.

This language was used in my presence on the 10th "the Am. Board have had the use of the Mission lot for a number of years, and they have also had the use and comforts of the house ever since it was built and that is long enough to pay for it, the barn however having been built since they have not used it long enough yet to pay for it" &c.!! From the untutored savage more rational and just reasoning proceeds— This is to be understood as the language of apostates and one who altho. an accepted member of the Methodist Church, has all of the bitterness of an apostate. I am candidly of the opinion that so many more men cannot be found in the Stockbridge Nation possessing similar views & feelings. I have now given you as an exact statement of the present state of affairs as I can. The Resolution debated yesterday passed but with this proviso that it be called up again. No copy has as yet been sent. I would remark that a citizen Mr Daniel Whiting has a valuable Saw-Mill in the Nation and an effort has been made to take possession of it in the same way as they would get this Mission Property. The Chicks family are the ones who wish to get it as it is on the old mans land. But Mr W. says before he will give it up in this manner he will carry it up to the Supreme Court of U. S. I wish therefore for special instructions upon this subject from the Board. I hope and trust that the Board will not tamely submit to have this property thus taken from them as by plunderers,—

The course which these fellows have taken has called forth one universal expression of indignation from all except those associated with them—

do not admit. They have no traditions which I have ever heard of which go to show that they ever had any connection with the Mohegans of Conn. They say that they found themselves at Schoodac below Albany N. Y. from thence they went to Mass. & then returned to N. Y. But they also have a tradition amongst them that they came from the West where the tide flows, — that they journied to the East until they found a tide at the place abovementioned, and then they were glad because they had got home — ~~Last~~ Their Reservation on the East side of Lake Winnebago is about 15 Miles to the S. S. East of their location on Fox River where they first settled.

Their present number is a little over 200. About 5 ⅘ of the Stockbridges emigrated to the State of Mississippi in 1829. Of this number only two were in regular standing in the Church. Three others were under censure and that was all who had any connexion with the Church. As to dress, many dress in the Indian style and speak their own language, still a greater part can speak and read the english language, and I should say there are many "traces of the Indian remaining."

"Brothertown Indians"

"These are a band kindred to the Stockbridge Indians" &c. If I understand the sense in which "kindred" is used I can perceive no relationship as to descent or origin. The two tribes appear to be, if I may use the expression, constitutionally different. The natural temperament, habits, and Mode of expression, appear so unlike as to render it impossible, in my own Mind, that ~~that~~ they could have had a common origin, the same as the Ojibwas, Menomonies, Sacs & Fojes.

"Their number is small" &c. But it is

(see enclosed)

14th. Remarks appended to 2d Spec. With regard to the Resolution passed by the Board of Comrs. respecting the Mission Property I have this objection — there are not three men belonging to the Citizen Party whom I would take as security for this Property. The fact is they have nothing with which to pay for it and the Resolution therefore aims at getting the property in a little more decent way than to take possession without pretending to purchase. The remark was made in my presence by one of the Indians "why we have nothing to pay for it with" i.e. this Mission property. No Sir there is not a man in the Nation whose obligation I would take for one hundred dolls. As to the Register of the Land Office altho. a member of the Epis. Church he hates Presbyterians with a perfect hatred and will stab them when he can. To me personally he appears very plausible, but I was informed that he put up the Indian Board of Comrs. to take the course they did. But then another man Mr D. Whitney who altho

Rev. Cutting Marsh
Stockbridge, W.T. 10-13 Apr. 1863
Rec'd May 6.
P.6. Ans'd May 10.

Stockbridge W.T.
April 14th
Cutting Marsh
P.M.

Rev. Daniel Greene.
Missionary Board.
Pembroke Square.
Boston.
Mass.

not a member of any Ch. yet is an honest man, had connection with him (the Register) he wheeled around a few points, and arose and made a long speech to the Comrs. about Justice &c. Since I commenced this communication a gentleman has arrived from the Indian Party who employed to try and break up all these proceedings and try to have a treaty and effect a sale of the Reservation. The Indian Party have resolved to leave the country even if they cannot sell. One thing is certain the act of Congress is an unconstitutional or illegal one because it conflicts with all of the former treaties with the Nation. These recognize the Munsees but the act does not only mentions the Stockbridge Nation. I will inform you from time to time of what transpires. In the mean time i.e. until I hear from the Board I shall use all proper means for securing the interests of the A. B. &c. the same as tho. the property were my own. Yours very truly, Cutting Marsh

ABC:18.5.8 v.1 27-33

Cutting Marsh, Stockbridge

27) 19 May 1843
28) 12 June 1843
29) 7 March 1844
30) 24 June 1834
31) 12 Aug 1844
32) Old Shusco the Juggler
33) " " " " Continued

THE HOUGHTON LIBRARY

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Stockbridge near Green Bay Wis. Ter. May 19. 1843.

{To Revd David Greene.
Missionary House.
Boston. Mass.}

Revd and Dear Sir.

Your very kind & consolatory letter of the 25 ult. was received some 3 or 4 days since. It is indeed a relief to my feelings to know, that the Board sympathise with us in the trials we are called to pass thro. which altho. they appear mysterious to our limited vision, still I know there is meaning in them. Surely the hand of a righteous but offended God is unquestionably in all this—

There has been no particular change in relation to the affairs of this people since I last wrote. nor do I know that the feelings of the Commissioners have altered towards me, but from what I can learn they have been intimidated which has led them to take in sail a little and proceed with more caution.

The Surveyor whom the Commissioners have employed in part as their secretary was friendly to me and the Board altho. he is not a Christian, and acquainted me from time to time with all that passed. After hearing all of their abusive language on the occasion to which I referred in my last and seeing how they were proceeding he took the liberty to give them "a dressing off" which made them quail. He told them that they were making trouble for themselves,—

— That the Am. Board was very powerful, that the ablest Council in the Country was at its command, and that there were many Presbyterians in Congress who were also its friends, and that if they undertook to take away the property of the Board the case would be carried up perhaps to the Supreme Court of the U. S. and then if they lost their case as he intimated that they would, they would have bill of costs to pay which they were unequal to do. This he told me made them put on sorry faces; and asks him what they should do about it. In a note which he sent me some 3 days since he informed me that the Com.rs had set apart 15 acres together with the appurtenances to the Am. Board. The other 15 acres I bought of Jacob Chicks, who is one of the leading men in the citizen party, and he has told me that he would give a Deed of it so as to secure it to the Board. I want here explain the reason of my purchasing the 15 acres. You recollect that I had a difficulty in the commencement with the Nation about the location of the Mission house &c. That I refused to accept of and build upon the Lot which the Nation set apart as a Mission-Lot and which contained about 60 acres, on the ground that the location would not be a central one for Schools and Meetings. And I got the Committee of the Nation to run out some small Lots on another part of the Reservation which I thought would be more central; they did so, and I took up one of those, but they contained only 15 acres each. I soon found that the Lot was too small for the necessities of the Mission, and that it would be a matter of economy to have another, accordingly I purchased one adjoining of Mr Chicks, and paid him for it. And I have no doubt that Mr C. will see that it is secured to the Board.

I had another interview with the Surveyor this Morn.

He said that the Matter was fixed, that the Commrs had agreed to set apart the No. of acres abovementioned to the Board, and that one of the Members who is friendly to the Mission told him there would be no difficulty in securing the remainder to the Board; & he also said that if Sd. Commrs. refused to do so, as an ultimatum he would refuse to give up their papers to them until they would.

Since I wrote a Delegation of the Indian Party has visited the Gov. the Hon. J. D. Doty, and proposed making a treaty for the purpose of selling out their portion of the Reservation to the U. S. and remove to the State of Missouri &c. The Gov. received them very kindly, told them he would write the President for permission to make a treaty and would then come and make one. They also requested him to write to Missouri in order to obtain a place for them. I find that the Indian Party, by a Census which they have made out, constitutes a Majority both as to Numbers and legal voters, but the Citizen Party appear to have carried their measures by Manœuvers, and keeping their plans before hand so that when an election was held they would all act in in Concert, and the other party not aware of it were supersedes. The Indian Party are determined to leave the country at some rate so soon as they can.

I have only to add that the state of things is becoming worse and worse. Some of the leaders of the Citizen Party elated with their success are drinking from time to time when they can get ardent Spirits, and it is also said that they mean to have a grocery in town so as to have liquor more handy. Provided a Treaty is made I have stated that I should wish to dispose of the Mission premises &c. I should not think it expedient for the

Bound to continue the Mission here in case a treaty is made and the Indian party leaves for there will be but about 80 souls left according to the census, and a part of them at least would be exceedingly glad to get rid of me.

Yours very truly,
Cutting Marsh.

Rev. Cutting Marsh
Dr. to W. May, 1843
Pd. Jan 1.
Pearson & Osmun.

Stockbridge W.T.
May 22

Fr
Cutting Marsh
P.M.

Rev Daniel Greene.
Missionary House
Tremontain Square.
Boston.
Mass.

P.S. I have written in much haste and consequently have omitted some things which I shall hereafter mention.
C.M.

Stockbridge Near Green Bay Wis. Ter. June 12. 1843.

(To Revd David Greene.
Missionary House.
Boston (Mass.)

Revd and Dear Sir.

Yours of the 10th ult. was duly received. In the communication to which Yours was a reply, my object was to have the Board authorise me to dispose of the Mission premises &c. provided it appeared to me desirable and necessary. As Matters are now I feel embarrassed. I expect that Gov. Doty will be here soon to make a treaty with the Indian Party. Said Party constitutes over half of the Nation both as to legal voters and number of souls, and three fourths of the Church also. As there will be only between 80 and 90 souls left, provided the Indian Party leaves as it is now determined to do, and between 15 & 20 Members, perhaps, of the Church it does not appear to me that it will be expedient for the Board to continue the Mission here. Whether it will be an object to follow the Indian Party to Chippewa Must be a subject for future consideration and decision. Some two weeks since the Indian Board of Comm. finally decided to set apart the Mission lot together with the appurtenances to the A. Bd. upon condition that whenever sold the Nation shall have the first refusal of it. This condition I had made myself, provided they would grant my request and have the Patent given to the A Bd.

It required rather a severe struggle to gain it as I am informed. As there was at least one of the Const. put up as is supposed by the Register of the Land Office at Green Bay, who was determined to try to seize upon this property without paying for it; and that one was the young Methodist before mentioned. But the surveyor before mentioned acted a most honorable and decided part in the business and went so far as even to endanger his situation as their Clerk and Surveyor in order to carry the point. What is more to his praise, he undertook the business wholly of his own accord at first and carried it thro' with an unflinching determination not to yield to the rapacity which would seize upon this property without making any remuneration. At present all is uncertainty about what will be done. Provided the President does not authorise a treaty to be made the Indian Party have resolved to apply to Congress next winter. In that case it will remain until next year. Otherwise it means to have this full. The citizen party have said nothing about having the Mission continued longer than for the present. Some of the Indian party have expressed a strong desire that we should go with them. Provided they remove they will doubtless have to settle down with the Party there. Such an event I should deplore. For those feelings of hostility must again be kindled up which separated them. Besides I have heard indirectly that the Baptists have immersed some of those excommunicated members from this Church and taken them into their and I presume that that was the case with all of them; in addition to that they immersed those who were members of this Ch. when they left and took them in, without any inquiring or recommendation whatever from this Church where

they belonged. But there is not one of them whether excommunicated members or not with one or two exceptions who to me give any evidence of personal piety.

Now for the Members of this Church to go and settle down amongst a denomination where every one offering himself is immersed and received into the Church. Must exert a most destructive influence over them or else be a great annoyance. Because there are those now in the Ch. who like this loose manner of doing business such as the Methodists and Baptists practice. With many being in a Church seems almost like being in Noahs' Ark. And I hesitate nothing when I say that I could so preach and manage affairs that I could gather in one year nearly the whole of the adult population and youth and many of the children into this Church and no revival would be necessary to do it. What is known with you as "Moral suasion" but here goes by another name "trying" is and has been most deeply incorporated into the feelings of this people, and it is more difficult to get rid of it than seemingly to wash out the Leopards' spots. As I am opposed to it as being most ruinous to the souls of men, when I attempt to expose it I am often looked upon as condemning, and unnecessarily severe &c. And for the people to go into such an atmosphere again, or be where they would be invited and urged to join the Church as they would doubtless be at the West and vital religion would sadly decline and a heartless formality be substituted for such I regard "Moral suasion" or the Indian trying to be. I hope the Board will not understand by this that I feel in the hurry to have them dispose of this property, or that I am anxious to get away, for neither is the case.

I aim at following the leadings of a gracious Providence which directs every event and which I am sure will make the path of duty plain whenever our work on endeavoring the will of God here is done.

Yours very truly, Cutting Marsh

Rev. Cutting Marsh
June 13th 1843
Rec'd Feb 30
Ans Feb 13. 85

Stockbridge M.T.
June 13.

Dr Cutting Marsh
P.M.

Rev David Greene.
Missionary House.
Corresponding Office
Boston Mass.

P.S. Your sermon preached at the funeral of the Rev. Mr Closby has been received. And many thanks to you, Sir, for it. C. M.

Stockbridge Near Green Bay, Wis. Ter. March 7. 1844.

To Revd David Greene
Missionary House
Boston Mass.

Revd and Dear Sir.

It is now many months since I have written you, and the reason is I have had nothing nor have I at present anything to communicate which could encourage or cheer you.

Yours containing the resolution or decision of the Committee relative to the disposal of the Mission premises in case a treaty should be held was duly received and it was all I wished for. The contemplated treaty was not held because the Officers of Govt. at Washington said they would not do anything which would appear to contravene the act of Congress relating to citizenship, altho' the Indian Party made it appear that they were the legal majority of the Nation. The course pursued by the Govt. Officers in this case corresponds with all their other doings which show a determination to get rid of their Indian relations East of the Mississippi at some rate or other.

It would be difficult for me to make a correct representation of the state of things here upon paper, or one which would not be misapprehended. Suffice it to say for the present that there are two irreconcilable parties in the Nation each party containing members and each a decided

of the Church. And the one belonging to the citizen party Jacob Chiskey has shown during the winter past an unchristian spirit — He is led by wicked, apostate sons instead of leading them.

I have not written the Board for advice because I have not felt the need of it but because painfully sensible the Board could not extricate myself or the Church from the trials we are passing through.

There are things in the Church which call for discipline and I have neglected to call them up for a long time to let the excitement which has existed for a year or more, pass off at least in a measure. At the commencement of the year feeling that a sufficiently long time had elapsed, I began to take up the subject of discipline, and it appeared to kindle the citizen-party into a rage against me. The reason unquestionably is they are conscious that these doings will not bear an impartial investigation. I would gladly let them go to the judgement so far as I am concerned, but members of the Church and especially the deacon abovementioned has not only connived at but has been a partaker and now justifies these doings which grieve the rest of the Church, and are most manifestly wrong — The latter has declared he will not submit to be tried by the Church except upon his own conditions or to this effect. The matter is exceedingly difficult to be got at in some respects yet I am thoroughly convinced is positively wrong — Here is the dilemma in which I am placed — Whether it is duty to let this iniquity or injustice pass unrebuked, and teach the Church members of the Indian party, that it is their duty to

forgive and commune with these members or go on and exercise discipline altho' excommunication of a member or members from the Church should be the result. I have not administered the sacrament for about one year to this Church because I have felt that the conduct of some members of the citizen party was too scandalous to admit them to that holy ordinance. besides this the state of feeling was so far from Christian that it has seemed to me that I could not break bread as an Ambassador of Christ where instead of love bitterness &c &c abounded — In the mean time I have labored in my instructions to hold up before their minds what a Christian is & ought to be.

A delegation of the Indian party has gone to Washington in order if they cannot get the doings of the citizen party set aside to make a treaty of some kind by which they can exchange their present location for one in the state of Mississippi. They are determined not to come under the laws of the U. S. The citizen party are selling their land just as they can and for anything which they can get. Soon and this Reservation will be settled by others than Stockbridge Indians.

A friend informed me that a son of the deacon abovementioned told him that they had got up a paper or petition to the Am. Board requesting that I might be removed. I would remark that if my removal would make that family a righteous one, or the doings of the citizen party just and Christian which have grieved the rest of the Church I would even ask the Board to remove me. But if such a paper or petition has been or should be received by the Board I respectfully request that before any action is taken

they would send me by Mail the original returning for themselves a copy of it, as I wish to see the hand writing and signatures. I am ready and willing to hold myself responsible to the Board for any or all of my conduct as their Missionary here. I am not ignorant of the feelings of some here towards me, and am fully prepared for this step which my friend told me they had taken — Some of them have tried the effect of slandering in

Rev. Cutting Marsh
Stockbridge, Mass.
Feb Mar. 23
Recd Apr 5. 54.

Stockbridge N.Y.
March 7.

Cutting Marsh
C. M.

Rev. Daniel Greene.
Missionary. Foreign
Corresponding Sec.
Boston.
Mass.

order to injure my character, and find they do not succeed, and it would seem they are going to try something else now — The Rev. Mr Ordway whose name I have before mentioned came along about the time I was going to hold a Church meeting last sab. the difficulties were going to be brought up. He kindly stopped two or three days and attended the meeting. I communicated with him freely, he the Indians stories in part at the meeting but nothing was accomplished, neither could he help us out of our troubles. He said he knew not what to do on advice, and I regard him as one of the most judicious and experienced men in the Ter. Yours truly, Cutting Marsh

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Stockbridge Near Green Bay W. T. June 24, 1844

To Revd David Greene
Missionary House
Boston Mass.

Revd and Dear Sir.

Yours of 5th of April was duly received and I thank you for the sympathy which you expressed in my behalf. The state of things has not altered since I wrote in March. I am still in a state of doubt as to what course the Lord would have me pursue with regard to administering the sacrament to this Church when there is so much bitterness of feeling, and when there has been so much unchristian treatment of each other, and unjust dealing. I tried last winter to have meetings of the Church so as to talk over difficulties as Christians and then see if some settlement could not be made. Here I failed because the citizen members of the Church or one of the Deacons, Jacob Chicks, who has been much out of the way would not speak himself but employed John Abrams (that young man who went off to the Methodists) to speak for him. And there was a determination to make it a mere political thing, and Abrams is a bitter, false hearted fellow, and I have not the least confidence either in his piety or honesty. And after holding two meetings and al-

accomplishing nothing I felt obliged to give them up. I next tried to make the matter an individual thing and get members to go alone and talk over their grievances but this was an entire failure. For they would not do it altho' they would promise me that they would — Early in the Spring after having put off the case of John Chicks, son of Deac. C. for nearly a year and a half, so as to avoid the charge of its being a party measure. it was brought up. And after he had been faithfully tried he was excommunicated for various offences, the most prominent one was intemperance. And by the way some 2 weeks since in a state of intoxication he fell from a Mill-dam and broke his leg. His parents were displeased with this measure of the Church, and chiefly as I conceive on this account have gone off to the Methodists. And John himself immediately after his excommunication went and got the Methodist Minister in Brotherton to establish a meeting at his (Chicks) house on the Sabbath less than a half a Mile from my meeting. And this family use their influence to get all they can to go to the Meth. Meeting — Last year this same Methodist Minister received two members, who were disaffected and one in particular was under censure here, to his Church. This was done without his giving any notice of it to this Church, and before I knew of it — ~~The~~ The one under censure applied before to the Methodist Church in Broth. for admission and the Minister then having care of the Church asked him for his letter of dismission and not having any was refused —

I told that Minister that the individual was under censure and of course could not have a letter, but the other man waited for no letter and made no inquiry of me. After I ascertained what had been done in the Broth. Ch. I wrote that Minister stating that this Church felt grieved that the Broth. Ch. should receive disaffected members and without any letter of dismission, and he in reply wrote me what I felt to be an impudent one and since I have just passed him by in silence, treating him however with Christian politeness. Here, Sir, I am exceedingly tried to see the Methodists stand ready to catch up every disaffected and disciplined member and treat them as though all was right on their part.

Ever since being on Missionary ground I have studiously cultivated Christian intercourse and fellowship with all Christian denominations, particularly with the Methodists, and it is no exaggeration to say that I have entertained in my family double the number of Methodist Ministers that I have of Presbyterian, and until of late they have never been backward to call and receive our hospitalities, and whenever they have done so I have treated them as Ministers of the gospel. And even the man abovementioned has formerly made my house as much his stopping place as if it had been a Methodist family but now he can come and preach within half a mile and pass by without calling. But, Sir, this has not been occasioned by any attack of that denomination or neglect on my part or as I conscientiously feel by any unchristian treatment. There is a local preacher living some 8 or 10 miles from here a very bigoted

Mean he is, who has long been trying to get the Methodists into this Nation, and I have known of his asking members of my Church "if they would not like to have a Methodist Meeting in Stockbridge!" They would reply "we have meetings in Stockbridge" &c. and that would be the end of it — But they have seized upon these disaffected members and ~~have~~ obtained their desideratum — Got a Methodist Meeting in S. But can it be the duty of a Church to neglect discipline entirely for the sake of preventing disorderly members from going to the Methodists? Your caution frequently repeated of being careful about pushing discipline or to this effect, has always been borne in mind — But as I understand the Word of God "there is a time to every purpose", and of course a time when it becomes a matter of duty to exercise discipline be the consequences what they may.

A delegation which went to Washington last winter from the Indian Party to see if congress would aid them is daily expected. We have not heard that anything has been accomplished, and I fear nothing has been. And how or when this state of things will end I know not. The Indian party I believe are still determined to go to Missouri. This measure is to be regretted — It is unhealthy there — That party which went there in 1839 die faster I believe than

they increase — Besides they are in quite as much trouble there among themselves it appears as ever they were here with the Nation. I ever supposed the leaders of that party wished to go there so that they could join a Church as they had been excommunicated from this. That is I mean that this was one great object with some of them. When they got there about all were immersed!! both excommunicated members and those that went off without being dismissed from this Church and received into the Baptist Church. This Spring some of the young people have returned to visit their friends here, and one of them informs me that all with one exception have already been excommunicated — Indeed I have no good reason for supposing that there was more than one real christian in that party, and she came and asked for a letter, but died immediately after reaching that place — I exceedingly regret that any of this people and especially so respectable a portion as most of the Indian party is, should ever be harassed and vexed by that party as they were here. But to come under "English laws" is the Bug Bear with them —

In my report to the Scotland Soc. I have embodied as well as I could the result of my experience &c. since I have been with this Nation, and a considerable of a portion of it I will transcribe and send you.

What I send to the Scotland Soc. I do not expect will ever get back here again, but I have this special request to make of the Board that what I have written with regard to my trials with Church Members, and what I have said with regard to the relics of paganism still existing in this Church may not be published as coming from me, or the name of the place or Church mentioned as the Herald is taken here, and it would fill some with rage to see what I have written. Still I have said nothing but what I have experienced and can vouch to be matter of fact, and I have exaggerated nothing, nor said anything but what appears to me just that the Board and Scotland Society should know.

It is now fourteen years since I arrived amongst this people to labour as a Missionary. Few and short in the retrospect do these years appear and yet they constitute much of the best portion of the vigour of my life.

In reviewing these past years I see very much on account of which I desire to be deeply humbled before God in the deficiencies of my ministerial labours, as well as duties neglected toward my own soul, which lead me to exclaim as did Paul "I am less than the least of all saints," in point of faithfulness in the Master's cause. At the time of my arrival the Church consisted of thirty nine members

Since then (1830) 68 have been added to it. Twenty five have died in regular standing. Twelve have been excommunicated. Two excommunicated members have been restored. Seven excommunicated and lapsed members have died without being restored. Eight have left the Nation and gone to a distant part of the country without being dismissed. Five are now under censure, and fifty remain in regular standing. One aged female ~~member~~ has died during the last year, and one of the most exemplary members in the Church. As religion in life appeared to be her chief concern, so in view of approaching dissolution her mind was filled with peace and consolation. As long as she could speak she manifested an unshaken confidence in her personal interest in the Lord Jesus Christ, which raised her above the fear of death and made her apparently joyful as it approached. Her end was peace.

Eighty two children have been baptised during this time, and a considerable larger number belonging to the tribe, young and old have died; although the baptised children have not composed near all of the births. The whole number of souls now belonging to the Nation is about two hundred.

A Temperance Society was formed in a few days after my arrival which has held on its way until the present, and since 1834 has been conducted upon the "Ice-total" plan.

Perhaps upon few communities has the

cause the cause of Temperance had a more salutary and manifest effect. Although many have violated their pledge, still a large majority have kept it sacredly, and these have reaped the precious fruits of temperance, and exerted a great influence over the rest. During this time habits of temperance have been formed which the greater part without doubt will preserve through life.

During a part of my residence here I have passed through many severe trials in consequence of their political strifes &c. in which I have learned many things which never could have been had it been otherwise. I now remark no person can fully understand the native character without long and painful experience.

My first impressions were erroneous. I now feel it to be my duty to say, that at first and for years I formed an estimate far too favorable, and consequently I fear that my reports have made a too favorable impression. These wrong impressions have not been made intentionally, but it was owing to my want of experience, and the absence of events which would bring out their hearts. Probably this impression has been made, that almost every vestige of paganism has been eradicated by the Gospel, inasmuch as this tribe has had it

about one hundred and ten years: and some three generations have passed and the fourth is now on the stage. Fidelity, however, leads me now to say, although many, perhaps, may be sadly disappointed, that many traces of paganism still remain in those who have united with the Church. Previously I had supposed many of my trials peculiar and had attributed them to other causes until of late. I was surprised to find so many of my own trials with members here enumerated by the Missionaries upon the Island of Ceylon as contained in their general letter which was published in the Mis. Her. for April (-44.)

The events which have transpired within a few of the last years, particularly the two past, have led me to the conclusion, that heathenism and paganism are essentially the same. There are, to be sure, modifications owing to different circumstances; but the blighting, hardening and contaminating effects of the former appear to me to be no greater than the latter. Those brethren appear to expect that a great part of their trials with Church Members will be confined to this generation, and that the next will be a very different one; but I hesitate not to say unquestionably for generations the taint of the heathen stock from whence they originated will appear for thus it is with this Church. Even now in the third and fourth generation which has risen up since the first introduction of the Gospel, fickleness, want of integrity of character

want of principle, want of love of truth, aversion to mental effort and an unconquerable one to restraint are among my severest trials. Often cases will occur which lead me almost to exclaim as did the Psalmist in his haste, "All men are liars!"

Impossibility of keeping unworthy members out of the Church. The practice of admitting all that offer themselves as is the case with some around me (the Methodists) is fraught with most disastrous consequences. I have made credible evidence of repentance and faith in Jesus Christ an indispensable requisite of admission to Church Membership. Besides, putting such upon trial as offered themselves for 3 or 6 months during which time they are more thoroughly instructed in the doctrines and duties of our holy religion.

Still cases often occur which show that the real character was mistaken: besides as trials increase my fears increase, that I may have been mistaken with regard to more.

After the most solemn professions have been made, and all possible pains taken to instruct individually as to the nature and importance of Christian duties &c. and after they have given apparently a hearty assent to them all, it is most painful to witness sometimes their total disregard if not contempt of them all when a time of trial comes. All of these restraints and vows which they have voluntarily taken

upon themselves then appear as powerless as cords of sand. The Missionary who will "sew pillows to all arm-holes," and never reprove is sure to please. It is amazing to see what a repellent effect fidelity often has on some of whom on the whole better things are hoped, when they have been out of the way.

Insincerity or self-deception.

This is so prominent a trait in the native character, that at length it becomes difficult to avoid a feeling of suspicion towards any who may appear serious or express a determination to seek the salvation of the soul. Even when it must be charitably hoped, there is a change of heart grops inconsistencies often appear under trials or temptations, which clearly show, that the old man of sin has still a fearful grasp upon them. The remarks of the brethren upon the Island of Ceylon when they say, "were we to give the chapter of our sorest trials with the native Church, the caption should be, Peter and Judas acting out of character; — Peter, even Simon Bar Jona, acting the part of an adversary and a traitor in denying his Lord; and Judas Iscariot, who had a devil, acting for years the part of a disciple and apostle of the Lord Jesus," are strikingly appropriate to this Church.

Difficulty of presenting correct views of divine truth.

When "the terror of the Lord"

is presented and the necessity of repentance and faith in Jesus Christ urged, perhaps one and another somewhat impressed with the truth will rise in a religious meeting, confess that he has been a great sinner &c. and then conclude by saying "Now I have made up my mind to try". From time to time he will continue to speak in the same strain sometimes with much apparent feeling, and by and by if nothing occurs which will bring out the real state of his heart, he will indulge the hope that he is a Christian. But when temptation or tribulation comes on account of the word, Alas! it appears in almost every such case, that the seed "fell upon stony places where it had not much earth", and so withered under the scorching influence of temptation. In other cases the result will be different inducing a state of complete pharisaism.

Want of Moral Courage.

In an uncivilised state the natives are proverbially cowards. This trait still adheres to the Indian after he has hopefully embraced the Christian religion. This want of moral courage has ever rendered discipline in the Church extremely difficult. The Indian will speak of a brothers faults behind his back, but to go to him and in the spirit of meekness seek to convince him of his sin

and bring him to repentance, is a most difficult task to get him to perform. And during the past year I have found it impossible to prevail upon the members to do it.

Indolence.

This thing so deeply inwrought into the uncivilized Indians adheres to them like the leprosy even after they have been brought under the influence of the Gospel. The importance of industry is constantly kept before the mind, both as to the virtue and necessity of it, but when this chord is touched it seems impossible to produce a vibration. The same indolent disposition which rules in a great majority of cases with regard to manual, rules with regard to mental labor. Hence the instruction of their children is sadly neglected. It seems impossible to make them feel the importance of education. They will in word acknowledge its importance, but then the necessary energy is wanting to obtain. There is also a want of providence and common sense in the management of their civil and domestic affairs which is the cause of most of their troubles and ~~distresses~~

The trials which the Revd. David Brainerd experienced amongst the Indians one hundred years ago are trials of the Missionary at the present day. In his Memoirs I can testify after fourteen years

of experience is to be found a most just delineation of the Indian character. At one time he says "While they retain their pagan tempers they discover little gratitude amid all the kindnesses which they receive"

I should regret if this remark is true with regard to Pagans now as applicable to them only while in "Pagan" darkness.

It is ~~too true~~ of too general application even after the gospel has shown upon them for generations and they have professed it. I will mention one fact to illustrate this remark and it is not an isolated one. Two of the bitterest enemies I have had amongst this people, and the hatred of one was of a deadly kind, were individuals whose lives under God I had been instrumental in saving; the one had a fractured skull, and the other a dangerous disease. By day and by night I watched over both until out of danger, but the only reward I ever obtained of the latter was deadly hatred as he refused to make me any compensation whatever.

Not long after he became so hostile, he committed a crime, the forfeit of which he paid with his life upon the gallows — The other still lives a member of a Church, and to was the ~~the~~ one whom I took care of him — a member of this Church who ended his days in that dreadful manner —

Still in justice I do add it is not so with all. All are not thus ungrateful, nor are all equally indolent, and improvident. Some feel the force of argument and divine truth, and labor to shake off these relics of Pagan-

Paganism, and of the old man of sin. Let me not be understood as saying, that all of the members of this Church are the source of as many trials as some. Not so. For some appear to live truly exemplary lives, and in the business of life aim to be such as the word of God requires, and to maintain a conscience void of offence toward God and man. Past events teach me, that I must rejoice with trembling over all until they bid adieu to earth, having in life and until its latest hour given comfortable evidence of a saving change. In this manner I have had the joy to see some of the little flock over which the Holy Spirit has made me overseer and their days. To Him be all the glory who loved them and died for their redemption

The reason why I mention these things to you and the Scotland Board are — The peculiar trials which this Church in the providence of God has been called to pass through of late has more clearly developed the native character than I have ever been it before — I am impressed with the idea, that this Nation as such will soon be finally broken up. "Every Kingdom divided against itself is brought to desolation" — Perhaps some thing of what I write may meet the eye of some future Missionary after I have slept as long as David Brainerd beneath the clods of the valley — And it may be of some use to him to know what in my days

were the trials of the Missionary to the Aborigines:

I hope none will be discouraged by such unpleasant details from sports to save lost men. The faith of the friends of Missions as well as that of the Missionary needs trying. "The Lord knoweth them that are his." And whilst "every plant which our Heavenly Father hath not planted shall be rooted up;" those which he hath planted need tending and pruning and patience until grace shall have matured the work which it has commenced. The promise is sure, "He shall see of the travail of his soul and be satisfied;" and by the preaching of the glorious gospel of Jesus Christ - and by such trials as the Missionaries and their patrons are called to endure will the Lord through abounding grace "bring many sons unto glory;" who are given to Jesus Christ in the covenant of redemption. Then shall the laborers in this blessed work, both Missionaries and their patrons have their reward.

Yours very truly,

Cutting Marsh

Stockbridge Near Green Bay Wis. Ter. Aug. 12, 1844.

To Revd David Greene
Missionary House
Boston Mass.

Revd and Dear Sir.

Yours of the 18th ult. was duly received. Since I wrote you the Methodists held a Camp-Meeting in Brothertown. About the close of it I happened along and stopped over two hours. Suffice it to say I cannot believe that the cause of Christ can be promoted by such means amongst Indians. As usual amongst the ignorant the Methodists out here are very noisy, and when one gets up to speak perhaps three or four will be crying Amen &c. at his speech. Than which nothing can be more productive of spiritual pride amongst Indians. This mode of proceeding flatters their vanity and produces a great deal of excitement, and Indians are very excitable. They numbered quite a number of converts and some they said amongst the Stockbridges. Perhaps they were converted for I know not the heart. Still I fear they will yet need to be born of the Spirit. The Methodists are exceedingly superficial and a greater part of their converts heretofore in Brothertown have turned back — In two weeks from that time they held a Quarterly-Meeting at Mr Chicks barn, the old man mentioned in my former letter. They brought all of the Brotherton people they could get

and an effort was made to get all of the Stockbridges they could to attend, and a great parade was made but the meeting passed off silently and little has been said about it. I have instructed my people to keep silence. After all the effort which has been made to make Methodists here their influence extends but little beyond the Chicks' family. And I suppose the substance of all is envy and spite against my self because I am so daring as to expose their iniquity; This I should not have done had they not been members of the Church. Your question "How far I am responsible for the state of heart with which Communicants come to the table;" is one upon which I have pondered long and much. When I have thought of going on and administering the sacrament to some in this Ch. it would shock me, that is, the idea that they must in my opinion eat and drink judgement to themselves, has struck me with a kind of dread, and that I too should be accessary to such a deed, provided I administered the sacred ordinance to them. I cannot feel as the Methodists say, that this ordinance is "a Means of grace," and every one must be himself responsible, the same as for hearing the gospel &c.

When I mentioned that the whole number of this people is about 2 hundred I meant all now in Stockbridge including the Methodists or those who have gone off to them. These embrace parts of five families, all but one either the Chicksers or related to them. Two of the wives of the sons are strongly opposed to going off and will not attend their meetings. It is difficult to say how many do compose my parish. Because quite a number have gone off to hear

~~to hear~~ the Methodists preach as they say, and the others attend by express invitation from the Methodist party, some of whom attend my meeting in the forenoon. As to the question, whether "I am doubting the expediency of keeping up the Mission"? I find it difficult to answer it. A greater part of the people are as much attached to us and to the American Board as ever. And a good many are disgusted with the Methodists crowding upon ground previously occupied as they have, others were the Mission discontinued would join the Methodists, and the latter would doubtless regard it as a great achievement to get the Stockbridges, judging from the avidity with which they seize upon every one who offers himself without any regard to his standing here.

I expected when the delegation from the Indian party returned from Washington something definite would have been determined upon. But nothing was accomplished. They got a bill introduced but they were unable to get it thro' both houses for the relief of the Indian Party, that is, allowing all that wished to remain in the Indian State to have the privilege. Nothing was done by way of removing the Indian party to Missouri, and if that bill passes, I doubt whether any will go to Miss^ri. and that by a degree all or nearly so will become citizens. Indeed they are so considered and treated at the present time. But they are selling their land both citizen and Indian parties, and in a few years a greater part if not all will be owned by white people — I should be glad to see the Presbyterian part of the Church settled somewhere or be so situated that they could be under that instruc-

tion and influence. But whether the Lord will see that for the best I know not — I would much rather that they remain in this Ter. than go to Missouri where that party is which left in 39. If they could be settled with some tribe where the Board have Missionaries now I should rejoice but I believe they are not acquainted with any such tribe.

Rec. & Cu. Stockbridge March 12 Aug. 1844
Rec. Aug 24.

Rec'd Apl. 19. 45

Stockbridge Aug. 15th
Wm. T. Green
Cutting Marsh
D.D.

Rev Daniel Greene.
Missionary Stone
Cherokees
Cherokee Agency
Boston. Mass.

I have felt as though it would be best to wait the leading of Providence with regard to these Indians and that by so doing the Lord would guide both the Board and ourselves —

Yours very truly, Cutting Marsh

Old Shusco the Juggler.

In preparing this brief sketch of one who during his whole life until old age was notorious for wickedness, but after he was converted was as remarkable for all that was pure, honest, just, lovely and of good report, the writer does not expect to present anything that is new, nor much that might have been, had the task been undertaken at an earlier period. Some years have already elapsed since his death, and many interesting incidents have either been forgotten or are too imperfectly remembered to be made a matter of record.

My chief design has been for the benefit of an Indian Church under my care hoping that it might be the means under God of strengthening and guiding some of them in the same glorious way in which Shusco walked. And also to present an argument in favor of foreign Missions, and to show the efficacy of the Christian religion. For I cannot conceive of anything more convincing or satisfactory in favor of either, than the conversion, subsequent life, and peaceful end of this old man.

The beloved Missionaries, who labored so long and faithfully at Mackinac, as well as the benefactors of that Mission Society, feel and no doubt will in the coming world, that they were abundantly repaid for all their self-denial, toil and expense at which the Mission was supported, if only this precious soul had been saved, this bright gem added to the Crown of the Redeemer.
"A world in purchase for a soul is gain."

It will not be my object at the present time to enter into any detail of Indian traditions, or superstitions any further than will be necessary in order to set before the reader in a just light, the

life and character of this man as a pagan, and a juggler; and then as a Christian.

Old Moses, as he was familiarly called, was an Ojibwa Indian, small of stature, and during the latter of life supported the infirmities of age by walking with a staff. Of the place of his nativity I am ignorant, or where he spent the greater part of his life. He was a boy when old Fort Mackinaw was taken, so that the place of his birth was perhaps near the Island of Mackinaw, which is situated in the Straits betwixt Lakes Huron and Michigan. He was left an orphan when about ten days old, and was under the care of six different individuals during childhood and youth — said that he was a wicked boy, would steal, pull up corn &c &c.

About the age of fifteen his grand-father undertook to make him a juggler by requiring him to black his face with coal, and fast ten days, during which time he drank a cup of broth only and took no other nourishment. Near the expiration of this time he dreamed, that a man came to him from towards the rising sun, and invited him to accompany him. he did so, and after travelling a long distance they came to a house where an old, grey-headed man received him with many expressions of joy and gratitude. He introduced him into a splendid apartment around which a great many jugglers were sitting, mute, and small drums were suspended upon its walls such as they make use of in juggling.

This old man soon applied to him to heal his son, who he said lay there sick on the floor at the point of death. This he attempted to do by means of one of the drums which he gave him; but upon uncovering what he supposed to be the sick son he found it nothing but a piece of decayed wood, with great holes in it so that he could look all through it. The old man then asked him if he thought he could cure him? He answered in the affirmative. He thanked him,

and said "I thought you could cure him", and whilst he was yet speaking, it arose and spoke and he delivered him to the overjoyed father. The old man then made him a great many presents, and amongst the rest a small drum and told him that afterwards when any body was sick and sent for him he must go and take that drum, and that he would be able to cure them — This dream was highly gratifying to his Grand-father — said that it was just what he wanted — that he had wished to make him a Medicine Man.

He then took him to his lodge, but life was almost extinct in consequence of so long abstinence; he obtained such a drum for his grand-son as he had seen in his dream, and soon after he commenced the healing art as the old, grey-headed man taught him.

But wishing to understand still more about curing the sick he fasted a second time five days, and during it dreamed the old man from the East sent for him again. When he arrived the old man had prepared Che-sah-kaum (a little tent) into which he wished him to enter. This was constructed in the form of a truncated cone, and open at the top. Soon he heard a loud, rushing noise, and something seemed to jump down into the tent. Immediately it began to tremble as if shaken by a whirlwind, and he heard some one speaking to him over his head. After this second dream he was considered a much wiser man than before. He had now perfected himself in the art of juggling, and whenever consulted in behalf of the sick, would construct a tent similar to the one he had seen in his dream and enter it. Soon it would actually tremble as if shaken by a whirlwind, after which a worm would drop off from his tongue, and then the Manitou (Spirit) would be considered as come to impart the desired information. This putanic art, for he himself avowed ever afterwards was such, he continued to practice from youth to old age, perhaps until seventy years old, and was looked upon as a great man amongst his people.

In addition to this, he was a notorious drunk-
ard; said that he could not be satisfied with a ten days'
drink, but would keep on as long as he could get it.
~~The natives generally have a most unconquera-
ble propensity for strong drink and will part with
anything, and everything they have at any sacrifice
in order to obtain it. Thus it was with Shuseo un-
til he was converted.~~ Besides the aversion of the natu-
ral heart to the pure and restraining influences
of the Christian religion, the aborigines are strongly
attached to the religion of their forefathers, and consider
it an "insult" to be told that their religion is not good.
But Shuseo with many others believed in trans-
migration — Was accustomed to say that he previously
existed, and that he then lived with a grey-headed man
above — That he sent him away one day upon an
errand, and told him, that he must not return un-
til he was grey-headed like himself. Accordingly,
when his aged father told him that at death he would
go to the West, he firmly maintained to the contra-
ry, and told him that he should return above at
death to the old man with whom he previously
lived.

Another circumstance which would seem
to render his conversion more improbable was, at the
time he was converted not a man amongst his peo-
ple had embraced the Christian religion, and only a
few females; amongst these was his wife. But
pagans hold the female sex in contempt, and
they exert little influence over the men.

After the Mission was established at Mackinaw
and he heard about God, said that he hated him;
After his wife was converted she conversed with him
upon the subject but sometimes he would not listen
At others ~~times~~ he would tell her "that he worshipped
one God, but that she worshipped three — that the
sun was God and he worshiped him".

How improbable to all human appearance, that such a man would embrace the Christian religion! Especially after he had lived in pagan darkness and superstition perhaps seventy years, (his age was not known) and for the greater part of this time had been a noted juggler — was consulted by the Indians far and near; and furthermore like the Craftsmen of Ephesus by this had his wealth or support — was very intemperate and had almost consumed the vital powers by the long and excessive use of Sko-ta-wa-bo (fire-water) as the Indians most appropriately call it.

Let the unbeliever in the Christian religion or Indian Missions behold this picture tho it has been faintly drawn.

Say what could effect an entire change in the feelings and habits of this old man in the short space of two or three weeks, who had grown grey leagued with the devil, as he ever afterwards confidently affirmed was the case? Was it Philosophy? Of this he was as ignorant as of the Morals of Seneca. Was it the persuasion of the Missionaries? He was away at the time of this change upon another Island at some distance from them and there they could exert no immediate influence over him. Was it studying the evidences of the Christian religion? Of Books in any language he was as ignorant as of the language of the Chinese. He could not understand a word of the English language. The change said to be wrought by the means of "Beads and Tobacco" together with "a Cross" worn upon the neck, under the influence of Roman Priests does oftentimes succeed in leading the deluded natives to exchange one set of superstitions for another which is a little more gaudy.

But so far as my observation has extended, and I have seen many of this description who call themselves Catholics; I have never seen one who gave any evidence whatever that the heart had been made

better or any radical change wrought.

Approaching one of this kind of converts one day who had a large string of beads and a silver cross suspended from his neck, I said to him Wa-nish! (What) pointing to his cross. "Manito" (spirit) was his very prompt reply. "What, o-nish-e-shin Manit-to? (Good spirit) "Ha-get" (it is so) he again said with animation. So every pagan has his Me-ta Mus-ke-mote, or Meta wy-yan (Medicine-bag or Medicine-skin) this is a kind of "Penates" or preserver from evil and diseases, which he usually carries about his person, sometimes wears it suspended from his neck. Has a superstitious regard for it approaching veneration and considers it a great calamity to lose it by any means.

From this class of converts just mentioned salvation through faith in Jesus Christ alone seems to be placed at a two-fold greater distance than before. For I have found that pagans will give far better attention to instruction from one than any Indian who is a roman catholic. When told that his beads and cross avail nothing he resents it as quickly as the pagan when told that his Me-ta Mus-ke-mote (Medicine bag) is not good.

But to the praise of the riches of divine grace I will show how the change was effected, and how entirely different he was subsequently from all he was previously. Here I remark we see a most striking exemplification of the words of the Apostle "The weakness of God is stronger than men" — That the most astonishing effects are sometimes the result of very simple causes in themselves. The instrumentality employed was his wife who had been converted some time previously. The Missionaries had instructed her in the way of salvation through Jesus Christ. As Jesus was precious to her, she deeply felt for and recommended him to her husband, and often, she said, wept over him!!

The account which he gave himself of the efforts which she made to lead him to the knowledge of the truth is as follows — "I did not know, says he, that the Indian societies were made up of rank and sinful errors, till my wife, whose heart had been turned by the Missionaries, informed me of it. I had no pleasure in listening to it, and often turned away, declaring that I was satisfied with the religion of my forefathers. She took every occasion of talking to me on the subject. She told me that all who adhered to the Indian societies were no better than open servants of the evil Spirit.

She had in particular four long talks with me on the subject, and explained to me who God was, and what sin ~~[illegible]~~ was as written in his Book. I believed before, that there was one Great Spirit, who was the Master of life, and had made men and beasts. But she explained to me the true character of this Great Spirit, the sinfulness of the heart, and the way of having it turned from evil to good by praying through Jesus Christ. By degrees I came to understand it. She told me, that the Holy Spirit only could make my heart better, and that the souls of all who died without having felt this power would be forever miserable. The Missionaries had directed her to speak to me, and put words in her mouth; and she said so much, that I did not feel satisfied with my old way of life. Among other things she spoke against drinking which I was very fond of. I did not relish these conversations but I could not forget them. When I reflected upon them my heart was not fixed as it was before.

I began to see, that the Indian societies were bad, for I knew by my own experience, that it was not a good spirit that I had relied upon.

I determined, that I would not look into futurity any longer, nor practice the Me-ta-wes-art.

After a while I saw more fully that the Indian ceremonies were all bad, and I determined to quit them altogether, and to give heed to what was declared in God's word.

The first time I felt that I was a sinner, and in danger of being punished forever was in the Spring (of 1828.) I had gone to my sugar-camp on an Island at some distance from Mackinaw." * At first he thought he would ask the old man whom he had always consulted in juggling for permission to leave his service, but his sins pressed upon him so heavily that he forgot all about it. He seemed for some days overwhelmed with a sense of his sins as against God, so much so that he would walk around his kettles not knowing why he did so;- poured the syrup into the sap, and could scarcely eat or sleep — Said that an evil spirit seemed to haunt him continually as he went round to gather sap; it seemed to animate his shadow. His wife asked him what was the matter and told him that he looked pale. He said he was sick at heart. "You must pray said she, to God and he will forgive you." "How can he forgive so great a sinner as I am?" he replies. "I have spent all my life in sinning against him". "Yes said she he will forgive if you pray to him, for he forgave me and I know that he will forgive you also." At last he tried to pray but found no relief. He continued in this state of mind for some two weeks; at length one night he was almost in an agony of mind. His sins rose up before him in such awful forms, that it seemed to him that God could not have mercy upon so great a sinner. He retired to his accustomed place for prayer. He knelt and prayed more earnestly than ever before-

* From a notice published of Thomas by Henry R. Schoolcraft U. S. Indian Agent at Mackinaw.

(3)

During this conflict it seemed to be one great desire of his heart, that God would take away the love of strong drink, and says S. "he did so."

"Immediately, says he, My burden was gone — the hard thing in my heart was taken away — I was not sick any more." He then returned to his lodge, went to bed, and slept quietly the remainder of the night. The next morning felt perfectly well, God seemed to be very near. "And my heart, says he, was filled with love to him and his children. I went out of doors. O! It was very pleasant, the sun shone bright, the trees and everything around looked very different from what they ever did before.

When I sat down to eat my breakfast Sarah (his wife) said to me "how do you feel now"? "Very happy. My heart is not sick now, and I think I love God." "What day, says she is to day"? "I told her prayer-day." (Sabbath) "What makes you think so"? "Why it is prayer-day (Sabbath) to me. We must not work to day but pray to God. We both prayed and I was ah-pickie bam-pa-nain-dum". (very happy)

He now thought of the Missionaries at Mackinaw, and altho. formerly he had shunned them, yet now he felt a strong anxiety to see them and especially on that day (Sabbath) and to go to meeting. At this time he had probably never been within the walls of the sanctuary. But now those whom he had studiously shunned ~~are the ones whom~~ he is most anxious to see, and to go to the very place where he would not previously.

The next day he says to his wife "we must not stay to make any more sugar, we must go to Mackinaw for I want to see the Missionaries — to tell them I love God now, and am very happy". As soon however, as he reached the Island his heart was filled with pity for his poor, drunken brethren — The news of his

he attempted it in his own strength, and consequently failed; but that now he had obtained strength from God to do it, — had no desire for it, and was resolved never more to touch it."

In the evening of that day he remarked to one of the Assistant Missionaries who visited him, that he had never been so happy in his life before as on that day. So that the happiness in serving God ~~[illegible]~~ one day exceeds in his own estimation all the joys of sin during a long life. Surely "in keeping thy commandments there is great reward." How sweet must be the fountain when a small draught from them is so precious!

Conscientiousness.

Upon any subject, or respecting anything about there was even a doubt on his mind whether it was right or not he refused to act until he was certain it was right. As he had formerly been a great medicine man the Indians still applied to him for medicine after he was converted. But inasmuch as he had used his medicine in connexion with juggling he would not let them have any until he had gone to the Missionary, the Revd. Mr B. and ascertained whether it was right. This trait of character was most conspicuous with regard to his reverence for the holy Sabbath, and his sincere grief if by mistake he violated it. On Saturday it was his uniform practice to go round to all of the Indian lodges on the Island and tell them that the following day was the Sabbath, and that they must all go to the house of God. When away from the Island he had no means of keeping the day of the week as he could not read. But he prepared a stick on purpose upon which he cut a notch for each day of the week.

At one time he was away upon an other Island at some distance from Mackinaw making sugar, and he forgot to cut a notch

Consequently he missed a day. On Sabbath morning he arose, ate his breakfast, and went out to work as usual; soon a person happening to pass told him, that it was the Sabbath. Immediately he dropped his work, went into his lodge, and told his wife what day it was. So great was his grief, that he could eat nothing during the remainder of the day, altho. he had sinned ignorantly. During the following week he left all and returned to the Mission; as he entered the house the Family observed, that he looked pale. The first words he spoke were "ah. pieke neen gus-kain-dum". (I am very sorry)

"Perhaps you will all be sorry for what I have done". Why? What have you done, Musseo? was the anxious inquiring child's curiosity was much excited. "I have broken the Sabbath", says he, and then went on to relate how it had happened. "I thought says he that I would come and tell you of it myself, and not wait until all of the Christians had heard of it". As a further proof of his sorrow he immediately threw away that stick and prepared another.

Would that those who bear the Christian name and have no such difficulty as Musseo to keep the day of the week, could learn a lesson of wisdom from this son of the forest. And that they would manifest as much and as genuine sorrow for what they do Knowingly as he did for what he did ignorantly. How will his example testify against such like a voice of thunder in that day when they shall meet Him on the Judgement-seat who has said "Remember the Sabbath day to keep it holy"! It was a remark made by those who were well acquainted with him that it was sufficient for him to know that God had spoken anything in his word, and to do contrary to that would fill him with sorrow.

says he to thank the Lord for them".

Love of God's word and of the sanctuary was another interesting trait in Musco's religious character.

The latter was among the first things which he thought of after his conversion. Once I had the pleasure of witnessing his deportment in the house of God, and apparently a more humble, devout worshiper I never saw. Still he could not understand a word of the English language. But he would say that it was the house of God, and on that account he loved to go there, it reminded him of God's house above, and was the place where Christians love to meet. Whilst the Mission was continued, and whenever on the Island, he was one of the most habitual worshipers in the Congregation.

These native converts, however, were not neglected, although public worship was conducted in the English language, for a special meeting was held every Sabbath for their instruction. Often he would go to the Mission on other days, to get the Missionaries to read and explain the word of God to him, and he drank in instruction as the thirsty hind does the cooling stream in a Summers' day. To show that he was not a forgetful hearer of the word, or unprofited by the instruction which he received I will mention one circumstance. One of the assistant Missionaries was very sick at one time and he went to see her, and present his wifes' Christian salutations as she was lame and unable to walk.

She was delighted with the interview, and expressed for her the most tender regard. She remarked to him "There is a place where the inhabitants will never say I am sick". This was at once understood, and with peculiar emphasis and animation he replied "Ka-get" (true) and then casting his eyes upon his old blanket-coat, says, "I shall not want

this old coat there for I shall be clothed in white; Neither shall I want this old Cap, for there I shall have a sho-ne-a we-work-guon" (golden one) and so went on spiritualizing his dress, plainly evincing that he had been taught by the Holy Spirit also.

His attachment to his Christian Teachers was ardent and most affectionate.

No idea was more unwelcome to him than the thought of the Missionaries leaving the Island. In the year 1835 when a Steam-Boat touched at the Mission-Wharf, and many were hopping and skipping to and from the Mission he saw it and became alarmed, he was afraid that the Missionaries were then going to leave, ~~the Island~~, and although very feeble at the time, yet he came up leaning upon his staff panting for breath and inquired of one of them if they were going to leave. She told him No: and asked why he thought so. He said that it was because he saw so many going to and from the Mission. He immediately gave thanks to God, because the Missionaries were not going to leave as he feared, and then says "Now I can home contented." After a decision was made to abandon the Mission as the American Board had decided, that it was best under all of the circumstances, he would often pay a sad visit to the Mission saying, I see you all now but by and by I shall see you no more in this world, and I shall be very lonesome, for we shall have none to teach us on the Sabbath. but I shall soon see you all again in heaven this makes me thankful. I feel that I shall soon go where Jesus is!" This proved to be the fact, for in a few months after the Missionaries left he was called home.

After most of the assistant Missionaries had left, a female

Member of the Family, a dear Christian friend of his, received a letter inviting her to go to Green Bay, and live with one who had gone there to reside. She went to see Shuss, and pay a farewell visit, and also to inform him where she was going. By her he sent a special message to this individual, and says "do not forget anything I tell you. Tell * * * * that I am well and very happy in my mind, and if I never see her again in this world I hope to meet her in heaven — That still I am but half happy, and half sorry because there are so many drunken Indians around serving Mush-e-Manni to (the evil spirit) as I once did. How good God has been to me to make me one of his Children! Why has he chosen me when I was so great a sinner, and like these poor drunken Indians around?

But I pity them talk to them, and tell them it is the work of mush-e-Manito (the evil spirit) to do so, but they will not listen. Sometimes they try to get me to drink, but God keeps me from it. Sometimes I run away from them; then again I sit still in my lodge when they come — Tell her, that perhaps the next time I am sick I shall go home, (which indeed proved to be the case) and that she must pray for me, that I may see her in heaven — that I will not forget what she has told me about the Bible, for a great many times I have gone to the hippian-bun-kut-tee (hungry) and she has told me about it. — That sometimes as we sit here we feel bad, because we have no one to speak to us, still we will remember what we have heard, and leave ourselves with God, for he knows what is best for us. — When the Sabbath comes I go to the house of God, but I cannot understand, still as I sit there I am happy, for I think God is there. And as I look round the house and see how nice everything is, I think how much more beautiful God's house above will be

when I get there". He then shook hands twice with him. "Once says he I shake hands for my friend at Green Bay".

Unable to read, and having no means of instruction except what he obtained from the Missionaries from time to time, and which they were ever ready to impart, it will not appear strange, that he occasionally experienced a degree of languor in his feelings, amidst the many temptations with which he was surrounded. And here the goodness of God was very remarkable. Altho. once a believer in dreams, and had a superstitious regard for them, considering them as all pagans do as the medium of intercourse between the material world, and the invisible, he had from the time of his conversion given up this idea; still when he could obtain good from a dream, or derive any profitable reflections he did not hesitate to avail himself of such aid. Whilst in this state just mentioned he dreamed one night, that he was somewhere in the air over the Island of Mackinaw where he could look down upon the people &c. As he was walking and meditating he came to a house, and an old grey-headed man came out whom he at once recognised as being the same whom he had seen in his dreams when a boy. He expressed great joy at seeing him again and brought out great quantities of tobacco, calico &c. &c. and offered to give him provided he would only come back and serve him as he had formerly. "But I told him firmly that I would not, says he, and made all possible haste to flee from him. Upon this he called after me and says, well if you will not come back and serve me I will torment you as long as you live. I soon found myself in a very narrow path feeling happy that I had been enabled to escape from the old man; and raised my eyes to heaven to thank God for my deliverance.

but as I directed my eyes upwards I saw a place which appeared to be all light and glorious. Chains of Gold were everywhere suspended from it. — Its beauty and magnificence were indescribable, and such as I had never seen anything like it before. In the midst of this shining appearance a personage addressed me very kindly and said. Chuseo, if you will keep on in this narrow way until death you shall come and live with me in this happy place." He awoke and behold it was a dream. But it was the very thing he needed in the state of mind in which he had been for sometime previously, and it exerted a lasting, and very salutary effect upon his Mind.

In the Spring of 1837. before he died he was sick and dreamed again of ascending up towards heaven. "I did not reach the place says he, but was so near, that I could hear singing. When I was met by a person in appearance like a Minister, who said to me, Chuseo. You cannot come up here now for you are not prepared. He then took out a little white book from his pocket, and offered it to me but I could not take it. Perhaps if I had been prepared I could have taken it. He then put up the book into his pocket again, and says you must go back only for a little while, and then you shall come up here. Upon this I awoke feeling sorry, that I could not go then". He added "I do not expect to live long, and perhaps the next time I am sick I shall go. When the Mission breaks up I shall go home if it be the will of the Lord. The Missionaries will leave and I shall see them no more. To that Mission-house I have gone a great many times bero-Kut-tu (hungry) to hear more about the word of God." He appeared to have no desire to survive the breaking up of the Mission, for the religious instruction they received was his greatest source of earthly comfort.—

Another interesting trait in his Character

had a constant desire to do good. He could not be contented with the hope of being happy himself alone, he longed even from the first to have others also partake of the same rich blessings which he had received through grace that is in Christ Jesus. All such opportunities as occurred he improved and sought them too in order to recommend the Christian religion to his benighted brethren and kindred according to the flesh. One example will suffice to show the interest which he felt in the spiritual welfare of others. A few weeks before his death his grand-son and family came to visit him. The family were all pagans and the father intemperate. Every morning he would go into their lodge, talk and pray with them. Soon after their arrival a swelling in his legs entirely prevented him from walking, but even this could not hinder him from performing his accustomed labor of love. For when he could no longer walk to the lodge he crept upon his hands and knees. He often warned this grand-son to beware of the consequences of drinking Whiskey, and exhorted him to leave it entirely. "By and by says he it will kill you, and the Missionaries have told us where all such will go when they die." His words proved true altho. the man refused to listen, for he died in two or three months after his grand-father.

About a month before his death he had a very ill turn, but recovered from it. From this time he appeared unusually happy, and was continually talking to his wife about God and heaven, and how happy they should be in meeting all of the Missionaries there, altho. they never expected to meet them again here on earth —

His last sickness and peaceful death.

We come now to the closing scene of the life of this good man, and to take a nearer view of him as he approaches "the threshold of limitless life", and see how he spoke and felt when fully conscious, that his end had come. Here we may

triumphantly ask where can universalism or infidelity produce a parallel amongst all of their boasted disciples? — For an instance in which their principles have thus litterally renovated, purified, and sustained, and made thus joyful and happy a single individual —

"Fly ye profane! If not chaw near with awe,
Receive the blessing, and adore the chance,
That threw in this Bethesda your disease;
If unrestored by this ~~[illegible]~~ despair your cure.
For here resistless demonstration dwells;
A death-bed's a detector of the heart —
You see the Man, you see his hold on heaven,
Heaven waits not the last moment, owns her friends
On this side death, and points them out to men!"

After an absence of one week his female friend, who had set out for Green Bay, but was prevented by contrary winds from reaching there, returned again to Mackinaw. Hearing that he was sick she went to visit him. He inquired with much interest of her whether she had seen his friend at Green Bay. Then asked her to give him her hand to shake hands as he was blind and could not see. "Perhaps now", says he, "Neen ge-way (I am going home) I am very sick, but Kah-che-nah-a-tah (it will be only a little while) I shall have we-sah-kain-dum-mann's (to bear pain) "Do you feel happy, Mussa" she inquired, and are you willing to go now if it is the Lords' will"? "Ka-get ah-pidke" (yes very willing) was his reply. "But do you desire to get well again if the Lord sees fit to raise you up"? "Yes, and I leave all in his hands". Then "Me-gwaitch Ke-shah-mani-to" (I thank the Lord) says he and rejoined for sending his children here to see me when I am so sick. He is always very kind to his children, and shah-wain-ge-ge". (Merciful)

Then turning to his wife "I told you says he this morning perhaps God will send some of his children here to see us when you sat weeping because we were alone".

After a spell of severe coughing, have lit
Smith says he have we in God, that he will take care
of us and give us all we want." He then requested
her to sing his favorite hymn. "I am too sick
says he to join with you, but I want to hear it once
more!"

1. "On Jordans' stormy banks I stand
And cast a wishful eye
To Canaans' fair and happy land
Where my possessions lie.
2. O the transporting, rapturous scene
That rises to my sight;
Sweet fields arrayed in living green,
And rivers of delight.
3. There generous fruits that never fail,
On trees immortal grow,
There rocks, and hills, and brooks and vale
With milk and honey flow.
4. All o'er those wide extended plains,
Shines one, eternal day
There God the Son forever reigns
And scatters night away.
5. No chilling winds, nor poisonous breath,
Can reach that healthful shore;
Sickness and sorrow, pain and death,
Are felt and feared no more.
6. When shall I reach that happy place
And be forever blest?
When shall I see my Fathers' face
And in his bosom rest?
7. Filled with delight my raptured soul,
Would here no longer stay!
Though Jordans' waves around me roll
Fearless I'd launch away.
8. There on those high, and flowery plains,
Our spirits never shall tire,
But in perpetual, joyful strains
Redeeming love admire." *

* This is among a Collection of Hymns translated into the Ojibwa language, and was sung in that language.

As he closed "Ka-get o-nish-e shin" (it is true, — good) he exclaimed, and then went on to speak of the sixth vs. "When shall I reach that happy place
And be forever blest"?

The morning previous to his death his wife sat weeping at his side while seeing him so sick. "Dont weep for me says he, because I am going to leave you, for God will take care of you. Dont weep for your sins — He has promised to take care of his children. Look to God in prayer. You know he has promised, that what we ask in prayer he will give us. Remember what I say for perhaps this is the last time I shall speak to you. Perhaps you also will soon come home and love God. I am very sorry that you weep for me. Tomorrow or next day perhaps I shall go, but love God. I have always told you that perhaps I should go first. I have taken care of you in my life time but dont trouble yourself now for God will take care of you". He then left a message for his grand-son, and charged him to remember all he had said, and leave off drinking. His wife went out to get some wood, and when she returned heard him engaged in prayer. He was earnestly committing his soul to God, and commending her also to his Fatherly care.

In this manner did he spend his last strength, when the lamp of life was flickering in the socket. As his strength failed, and he drew nearer and nearer to the gates of death he was unable to speak, but the same calmness, and holy resignation to the divine will possessed his mind until on the 30th of Sept. (1837) he gently sank into the arms of death, and the immortal spirit quitted its earthly house while angels are hovering around and beckoning it away to join them with all of the redeemed in their everlasting hallelujahs. It may be well here to remark, that provision had previously been made by the United States for the comfortable support of this aged couple; and a house had been built for them, but soon after he had entered it he was called away to enter that house not made with hands eternal in the heavens, having attained the good old age of probably four score years.

Read Mar 26 1871

Read May 1 1871

Read May 8 1871

Old Shusco, the juggler.

In preparing this brief sketch of one who during his whole life until old age was notoriously wicked, but after his conversion was as remarkable for all that was "pure, honest, just, lovely and of good report" the writer does not expect to present anything new: nor much that might have been had the task been undertaken at an earlier period. Some years have already elapsed since his death, and many interesting incidents have either been forgotten, or are too imperfectly remembered to be made a matter of record.

In the following notices it will be my object to present Old Shusco first as a juggler and pagan and then as a Christian so as to exhibit in a stronger light the debasing effects of paganism on the one hand, and the purifying and elevating influence of Christianity on the other.

Old Shusco, as he was familiarly called was an Ojibwa Indian. He was a boy when old Fort Mackinaw was taken, so that the place of his birth was probably near the Island of Mackinaw which is situated in the Straits between Lakes Huron and Michigan. He was left an orphan

When about ten days old, and was under the care of six different individuals during childhood and youth — said that "he was a wicked boy would steal pull up corn" &c. About the age of fifteen his grand-father undertook to make him a juggler by requiring him to black his face with coal and fast ten days, during which time he only drank a cup of broth and took no other nourishment.

Near the expiration of this time he dreamed visiting an old, grey-headed man towards the rising sun, who applied to him to heal his son who lay at the point of death. This he did by means of a drum with which the old man furnished him, and delivered him to the overjoyed father. The old man then made him a great many presents, and amongst the rest gave him a drum and told him that when any body was sick to take that drum and he would be able to cure them. With this dream his grand-father was highly gratified, and told him that he wanted to make him a medicine man. He then took him to his lodge but life was almost extinct in consequence of so long abstinence; — obtained such a drum for his grand-son as he had seen in his dream and soon he commenced the healing art as the old man had taught him. But not being thoroughly initiated into the art of healing he fasted a second time five days, when he dreamed that the old, grey-headed man from the East sent for him again.

After he arrived the old man prepared a Che-sah-kaum (little tent) into which he wished him to enter. This was constructed in the form of a

truncated cone and open at the top. Soon he heard a loud rushing noise, and something seemed to jump into the tent. Immediately it began to tremble as if shaken by a whirlwind, and he heard some one speaking to him over his head. After this second dream he was considered a much wiser man than before. Having thus perfected himself in the art of juggling, whenever consulted in behalf of the sick, he would construct a tent similar to the one he had seen in his dream and enter it. Soon it would actually tremble as if shaken by a whirlwind, after which a worm would drop off from his tongue, and then the man-i-to (spirit) would be considered as having come to impart the desired information.

This satanic art, for he himself ever afterwards avered was such, he continued to practice from youth to old age, perhaps until seventy years old and was looked upon as a great man amongst his people. In addition to this he was a great drunkard; said that he could not be satisfied with a ten days' drink but would drink as long as he could get it.

With many others of the Aborigines Shuswa believed in transmigration. Said that he previously existed, and that he then lived with a grey-headed man above — That he sent him away one day upon an errand and told him that he must not return until he was grey-headed like himself. Accordingly when his grandfather told him that at death he would go to the West, he confidently affirmed the contrary, and told him that at death he should return above to the old man with whom he previously lived.

After the Mission was established at Mackinaw, and he heard about God, said that he hated

him: After his wife was converted she would talk to him, but sometimes he would not listen. At other times he would tell her, that "he worshiped one God, but that she worshiped three — That the sun was god and he worshiped him".

But in the conversion of Old Shuses we have a striking exemplification of the Apostles words, "the weakness of God is stronger than men"; and we see that the most surprising effects are oftentimes the result of simple causes in themselves. The instrumentality employed in his case was his wife, who had been converted sometime previously.

The Missionaries had instructed her in the way of salvation through a crucified Savior. As Jesus was precious to her soul, she felt for and recommended him to her husband, and "wept" she said "over him". The account which he gave of the efforts which she made to lead him to the knowledge of the truth is as follows, viz. "I did not know, says he, that the Indian societies were made up of rank and sinful errors, till my wife, whose heart had been turned by the Missionaries, informed me of it. I had no pleasure in listening to it, and often turned away declaring that I was satisfied with the religion of my forefathers. She took every occasion of talking to me on the subject. She told me, that all who adhered to the Indian societies were no better than open servants of the evil spirit — She had in particular four long talks with me on the subject, and explained to me who God was, and what sin was, as it is written in his Book.

I believed before, that there was one Great Spirit, who was the Master of life, and had made men and beasts. But she explained to me the true character of this Great Spirit, the sinfulness of the heart, and the way of having it turned from evil to good by praying through Jesus Christ. By degrees I came to understand it. She told me that the Holy Spirit only could make my heart better, and that the souls of all who died, without having felt this power, would be forever miserable. I did not relish these conversations but I could not forget them. When I reflected upon them my heart was not fixed as it was before. I determined, that I would not look into futurity any longer, nor practice the Me-tas'ast. After a while I saw more fully, that the Indian ceremonies were all bad, and I determined to quit them altogether, and to give heed to what was declared in Gods' word.

The first time I felt that I was a sinner, and in danger of being punished forever, was in the Spring of 1828. I had gone to my sugar Camp on an Island at some distance from Mackinaw" * At first he thought he would ask the old man whom he had always consulted in juggling for permission to leave his service, but his sins pressed upon him so heavily, that he forgot all about it. He seemed for some days overwhelmed with a sense of his sins as against God, so much so, that he would walk around his kettles not knowing why he did so - poured the syrup into the sap, and could scarcely eat or sleep — Said that an evil Spirit seemed to haunt him

* Henry R. Schoolcraft.

continually as he went round to gather sap; it seemed to animate his shadow. His wife asked him what was the matter, told him that he looked pale. He replied that he was sick at heart. "You must pray, said she, to God and he will forgive you!" "How can he forgive, he answered, so great a sinner as I am? I have spent all my life in sinning against him". "Yes, she answered, he will forgive you if you pray to him, for he forgave me and I know that he will forgive you also." "At last I tried to pray but found no relief". He continued in this state of mind for some two weeks; at length one night he was almost in an agony of mind. His sins rose up before him in such awful forms, that it seemed to him God could not have mercy on so great a sinner. He retired to his accustomed place for prayer, knelt and prayed more earnestly than ever before. During this conflict it seemed to be one great desire of his heart, that God would take away the love of strong drink, and he did so. "Immediately, says he, my burden was gone — The hard thing in my heart was taken away — I was not sick any more." He now returned to his lodge, went to bed, and slept quietly the remainder of the night. The next morning felt perfectly well, God seemed to be very near, and "my heart, said he, was filled with love to him and his Children. — I went out of doors. Oh! it was very pleasant, the sun shone bright, the trees and everything around looked very different from what they ever did before. When I sat down to eat my breakfast Sarah (his wife) said to me how do you feel now? Very happy, my heart is not sick now, and I think I love God!" "What day, said she is it to day, Chuseo"? "I told her prayer-day" (Sabbath) What makes you think so?

Why it is prayer-day (Sabbath) to me. We must not work to day, but pray to God. We both prayed, and I was ah-pish-e-bawa-pa-nain-dum (very happy.) How full of instruction, that this son of the forest as soon as he was converted did not wait nor need to be taught that he must "Remember the Sabbath-day to keep it holy"!

He now thought of the Missionaries at Mackinaw, and although formerly he had shunned them, yet now he felt a strong anxiety to see them, and especially on that day (Sabbath) and to go to meeting. At this time he had probably never been within the walls of the Sanctuary. But now those whom he had studiously shunned he is at once anxious to see, and to go to the very place where he had never been before. The next day he said to his wife "we must not stay here any longer to make sugar, but we must go to Mackinaw, for I want to see the Missionaries." So we gathered up our things and went to see the Missionaries — To tell them I love God now and am very happy." As soon, however, as he reached the Island his heart was filled with pity for his poor, drunken brethren. The news of his conversion spread rapidly over the Island. All exclaimed what hath God wrought, with wonder and delight! At first it seemed almost too much to believe as was the case with Saul of Tarsus, that he was a disciple, but when they saw his deep humility, and love to all, especially Christians, it left no room for the shadow of a doubt.

From this time he continued to live by faith upon the Son of God. He was uniformly

Spiritual, cheerful and prayerful, trusting in God. He was at times suddenly prostrated by sickness, which was, no doubt, the consequence of his former dissipated habits, but at these seasons he appeared more than usually animated, always expressing a strong desire to depart, and be with Christ if it was his will, for then he would sin no more. There was one thing, however, for which he sometimes said he desired to live longer, and that was to take care of his infirm and aged wife.

I will here mention in detail some traits of his Christian character.

His lodge was no longer a place for drunkenness and reveling as it ever had been when liquor could be obtained, but it was the resort of all who loved to pray and praise God. Here the Christian Indians often met to have prayer-meetings, and religious conversation and he was always ready for either. "Behold! he prayeth" was as true of him as it was of a once persecuting Saul. He thought much of Christians' prayers and often sent requests to the Missionaries to pray for him, and would say, that the bad spirit was coming upon the Island, and the Indians would be tempted to drink, and it was his great desire to be preserved from falling into temptation. This had reference to those times when the Indians collected on the Island, and there was more or less intoxication. One circumstance will show how much he felt his dependence upon the Holy Spirit, and how earnestly he sought his aid. At a certain time when the Indians were coming to the Island he had many fears, as some

of

of them were his wifes' relations, lest he should fall into temptation. When the time came he resorted as usual to prayer. One morning he was gone out a long time, his wife did not know what had become of him and began to fear, that he had gone and joined his brethren in drinking. But far otherwise. He had retired, like old Jacob, to wrestle with the angel of the covenant; and he became so deeply engaged in prayer that he forgot himself, and hardly knew where he was. By and by he came in, told his wife where he had been, how employed and how happy he had been, and that now he could go and visit her friends as she desired. He accordingly did but found them lying around a pail of whiskey, in a state of intoxication. They tried to get him to drink, but could not prevail upon him to touch it. Nor had he any desire to. This surprised them. They said "Why is it Shusco, that you will not drink with us now when you always used to and loved it so much?" He replied that "the Lord helped him— That formerly when he tried to leave off drinking he attempted it in his own strength and consequently failed, but that now he had obtained strength from God to do it, had no desire for it and was resolved never more to touch it." In the evening he remarked to one of the Assistant Missionaries that he had never been so happy in his life before as on that day.

Conscientiousness.

Upon any subject, or respecting anything

When there was even a doubt on his mind whether it was right or not, he would refuse to act until he was certain, that it was right. As he had formerly been a great Medicine Man, the Indians still applied to him for Medicine after he was converted. But inasmuch as he had used his Medicine in connexion with juggling he refused to let them have any until he had gone to the Missionary, the Revd. Mr G. and ascertained whether it was right. This trait of character was conspicuous with regard to his reverence for the Sabbath, and his sincere grief if by mistake he violated it. On Saturday it was his uniform practice to go round to all of the lodges on the Island and tell them that the following day was the Sabbath and that they must all go to the house of God. When away from the Island he had no means of keeping the day of the week as he could not read. But he prepared a stick on purpose upon which he cut a notch for each day of the week. At one time he was away upon another Island at some distance from Mackinaw making sugar, and he forgot to cut a notch, consequently missed a day. On Sabbath morning he arose, ate his breakfast, and went out to work as usual; soon a person happening to pass told him, that it was the Sabbath. Immediately he dropped his work, went into his lodge, and told his wife what day it was. But so great was his grief, that he could eat nothing during the remainder of the day, altho' he had sinned ignorantly. During the following week he left all and returned to Mackinaw; as he entered the Mission-house, the family observed that he looked pale. The first words he spoke were, "Ah-piche

neen

Neen gus-kain-dum (I am very sorry) Perhaps you will all be sorry for what I have done". Why, what have you done Shuseo? was the anxious inquiry, whilst curiosity was not a little excited. "I have broken the Sabbath-day", says he, and then told how it was done. "I thought", he continued, "that I would come and tell you of it myself, and not wait till all the Christians had heard of it." As a further proof of his sorrow he threw away that stick and prepared another.

It was sufficient for Shuseo to know that God had commanded anything, and to go contrary to it either knowingly or ignorantly filled him with deepest sorrow. How many in Christian lands manifest no such sorrow for this sin when it is committed with the fullest knowledge that it is the Lords day!

Habit of total abstinence.

None unacquainted with the natives on the frontiers can easily form an adequate idea of the strength of their love for intoxicating drinks. I have known them when purchasing whiskey of the traders, when they were fishing and had nothing to put it into, to have a hole cut in the ice, and have it turned in there, and then lie down by it and drink until they froze to death. They will pay any price whatever for a little of their favorite beverage; and I have known them to sell a horse for a few bottles.

Of this description was old Shuseo until he was converted. All of his subsequent life, however, proved that he was not only sincere when he prayed on that memorable night

that God would take away from him the love of strong drink, but that he litterally answered that prayer, for he was never known to touch, taste or handle it afterwards. He was converted at the time when Christians still allowed themselves to use wine and cider. Here he came near falling. For when he visited them at their houses they would occasionally ask him to take a glass of wine or cider. "And once, said he, after I had taken a glass I felt it a little." And he immediately took the alarm, and ever afterwards refused to drink either.

His humility and gratitude for favors.

Although much attention was paid to him by the Missionaries, and other Christian friends, still this notice never appeared to elate him, or make him to forget his place. He was very poor and infirm, and unable to do but little work, consequently was dependent upon the charities of friends for many of the necessaries of life, yet in circumstances of want he was never known to utter a murmuring word.

Whenever a friend gave him anything he would first look up and thank the Lord, and then the donor. The fall succeeding his conversion he went over with his wife to the Island where they planted potatoes in order to dig them. He found that the crop in this instance promised to yield abundantly. When he saw how many they were likely to have before digging a hill, "we had a prayer-meeting, said he to thank the Lord for them."

Love of God's word and of the Sanctuary.

Once I had the pleasure of witnessing his deportment in the house of God, and apparently a more humble, devout worshiper I never saw although he could not understand the english language. Whilst the Mission was continued, and whenever on the Island he was one of the most habitual worshipers in the congregation. A special meeting was held every Sabbath for the instruction of the native converts. He went often to the Mission on week days to get the Missionaries to read and explain the word of God to him. He drank in instruction from it as eagerly as the thirsty soul does the cooling stream in a summer's day. One incident will show how much he profited by the instruction which he received. One of the assistant Missionaries was very sick at one time, and he went to see her and to present his wifes' Christian salutations. She was delighted with the interview, and expressed for her the most tender regard. She remarked to him "there is a place where none of the inhabitants will ever say, "I am sick." This he understood at once and with peculiar emphasis and animation he replied "Ma-get" (true) and then casting his eyes upon his old blanket-coat says "I shall not want this old coat, for I shall be clothed in white; Neither shall I want this old cap, for there I shall have a sho-ne-a-we-wak-guon (golden one) and so went on spiritualizing his dress plainly evincing that he had been taught by the Holy Spirit.

His attachment to his Christian teachers.

This was ardent and most affectionate. No idea was more unwelcome to him than the thought of the Missionaries leaving the Island. After a decision was made to abandon the Mission as the American Board had decided, that it was best under all of the circumstances, he would often pay a sad visit to the Mission, saying "I see you all now, but by and by I shall see you no more in this world, and I shall be very lonesome for we shall have none to teach us on the Sabbath; but I shall soon see you all again in heaven, this makes me thankful. I feel that I shall soon go where Jesus is." This proved indeed a fact, for in a few months after the Missionaries left he was called home.

After most of the assistant Missionaries had left a member of the Mission Family received a letter from one who had been an assistant in the Mission, inviting her to go and reside with her near Green Bay. She went to see Shuseo, to pay him a farewell visit and also to tell him where she was going. By her he sent a special message to this individual, and said "do not forget anything I tell you": "Tell — that I am well, and am very happy in my mind, and if I never see her again in this world I hope to meet her in heaven — That still I am but half happy and half sorry because there are so many drunken Indians around serving muche-mani-to (Devil) as I once did. How good God has been to me to make me one of his children! Why has God chosen me when I was so great a sinner, and like these poor, drunken Indians? But I pity them, talk to them, and tell them it is the work of Muche-mani-to (the devil) to do so but they will not listen. Sometimes they try to get me to drink, but God keeps me from it. At times I run away from them, then again I sit still in my lodge when they come. Tell her that, perhaps

perhaps, the next time I am sick I shall go home (which proved to be the case) and that she must pray for me, that I may see her in heaven — That I will not forget what she has told me about the Bible, for a great many times I have gone to the Mission bam-Kut-ta (hungry) and she has told me about it — That sometimes as we sit here we feel bad, because we have no one to read to us, still we will remember what we have heard, and leave ourselves with God for he knows what is best. — When the Sabbath comes I go to the house of God, but I cannot understand, still as I sit there I am happy for I think God is there. As I look around the house and see how nice everything is I think how much more beautiful Gods house above will be when I get there!" The three shook hands twice with her. "Once," says he, "I shake hands for my friend at Green Bay."

Unable to read and having no means of instruction except what he obtained from the Missionaries, which they were ever ready to impart, it will not appear strange, that he occasionally experienced a degree of languor in his feelings, amidst the many temptations with which he was surrounded. Here the goodness of God was remarkable. Although once a believer in dreams, and had a superstitious regard for them, considering them as all pagans do as the medium of intercourse betwixt the material and invisible world, he had from the time of his conversion given up this idea; still when he could obtain any good from a dream or derive any profitable reflections he did not hesitate to avail himself of such aid. Whilst in the state of mind just mentioned, he dreamed that he was somewhere in the air over the Island of Mackinaw where he could look down upon the people, and Island. As he was walking and meditating

Meditating he came to a house, and an old, grey-headed man came out whom he at once recognised as being the identical personage whom he had seen in his dreams when a boy. He expressed great joy at seeing him again, and brought out great quantities of Tobacco, Calico &c. and offered to give to give him provided he would only come back and serve him as he had formerly; "But I told him, says he, firmly that I would not, and made all possible haste to flee from him. Upon this he called after me, and says well, if you will not come back and serve me I will torment you as long as you live!" I soon found myself in a very narrow path, feeling happy that I had been enabled to escape from the old man, and raised my eyes to heaven to thank God for my deliverance, but as I directed my eyes upwards, I saw a place which appeared to be all light and glorious.- Chains of gold were everywhere suspended from it— Its beauty and magnificence were indescribable, and such as I had never seen anything like it before. In the midst of this shining appearance a personage addressed me very kindly, and says, Shuseo, if you will keep on in this narrow way until death, you shall come and live with me in this happy place!"

He awoke and behold it was a dream. But it was the very thing he needed in the state of mind in which he had been for some time previously, and it exerted a lasting and very salutary effect upon his feelings.

In the Spring of 1837 before he died he was sick, and dreamed again of ascending up towards heaven. I did not reach the place says he, but was so near, that I could hear singing, when I was met by a person in the form of a Minister, who said to me, Shuseo, you cannot come up here now for you are not prepared

He then took out a little, white book from his pocket and offered it to me but I could not take it. Perhaps if I had been prepared I could have taken it. He then put up the book into his pocket again, and says "you must go back only for a little while, and then you shall come up here."

His desire to do good.

He could not be contented with the hope of being happy himself, he longed even from his conversion to have others also partake of the same rich blessings which he had received through grace that is in Christ Jesus. Every opportunity which occured he improved, and taught them too to recommend the Christian religion to his benighted brethren and kindred according to the flesh. I will mention but one example.

A few weeks before his death his grand-son and family came to visit him. Every member of it was in pagan darkness. Every morning he would go into their lodge, talk and pray with them.

Soon after its arrival a swelling in his legs entirely prevented him from walking, but this could not prevent him from performing his accustomed labor of love; for when he could not walk he crept to their lodge upon his hands and knees.

The Man warned his grand-son to beware of the consequences of drinking, and exhorted him to leave off entirely. If you do not said he, by and by it will kill you and the Missionaries here told us where all such will go when they die. Although he would not listen to the old Mans advice, still his words prove true for he died in two or three months after his grand father. About a month before his death he had a very ill turn from which he recovered. From this time he appeared unusually happy and was constantly talking to his wife about God and heaven, and how happy they should be in meeting the Missionaries in Heaven &c.

His last sickness and peaceful death.

We come now to the closing scene of the life of this good man and to take a nearer view of him as he approaches "the threshold of limitless life" and see how he spoke and felt when fully conscious that his end had come.

After an absence of one week his female friend, who had ~~set~~ out for Green Bay, returned being unable to reach there on account of contrary winds. Hearing that he was sick she went to visit him. After making some inquiries he asked her to give him her hand to shake hands as he was blind and

could not see. "Perhaps now says he, seen ge-way (I am going home) I am very sick but it will be only a little while I shall have to bear pain." "Do you feel happy, she inquire, and are you willing to go now if it be the Lords will? "Kaget, Ah-piche" (Yes very willing) was his reply. "But do you desire to get well again"? "Yes, if it is the Lords will, I leave all in his hands." "I thank the Lord, he added for sending his children here to see me when I am so sick — He is always very kind to his children, and merciful." Then turning to his wife, "I told you this morning perhaps God will send some of his children here to see us when you sat weeping because we were alone." After a spell of severe coughing "How little faith, said he have we in God, that he will take care of us, and give us all we want." He then requested this friend to sing his favorite hymn, "I am too sick, said he, to join with you but I want to hear it once more."

"On Jordans rugged banks I stand
And cast a wishful eye,
To Canaans fair and happy land
Where my possesions lie."

As she closed, "Kaget, onish-e-shin" (true, good,) he exclaimed, and then went on to remark upon the sixth verse,

"When shall I reach that happy place" &c. The morning previous to his death his wife sat weeping at his side whilst seeing him so sick. "Dont weep for me, said he, because I am

going to leave you, for God will take care of you. but weep for your sins — He has promised to take care of his children — Look to him in prayer, you know he has promised that what we ask in prayer he will give us. Remember what I say for perhaps this is the last time I shall speak to you. Perhaps you also will soon come where I am if you love God. I am very sorry that you should weep for me.

Tomorrow or next day, perhaps I shall go, but love God. I have always told you that perhaps I should go first. I have taken care of you in lifetime but dont trouble yourself now for God will take care of you."

His wife went out to get some wood and when she returned heard him engaged in prayer. He was earnestly committing his soul to God, and commending her also to his fatherly care. Thus was his last strength spent when the lamp of life was flickering in the socket. As he drew nearer and nearer to the gates of death he was unable to speak, but the same calmness, and holy resignation to the divine will possessed his mind, until on Sept. 30, (1837) he gently sank into the arms of death, and the immortal spirit quitted its earthly house, whilst angels were hovering around, and beckoning it away to join them with all the ransomed of the Lord in their everlasting hallelujahs.

Provision had previously been made by the U.S. for the comfortable support of this aged couple, and a house built for them, but soon after he had entered it he was called away to enter that house not made with hands eternal in the heavens, having attained the good old age of probably four score years.

Rev. Micah Wilcox died Sept. 23.

ABC:18.5.8 v.1 34-39

Chauncy Hall, Stockbridge
34) 26 Feb 1838
Koukapot, Robert
35) To the President....
D. Green, Visits to New York Indians
36-38)
Bliss and Wright
39) 19 Feb 1838

THE HOUGHTON LIBRARY

Rev Dorcie Green 34 Tamarin February 26th 1838

Boston Ms

Dear Sir, your letter dated Sept 6th 25th containing an discription from the service of the A.B.C.F.M. Mission, was rec'd Octr 20th (or nearly) I have as I wrote in August reason to suppose that I could obtain employment in school at this place in such a manner as to obtain a support for my family. This I could have done at the time I wrote, and for several week after, but previous to the receipt of your letter a school was opened here which cut off this anticipated prospect of support. In addition to this the high price of provision, the then uncertain prospect of obtaining at any price, as there was not as I was then informed a barrel of flour in market at this place, and the certainty that laborers could not expect employment, rendered it very unfavorable for me to leave with my family without some provision being made for our present expenses, which in the circumstances I should not have asked.

These facts I learned when I took your letter from the office at this place and on returning to the mission presented your letter to Mr Marsh, informing him at the same time that from the above mentioned circumstances I could not feel willing to leave the Mission without some provision for ~~the~~ present expenses, leaving it with him to decide whether such aid should be furnished, or we be permitted to remain a few months longer at the Mission.

I proposed in case we must leave, at that unfavorable season, that he should furnish me with some provisions, vegetables &c. (of which he had now that a sufficient supply for the ensuing year) to the amount of $50. and make such arrangements with Wm Mitchell Esqr of Green Bay that if I found it necessary to have further aid I could receive not exceeding $100.

This sum I proposed that Mr Marsh should not be under obligation to pay or have advanced to me under 6 months, as that arrangement would furnish me a credit during the winter if my necessity requires it, and thus give me an opportunity to apply all I could realize from whatever employment I could obtain toward my expenses.

Mr Marsh preferred this arrangement to having us remain but chose to make an arrangement with Mr Mitchell to

reserve me $100 for missing to give his draft for the amount when ever I should receive the same. Such articles of furniture as I had made while at the Mission were to be left as the property of the Mission, and my expenses in removing were to be borne entirely by myself. Mrs Hall had permission to take such articles of clothing for her beds as would make them as good as when she took them to Machinaw on entering the service of the Board. We also had permission to take a small quantity of clothing of which there was an abundant supply at the mission, but not sufficient to make us comfortable for the winter. Our journey to this place was far less tedious than we had reason to expect. I have endeavored to make the most economical arrangements in my power as it respects expense, have been able to obtain a small school of boys without infringing on the rights of other schools and am spending my time hopefully and I hope usefully, tho my school being small I receive but a small compensation. My own health has been uniformly good, but my family have been considerably afflicted with sickness which has increased our expense. After our arrival here and just before the close of navigation supplies of provision arrived. Provision, house rent and almost every thing necessary for a family here can only be obtained at a high price. Business has been dull, laborers have been glad to work for their daily bread. Mechanics have been unable to obtain employ and many have consequently been idle.

As almost every thing needful for a family before the opening of navigation must be purchased in the fall it has been necessary for me to incur expense much beyond our present wants, and to purchase almost every thing we expect to use till supply arrive in the spring. Besides provision I have had to purchase stove for our dwelling and such other articles of furniture as we could not dispense with. As Mr Mitchell was the only person here to whom I felt willing to go, or to whom I could go with confidence of success in obtaining necessaries without ready money I had applied to him for assistance with this arrangement as I supposed and intended, that if I did not otherwise pay him he had liberty to receive of Mr Marsh $100.

By the first of January my account with Mr Mitchell amounted to about $100. As Mr Marsh had promised to give his draft and money is much wanted by business men here, as a draft is worth more than bills in circulation Mr Mitchell gave Mr Marsh notice that I had rec^d the $100. I did not at that time know that Mr Marsh had made the engagement to pay the amount immediately, and had no expectation of his [illegible]

The thing which I now wish is that you should write me a letter

being called upon at that time. Still I do not feel that I had done any thing contrary to the agreement existing between Mr Marsh and myself at the time I left the mission.

There is reason to expect that in a few weeks I shall be able to obtain a respectable school and I indulge the hope of being able to defray my expenses and if required to refund what you may think I have recd more than I ought under existing circumstances.

Tho removed from the field of labor with the Indians, we are situated where labors not less self denying and arduous are much needed. The children in this place, many of them at least are not in advance of the Stockbridge children, and they are far more exposed to unhappy influence.

The Presbyterian Church are favored with the labors of the Revd Mr Peet recently of Buffalo N.Y. They are now endeavoring to build a Meeting House. This with the support of their Minister is a heavy tax on them considering their means and the pressure of the times. A spirit of liberality in aiding to support the Gospel and much union and love seems to pervade the church.

We feel that our lot is cast where we are permitted to enjoy many blessings and privileges, but while we live in the enjoyment of these we wish to cherish a lively interest for the cause for the advancement of which we expect not again to labor as we have in past years and as we hoped it might be our privilege longer to have done. We doubt not that in the decision you made respecting our removal you acted with wisdom, and we have endeavored to receive it as the will of our Lord and Master.

While I have not the least expectation of again sharing the labors or being subjected to the trials of your Missionaries, I can not refrain from saying, what is I believe is a common feeling with almost all your Missionaries at the stations among the Indians, that at some of your stations the influence of the Ministers who superintend the mission is not what it ought to be, or what you and the churches have a right to expect, and the wants of the Indians require. I do hope sir that it may be in your power to visit (or cause to be visited) the stations among the Indians at no very distant period. Tho we may be the only persons who may be sent from your stations to secure the peace of those that remain we are not the only ones who have labored and who still labor with many sorrows and discouragements occasioned by the course pursued by your superintending Missionaries. I am sir well convinced that before some of your stations prosper you will adopt some other course than that of sending subordinate laborers from the field, and sustaining your present Ministers at the stations.

I have just recd interesting letters from the

Stockbridge youth at Oneida Institute, and also a letter from Mr Reuben Hough Secretary and Treasurer of the Institution. Mr Hough writes under date of January 8th "The young men you left with us and in whose welfare I know you feel a deep interest have conducted as far as I know with propriety. They have all made a public profession of their faith in Christ and united with the church. They have endeared themselves to the teachers and scholars in School by their uniformly kind and obliging deportment. As students they have made respectable progress."

I have also recd. a letter from Miss Clarissa Thurston, sister and assistant of Mrs E. Thurston Ricord of Geneva informing us that Elizabeth the Indian girl from Machinaw had reached them safely and was conducting with much credit to herself and her former teachers. Miss T writes "At an examination Elizabeth recited in Geography, First Book of History, Colburns Arithmetic and Child's Book on the Soul. She was rather distinguished in recitations for her promptness and correctness." I mention these facts in relation to her and the youth at Whitestown because I know you will feel a lively interest for them, and rejoice in the prospect of their becoming qualified to act an honorable part in life and hereafter being useful to their people. I have been requested to forward the following names as subscribers for the Missionary Herald for 1838. Miss Frances Sears and Miss Mary Smith, Navarino (Green Bay) Please also send me a copy. I will forward the payment of these subscriptions to E. P. Hastings Esq. De-

Rec'd by the Mr Whitesville who will I expect do the same as the Hall cases to be specified by examining Gen Indy. C. Hall

Mr. Chauncey Hall

Oct. 7th. 6th, 1830.

Recd April 12.

Recd May 2. 35.

David Greene

Missionary Rooms

Boston

Mr

Rev

To the President of the Commissioners Board at Boston.

Father, I am now endeavouring to state the circumstances to you, which occured in our Town, within two or three years past and is still existing, and I mourn to say that if my christain brethren, in the beginning my people have been dishonest, and dealt so with our Tribe, with regard the national affairs, in the year 1836; a commissioner came in our vicinity, from the Government in order to purchase some of our land, consequently five or six men went to meet him, and they sold one Township, and these men had agreed that they should divide the avails of the land amongst themselves, and reserve little for the Town dept. but nothing said of the poor. The Rev. Mr. Cutting Marsh was to have one thousand dollars out of the same, This we told them, it was not right to be so selfish, but this only displease them, finally we made inquiry to the Indian commissioner at Washington, for which reason the treaty was not ratified, and in a mean time they formed a new law, in order to collect Taxes, and we have in our Town many old people and poor, they are not able to raise their bread sufficient for the year round, and sometimes hardly any. And furthermore all the professors of religion who feel themselves wrong in this doing, were not allowed to come to the Table of the Lord, and one minister visited us last winter, by his instrumentality many sinners were awakened, and resolved to serve the Lord long as they live, but none ever admitted in the church, unless they sign that new law, which was formed by these individuals, and they were told that they can not be christains unless they come under that law. Mr. Marsh have made as it were a dividing line between those who feel sorry for all these doing, and those wish to have it, or carried into effect. Mr. Marsh has also make us lament, when we hear him say in meeting commencing his Sermon, (I am now talking to the Christains) not those who call themselves Indians.

when we hear between christians and Indians, we remember the
words of our Savior, where he says. I came not to call the righ-
-teous but sinners to repentance, and this also leads us to rem-
-ember, how GOD dealt with Annanias and Saphira. when they
kept back part of the price of their land.
this was indeed alarming event which happened to those
Individuals. and we still believe that GOD abhor the works
of circumvent.. believing these men would give up this
kind of business.. if they were not upholden by Mr. Marsh.
but we hope that GOD will order it so that. we shall
see our youth and children and ourselves exhorted a
alike in the way of Eternal life which remaineth for
the people of GOD. we look upon you as just and wise
men. of whom our father Mr. Marsh is under inspection.
we therefore ardently desire you would consider us. and
we also desire to ask you something we should be
glad to know.. Whether Mr. Marsh was sent here for
attending national or Temporal affairs? and selling
old clothing which is frequently sent to him?
To conclude we earnestly desire you would give us positive
answer to our letter by all possibilities.
that we may know what to depend upon for time
to come &.. This is from your red children of the Stock
..bridge Indians. residing on the vicinity of Green Bay.
Winnebago lake. January 16th Anno Domini 1838.

In behalf of the rest. } Robert Shonkapot

Mr. Robert Konkapot

Date Jan. 16. 1838.

Rec'd March 2.

ans. March 8th.

DG.

To the president of the

American Board.

at Boston

GREEN BAY
FEB 8
WIS.

Visit to the Mission among the N.Y. Indians.
Oct. 6th — 26th, 1842.

In conformity with the instructions of the Prudential Committee I left Boston 6th October & arrived at Buffalo & the Seneca station on the 8th. From that place I proceeded on the 11th to visit Cattaraugus, & Alleghany reservations & on the 21st returned to Seneca & thence to Tuscarora, & reached Boston on the 26th.

Reservations. The number of the Indians remaining in the western part of the State of New York is about 3,000, more than three fourths of them are Senecas, & the others Tuscaroras, Onondagas, Cayugas, ~~with a few~~ & Delawares, with a few Oneidas & Mohawks. They reside on five reservations; of which the most northerly is —

1. Tuscarora - two miles east of Niagara Falls, ~~to~~ embracing eight or ten square miles; of which they hold ~~2 sq~~ about 3 square miles as a gift from the Senecas, & the remainder, amounting to ~~5~~ about 6 square miles, by purchase from the Holland Land Company. The number of Indians is 300, nearly all Tuscaroras and mixed bloods.

2. Tonawanda, 8 or 10 miles N.W. of Batavia, embracing about 12,800 acres of excellent land, as ~~to~~ soil, timber, & water power. The population is 565, ~~as~~ nearly all Senecas, & a large part of them still heathens, & very few educated in schools.

3. Buffalo, 3 miles east of the city of Buffalo, & embracing 49,900 acres, valuable for soil, timber, & water power, & the vicinity of a good market. Population is about 800, most of them Senecas, but embracing perhaps 100 Onondagas & Cayugas, nearly all

of them latter bands that are left form on these reservations. ~~Tuscarora~~ Most of these, with perhaps 1/3 of the Senecas on this reservation, are still heathens.

4. Cattaraugus. 25 miles south of Buffalo, on both sides of the Cattaraugus Creek, and on the north side ~~of the creek~~ extending down to Lake Erie, and eight or nine miles up the creek eastward, about 3/4 of the land being on the north side. The whole amount is 21,600 acres, and not generally as good as that at Tonawanda & Buffalo. Present population is 550, embracing a few Delawares, most of whom, with nearly half the Senecas, are still heathens

5. Allegheny, On the Allegheny river, extending more than 30 miles in length & one mile in width, ½ a mile on each side of the

river, the inconvenient form of the reservation originating, it is said, in fraud, the Indians stipulating, as they supposed, for a tract 30 miles square, while the company wrote it 30 square miles. In interpreting the difference was not perceived, and thus the transaction was ratified. With the exception of a narrow strip of bottom land on the river, seldom ~~a half~~ a mile wide, and much of the distance ~~but a~~ not half that ~~with~~ width, the reservation is broken and mountainous, as is the country adjacent. The Indians intended reserve this 30 miles square for hunting ground, for deer, bears, &c. ~~for~~ which are still found there in considerable numbers. The ~~beach~~ ~~has been~~ river bottoms have been famous for the tallness & beauty of its pines & other timber; a large part of which, through the mismanagement of the In-

dians & the hands of white men, prompted
by the logging & lumbering mania, have
been cut & floated to Pittsburg, Cincin-
nati, & all the markets downward even
to New Orleans. The farms are most on the bottom
land, & most of them liable to be overflowed by high
rises in the river. Two years ago, near har-
vest time, ~~the had~~ More than half the
Indians lost all their crops in a few hours,
& were ~~compelled to buy~~ brought to great ex-
tremities during the following winter. A similar
calamity befell them in September last, and
much suffering is anticipated during the
~~ensuing~~ winter which is coming. (Indians 743)

The N.Y. & Erie rail road enters this reservation at the
~~eastern extremity~~ and runs in its ~~course~~ along the valley of the river,
~~more than about~~ more than 20 miles.

In addition to these five reservations
in the State of New York, there is a small
reservation of one or two square miles
occupied by about 700 or 800 persons,
mostly descendants from Cornplanter,

located on the Allegheny river, within the State of Pennsylvania, 4 or 5 miles below the one first described. This I did not visit, two or three church members reside in the settlement with Indians there generally, though heathens desire a school. For two or three years ~~back~~ past one has been sustained there a part of the time.

Treaty.

By the treaty of 1838, the ~~Indians~~ Senecas sold all their reservations, except ~~that~~ the last, which portion of the Tuscarora, which the Tuscaroras hold by deed from the Holland Land company. For these they were to have $100,000, together with $102,000 for their improvements, with U. S. Govt were to furnish $400,000 thereon and ~~to~~ support them one year in the west. Besides this the Tuscaroras were receive $9,600, & the value of their improvements.

By the compromise of last Spring, they sell a part of the Tuscarora, with whole of the Tonawanda & Buffalo reservations, & are to receive a proportionable part of the compensation ~~which~~ stipulated in the former treaty for lands & improvements, but they receive nothing for removal of subsistence.

The Indians therefore on that part of the Tuscarora reservation which has been

sold must remove to the part which they still retain, & will still have land enough for their present wants. The meeting house, school house, & the mission premises, and some other but farms are on the ceded tract.

The ~~tattoos~~ occupants of the Tonawanda & Buffalo reservations must all remove. Most others intend to ~~[illegible]~~ settle ~~on the~~ at Cattaraugus. Some say they will go with the Nipissippi, some to Canada, where they have ~~[illegible]~~ lands; and a few will probably go to Allegany. Two years are allowed by the treaty for removing, or nearly 18 months from the present time (Oct. 1842). Some are already selecting their places & making their arrangements, & say they shall remove before next Spring. But probably most will plant another year where they are, & not a few will go away tardily when the time prescribed in the treaty shall expire.

The Indians all see, other present U.S. Agent who seems to be a fair-minded, honest man, truly friendly both Indians, says that the allowance made them for their improvements will not be half adequate to enable them to make as good houses & fields on the new lands to which they go, as they had on those which they leave. By this bargain which is has been fraudulently forced upon them, ~~they~~ against the will of more than nine tenths of their community, they lose more than half their available property, & must be for some years to come, ~~poor & helpless~~ comparatively poor & destitute, besides the angry and desponding feeling ~~in their~~ springing from ~~springing~~ this thought of ~~their~~ being in the power of others to be spoiled and ~~robbed~~ oppressed without redress. The agent may, he will endeavor to get from the U.S. Govt half, at least, of the $100,000, which was to be allowed them, if they should go west of the Mississippi. Should the removal from Buffalo &

Tonawanda takes place as now anticipated, the Cattaraugus reservation, ~~will~~ instead of having a population of 550 as now, will have, then will probably be upon its 35 square miles from ~~1500 to 1700~~ from 1500 to 1700 people; or, ~~take~~ leaving out a few uninhabitable portions, nearly 50 to a square mile; which I suppose to be more than the average ~~from~~ number to a mile in either Cattaraugus, Chautauque, or Erie counties, of Buffalo be left.

Mission Property.

By the treaty no provisions are made for compensating for the mission property.

When the treaty was first made in 1838, Mr. Wright spoke on the subject to Mr. Wadsworth & other members of the preemption company, who assured him, that though they did not think it best to bring it into the treaty, yet a satisfactory arrangement should be made by the company so that

the Board should not suffer. When the compromise was made last spring ~~with the~~ nothing was done about it. It was thought unadvisable, for prudential reasons to urge it on the attention of the Indians, considering their circumstances and feeling. Mr. Wright will consult with the ~~persons~~ members of the committee with whom he has been before spoken, and ascertain what compensation, if any can be had. The mission premises & improved lands ~~at~~ on the Buffalo reservation are probably worth $2000. Those at Tuscarora, which ~~are similar~~ must be relinquished, may be worth $800 or $1000.

Plan for Schools.

When the Indians shall have removed from the two reservations which they ~~shall~~ are about to abandon, some ~~so~~ change will probably be expedient in the ~~labors~~ missionary labors to be performed among them. The Indians desire a change; although what they desire may not be what the means at the command of the Board will permit to be adopted; still something may probably be done to ~~render~~ cause the benefits of the schools & the means of grace to be more generally enjoyed by the Indians & more effectual than they have hitherto been.

On both the Cattaraugus & Allegheny reservations the Indians wish for a boarding school — one for girls & one for boys on each, they desire, embracing a department in which those of their children who are disposed, may make greater advances in study than they have been wont to do. The Indians generally, on all

the reservations, are dissatisfied with the schools as they now are, & for various reasons.

1. Their children do not now learn the English language.

~~2. Irregularity in their attendance, & the fact that they make little progress in knowledge which interests them.~~

~~2. Same. Add this (2.)~~

2. The fact just mentioned, with irregular attendance, & often want of books, prevents their making much progress in knowledge which interests them, & renders the pupils indifferent.

3. They want their children, both girls & boys, to learn ~~trade~~ some kind of work for which there is now little ~~chance~~ opportunity.

4. Many of the parents desire to get rid of the burden of supporting & taking care of their children.

Those who are about Bremerton particularly desire this for the next few years which they ~~are in~~ shall be in an unsettled state.

They say they will erect all the requisite buildings - and will do most, if not all, to supply their children with bread stuff & meat.

5. ~~A~~ Another reason why they wish for a charter is the scattered state of their population, & the difficulty & impossibility of all their children attending distinct schools, which multiplied quite ~~beyond~~ out of proportion to the number of the pupils.

This ~~reason~~ will not probably be a source of much difficulty on the Cattaraugus reservation, as the population will be disproportionately dense to ~~fill such a~~ justify such a number of schools & will bring them within reach of all.

But on the Allegheny reservation, considering its length & the fact that a wide & rapid stream ~~divides~~ separates it throughout its whole length, it is quite impossible that all the children should be in reach of any such number of ~~schools~~ day schools as the amount of population calls for.

Boarding schools possess most of the advantages which the Indians support - especially as to the English language, manners & habits, & knowledge of work, especially appropriate female work. But they also ~~have~~ are attended with disadvantages - such as expense - difficulty of finding suitable labourers, and the temptations behind ~~for~~ children separated from their parents, placed in a new situation, and ~~rapidly~~, in manners, knowledge, & ~~mode~~ views of things ~~[illegible]~~ rapidly raised above them, are subjected. All the ~~former~~ boarding schools formerly sustained by the Board show them ~~[illegible]~~ ~~so~~ dangers to be great. Still the Indian ~~young~~ young men & women who have been in them manifest a superiority over others, in knowledge & enlargement of mind, yet, it is to be lamented, more than in moral character & influence.

If there are to be boarding schools on either of the reservations, the main support of them should come from the Indians; and, if practicable, a good Indian family should have the charge of the ~~boarding~~ board of the pupils; while the work, especially of the girls, should be under the care of a ~~matron~~ white missionary female. Perhaps some such arrangement may by & by be practicable and useful, if a suitably qualified family ~~could~~ can be found, speaking the English language well.

Memorandums.

Five Reservations –

1. Tuscarora – Part a gift from the Senecas & part purchased from the Holland Land Co. The latter, amounting to perhaps 3 miles by 2, they will hold; while the former, amounting to 2 or 3 square miles, goes with the Seneca tribe.

Population about 300. Mission church of the Board about 50 – 1 or 2 schools – Baptist church with an Indian preacher – about 18 or 20 – No professed heathens.

2. Tonawanda. Near Batavia, 12,800 acres – excellent land – timber – water power – Population 565. Mostly heathens – Baptist boarding school of about 30 – The mission church nearly extinct – as a mission little influence. Nearly

all opposed to emigration.

3. Buffalo. 49,000 acres - good land - water power. population 800, more than half have renounced heathenism, & the Christian portion take the lead & have most of the influence. 1 church of about 20 & 3 schools - also a Quaker School - Printing press.

(30 m. S. from Buffalo.)

4 Cattaraugus. 27,700 acres, on both sides of Cattaraugus Creek, from the mouth eastward - generally good land - Population 550 - about half heathen & half Christian - Mission church of 40 & 3 schools - also a Quaker mission house, family, & sometimes a school. - Two families - Bliss's & Bradley's - Bliss

unpopular - various fruit.

5. Alleganey. 40 miles south from Cattaraugus & 70 from Buffalo - extending 35 or 40 miles on the Alleganey river - ½ a mile on each side - ~~27,800~~ 30,469 acres - mostly bottom land on the river, hemmed in by mountains on both sides, here & there broken by a narrow valley - population 743, 20 yrs ago all heathens - now half Christians - 4 settlements - (1.) Tunewaquant, upper or eastern, mostly heathens - no mission school or labor of much amount.
(2) 12 miles below is Buck Tooth, where are saw mills, first below begins Jimison Town, mostly Christians, which extends to the mission house 3 miles & 1½ miles below to the meeting house. (3) Cold

Spring, five miles below the mission house and on the right or west bank of the river, mostly heathen, with many whites & a Quaker school sometimes — also a school sustained by the Whites families — a respectable white physician. Here the N.Y. & Erie rail road, which enters the reservation at its eastern extremity, following the valley of the river, which it crosses a mile above the mission house, leaves the Allegheny river, through the valley of the Cold Spring Creek.

(4) Old town, five miles below Cold Spring & 10 below the Mission House, also on the west of the river — town of the old chief of the Chenuses resides here — Dea. Robert & his son James Pierce — built a school house — provided wood — teaching room &c. conducts meetings on the Sabbath & other times — Want a missionary or at least a ~~catechist~~ catechist or male teacher. This is but 4 or 5 miles north of the Pennsylvania line — Corn planters Settlement of 1 M. Square & 60 or 70 Ind. is 8 or 10 m. south of Old Town

Mission Property Tuscarora & Seneca

Schools as they are } — English lang. unsteady — books
Boarding Schools } — kept to work — tardy — learn
Advance Schools } to work — scattered & few

Male teachers — Tuscarora.

Indian Catechists & teachers = Jimeson & Chew
Van Dusen

Churches — Adultery — bribery — drunkenness — Dis —
sension, Sabbath breaking —
Dis missions — present state

Laborers needed — at Cattaraugus — 1 mis. ~~[illegible]~~
2 male & 2 female teachers — Wright — Blis —
Bradley —
at Allegheny — 1 male teacher & 3 female

Tuscarora

Pay for improvements $102.000
" Land 100.000

Agents intention to get $100,000 from U.S. for
removal

2

Rockwood — rather unpopular
Miss R. & Miss Whitman —
Wiggs — language — medicine —
judgment — Mrs. W. & Miss Mus
Vanderburgh.

Bliss — unpopular — secular — not
inactive, hasty, & injudicious
biting — dignified — exacting.

Bradley & wife — Miss Adams
Schools —

Mr. Hall — Mrs. H. Miss H.

Old Town — Cold Spring — Jim

Funeraganz

Quaga influence —

Diary of the journey.

Oct. 6. 1842. To Albany.

7. Day & night, to Rochester.

8. Buffalo & Station

9. Preached A.M. & P.M. administered Lord's Supper with Mess. Wright & Lockwood.

10. Held talk with Indians. talking to David in the evening

11. Went to Cattaraugus.

12. A.M. & P.M. Called on Indians — Evening Held a talk.

13. Went to Alleghany.

14. Called on Indians at Cold Spring & Old Town, & held a talk at Old Town.

15. Held talk with Indians at Meeting House, & preached in the evening at School House.

16. Preached at M. at Meeting house, and administered the

the Lord Jesus P.M. also
preached to Mission family — &
evening met Indians at School
House & Mr. Wright & preached
in Seneca & Mr. Beaty, &
spoke.

17. Talked with Missionaries A.M.
& P.M. Went to Little Valley —
and preached on mission in the evening.

18. To Lodi in rain.

19. To Cattaraugus — Waited
P.M. & Every for Indians
to meet for a council —
no meeting as they are
in political council

20. Met Indians at chief 4 P.M.
at Council House — and
afterwards at meeting house

21. Talked to Missionaries & family
& rode to Seneca Station.

22. Talked to Mission family at
Seneca, called of J. Closter Esq.
at Buffalo, & proceeded to the Falls
and Gorsearora, where I met the
Indians & talked in the evening.

23. Preached three times to the Indians, & the mission family, & other white people.

24. Called of William Chew & talked with him about the education of his son for a religious teacher of his people. P.M. rode to Lockport — night to Rochester

25. Rode to Utica & night to Albany.

26. Rode home.

39

Cattaraugus Mission Feb 13. 1838

Rev David Greene
Missionary Rooms Boston

Rev & Dear Sir

The Convention of the Indian churches was to have met on the third Tuesday of Jan. at this place, but in consequence of the council then in progress it was deferred till the 14th inst. when a few individuals from Allegany came over & the meeting proceeded without any aid from Buffalo, Tonnewandi or Tuscarora, except that of the missionary brethren. Little business was transacted except the bringing in of reports from the different churches and the meeting was adjourned to meet at Allegany on the 15th of next month. But although little was accomplished by the convention the brethren of Western New York Mission being together, seemed it important for us to embrace this opportunity to make you a joint communication relative to the general interest of the mission.

In the first place we feel ourselves bound to acknowledge the great goodness of God in continuing to us, & those connected with us, life, health, & the opportunity of laboring in his vineyard. We are also constrained to lament our want of success, at least in the degree which seems exceedingly desirable in order to sustain the cause of Christ among our people, & we do it the more heartily from the full conviction that much of our unfruitfulness has been occasioned by our want of holiness & spirituality. For the Lord is not slack concerning his promises, but is ever ready to bless the faithful efforts of his devoted humble servants. While therefore we take shame to ourselves for want of fidelity in our Master's cause, we are constrained to call upon our souls & all within us to praise God for his goodness & for his wonderful works to the children of men.

We are called upon to sing of judgment

I am not returning from Dunmore where I have spent 4 or 5 days in preaching & visiting. We had a short meeting & I think it seem encouraging. I shall write in the morning. Yours &c. S. B.

& mercy. Some of our numbers have been removed by the last year death, some by expulsion, & suspension, & others still are either in a sickly languishing state, or absolutely dead in trespasses & sins. Yet in the midst of wrath God has remembered his holy covenant with his son, which is ordered in all things & sure, & we trust he has been gathering in his elect at all of our stations. At Tuscarora two members have been added to the church; at Buffalo two white persons; at Cattaraugus eleven (eight of whom including one white person were received at our communion yesterday as the first fruits of our prayer meeting) at Allegheny three two white persons & one Indian, making an addition of eighteen since our last convention.

The deaths at Buffalo have been three, at Cattaraugus two, at Allegheny none, & at Tuscarora one. At Cattaraugus two have been restored, three suspended & one expelled.

There have been several persons also at the different stations who have hopefully been born again, but have not yet connected themselves with the church. We hope some of these will hereafter come out on the Lord's side & enlist under the banner of the Prince Emanuel. Few others have already presented themselves for examination at Cattaraugus, who have been deferred a little longer on account of some irregularities since they obtained a hope, altho they have confessed their faults.

Temperance

Other have been comparatively little efforts made in the cause of Temperance the past year. We have been visited by an agent from the State Society, who passed through most of our Reservations & awakened some degree of interest by which the list of names of subscribers to the doctrine of total abstinence was increased. On the whole we think the cause of Temperance has been progressing. We have reason to believe, that many in all our churches, have not tasted a drop of

ardent spirit for years. It is a standing rule to discipline members who even taste of it & we deny admission to all who may be in the practice of using it.

Schools in Allegheny

It appeared from ~~the report given~~ the Report that three schools had been taught during a part of the year, which were under the patronage of the Board, one of which is now sustained in part by the Friends, & partly by the Indians. Another School has been supported by the Friends a short time, & the white people living on the Reservation have had schools for themselves & which a few Indian children have been taught. In all there have been six schools at different places, at which more or less of the Indian children attend. More than 80 have been taught during some part of the year.

Of Cattaraugus

The whole number of children who attended the school at the mission house the same part of the year, is about sixty or seventy but in consequence of the great irregularity of attendance & the short time they have remained, probably not more than half the number have derived lasting benefit. The average number is about twenty five this winter, & more than one half of them are white children. The other school near the Lake has been in operation three quarters. There have been fifty or sixty children in that school, of whom more than half are white, about 10 or 12 Indian & a number of mulattoes. One or two families living near Lake have sent their children to the village school. Four youths from C. are attending school in Vermont; one in the Academy at Norwich & the other two in Ernsting something higher and advanced than a high school for girls. This would probably have gone into operation had it not been for the excitement respecting emigration.

Of Tuscarora — Dr. Cookwood reports 48 pupils who have attended since he has been there, although

Rev. Messrs. Bliss & Wright

Date Feb. 19th. 1838.

Recd March 7th.

Ans. by Mr. Bliss. Copied
June 4. D.G.

Buffalo March 2d 1838

Dear Sir

We have been thinking on some days past the subject of writing you a few lines, but we have been so much hindered by our engagements that we have not had time to do it before. We have been coming thus far on our way to Lancaster to attend a meeting of Congregational ministers and churches, which is to commence next Tuesday morning. We have been hoping we might have a few days leisure at this place, to visit the Baptist churches in this city, but we find we must be hurried on without any such opportunity. We have been anxious to do something for the cause of our Redeemer in this place, but we have been so much hindered by our engagements, & sickness in our families, that we have done but little. We have had a few meetings, & visited some of the Baptist families, & have conversed with them on the subject of religion & have had a few meetings with the children & young people. We have also distributed some tracts among the people. We have also distributed some tracts among the people. We have also distributed some tracts among the

ABC:18.5.8 v.1 40-44

Bliss and Wright, New York
40) 4 July 1839
41) 11 Sept 1839
42) 26 Sept 1839
Bliss and Rockwood
43) 4 Feb 1842
Bliss, Wright, and Hall
44) 13 June 1862 4

THE HOUGHTON LIBRARY

Seneca H. Mission July 4 1839.

Rev. David Greene
Secretary of A. B. C. F. M.
Boston — Mass.

Dear Sir

In company with Br. W— I have just returned from Tuscarora this afternoon, & learned that Mr. Stoddard one of the Prudential Committee has been here ~~this~~ to day, & is about to leave Buffalo in the morning. We think of trying to see him in the morning, that we may enjoy a short interview, although it is rather uncertain whether we find him.

I write however with the impression that I may send by him. I will say that I have received from the Rooms two printed letters recently. One in respect to curiosities, clothing &c. to be collected & forwarded to the Rooms. We have the other containing questions of a statistical nature.

We have taken no action on the first. I am sorry to say that the subject was overlooked when we were together at Tuscarora, but we will endeavor to bear it in mind whenever a favorable time shall present. Our hands are full for the present. We expect to visit Allegany the latter part of this month to ordain Br. Hall. In August Br. Wright expects to visit Auburn as a Commissioner. Then meetings of Presbytery, Synod &c. are coming on. The Indians will probably soon be occupied in councils &c. &c.

I have forwarded the letter of statistical questions to Br. Thayer in Lancaster Erie Co. To day.

It may be gratifying to you to learn that our young brethren Messrs Hall & Rockwood completed their examination before the Congregational Association at their late meeting in Sherman Chan. Co. Their examination was sustained throughout, & arrangements made for their ordination.

Although these brethren have not enjoyed all the advantages of Academical & Theological education which might be desired in other circumstances, still they will not suffer in comparison with many of the settled Pastors in this section of country. So far as I know they are very favorably received in the white congregations, & might easily obtain settlements among them.

The principal parts in the Ordination exercises were assigned by the Association. ~~& performed in the following order.~~ The following notice you will please to use as you see fit.

Ordained at Tuscarora Mission on July 8th 1839. Rev. Gilbert Rockwood as a Missionary of the American Board of Commissioners for Foreign Missions to labor among the Tuscarora Indians.

Invocation & reading of the scriptures were performed by Rev. Lemuel Clark of Lewiston.

First prayer by Rev. John Elliot of Youngstown and former missionary at that station.

Sermon by Rev. E. Parmely of Lewiston.

Consecrating prayer by Rev. Asher Wright of Seneca Mission.

Charge by Rev. A. Bliss of Cattaraugus Mission

Right hand of Fellowship by Rev. A. Wright.

Address to the Church & people by Rev. John Elliot.

Concluding prayer by Rev. Elisha B. Stevens of Wilson.

Benediction by Rev. Gilbert Rockwood.

The exercises were listened to, by an attentive audience of Indians ~~of Indians~~ who probably never witnessed any thing of the kind before. The exercises were solemn & interesting to the people to the very close although considerably protracted by passing through an interpreter.

What added to the interest of the occasion was the ordination of three native members as deacons of the church, at the close of the other ordination. The church has received a refreshing from on High during the last winter, which has added a number to the church, & is still in a peaceful & prosperous condition.

I have nothing of interest to communicate respecting my own station. We are low & languishing & request your prayers in our behalf.

I remain Dear Sir,
Yours in the gospel.

A. Bliss.

P.S. The Pagans at Allegheny, as you are already aware, have opposed the Missionary's residing on the Reservation. A few weeks since they resolved that if the Board would give them a parchment containing an official disavowal of any intention to collect pay of them for the labours and instructions bestowed upon them, at any future time, such as

the Quakers gave them at the commencement of their labours among them. they would no longer oppose the residence of bro. Hall upon their lands, but would on the other hand encourage him in his labours. If the new effort of the Secretary of War in person to conclude the treaty should be ineffectual such an assurance would be very desirable. I designed to forward a copy of the Quakers parchment, but bro. Hall has neglected to furnish it. If you wish to see it before acting upon the matter I will endeavour to obtain it soon. The time of bro. H's ordination was fixed on the 24th inst. but will probably be deferred on account of the approaching Council. In haste. Yours Respectfully. A. Wright.

Rev. Alfan. Blair Wright
Date July 4. 1836.
Rec'd July 23d.
Mark Watts Aug. 10. 36.

Rev. David Greene
Missionary House
Boston
Mass.

41

Troy Sept. 11th 1839.

Rev. David Greene
Sec'y. A. B. C. F. M.

Sir.

In compliance with your suggestion we commit to paper a brief view of the state of our Missions, and of the changes which seem to us to be important.

At all our stations the influence of the party dissensions & strife which have borne sway almost from the commencement of our labours, is severely felt. Still we hope instruction is not communicated in vain. At the Allegheny station it has been difficult to do much for want of competent interpreters. At the other stations probably more have heard the gospel proclaimed during the past, than during the preceding year, & though little fruit has been produced we have good reasons for believing that the seed has not all rotted in the ground. At the Cattaraugus station things remain in much the same state as at the date of the last communication from brother Bliss. At Buffalo the Lord's Supper was celebrated about 10 weeks since for the first time since Mr. Gillet commenced his efforts to effect a treaty. Three or four of the brethren deserted themselves, as is supposed from party considerations, and some because of difficulties growing out of their past conduct in relation to political affairs which they were unwilling to remove, although their course has been changed on the subject of emigration. Another communion season was expected the first sabbath of this month, at which time we hoped to receive two or three candidates, but a council of the chiefs was unexpectedly convened on the day appointed for their examination, to make arrangements for seeing the President of the U. S. at the time of his visit to the City of Buffalo, and on that account the communion was postponed for four weeks. The Tuscarora station suffers some from political excitement which seems to be increasing, & from the Baptist interference. The latter subject seems to require some attention, inasmuch as the public mind, and particularly among the Baptist denomination in this state seems filled with mistaken views relative to the feelings of the Indians & the course pursued by Cusick & those Baptists who cooperate with him.

At a meeting of the brethren from the three Seneca Stations, it was resolved to request the Committee to make some new arrangements at the Buffalo Station. The first and perhaps the most important change contemplated is, to give the charge of the Station into the hands of brother Wood, late of the Choctaw Mission, so that the Missionary now there with his wife, may devote themselves exclusively to the acquisition of the Seneca Language, the preparing & publishing the New Testament, and a Hymn Book in Seneca, & such labours among the people as they can perform without interpreters. The reasons for this change are, that according to the present arrangement little is effected by Br. Wright except Sabbath preaching & attention to the secular affairs of the Station & the wants of the sick. While both he & Mrs. W. have already acquired so much of the language, that they might in a short time be expected to use it readily in communicating instruction if they had a little leisure to prepare themselves for it.

Secondly, many of the Indians can read their own language who cannot read English, and might be benefitted by the translations. While many more might be induced to learn, & with the improved orthography might do it very readily, who else will remain extremely ignorant of the Word of Life.

Thirdly, the Old Hymn Book is out of print, so that there is not a sufficient supply for the singers, and there are new hymns translated, copies of a few of which have, at considerable expence, been furnished by the pen, to supply the Buffalo Reservation, but the insufficiency of the supply has only awaked anew the desire of the Indians to have the New Hymn Book completed as speedily as possible.

Fourthly, the expence of providing interpreters, and the great difficulty of having them always at command, together with the great imperfection of that mode of communication, render it very desireable that one at least of the Missionaries should be able to dispense with their services. More real Missionary work might be done by one man with a good command of the language than by four or five with good interpreters; but on the other hand good interpreters are often entirely beyond our reach.

Fifthly, the parties difficulties would be less likely to prevent the people from being profited by the labours of a new Missionary

in this trying time, & especially if Bro. Wood may be that Missionary as the people are somewhat acquainted with him already & he has their confidence.

Sixthly. The peculiar aspect of the political affairs of the Indians seems to demand an extra effort just at this critical time as there is hope of preserving them if enough is done now and little hope of any permanent good from the present amount of effort. We think an addition of $1000. pr year for 4 or 5 years to the amount of expenses if judiciously appropriated in sustaining schools & additional laborers would probably do more real good to the Indians as a people than many times that amount in the slow way we are now working.

The objection against the contemplated change is that the affairs of the Indians are so unsettled we cannot tell whether as a people they will ever be benefitted by the use of translations. In reply it may be said that if a single additional soul is saved the gain is of infinite value. But the probability is that with the Divine blessing many such would be brought to embrace the gospel. Besides, there must be a speedy decision of the Treaty question. If they Emigrate we have 5 years left to labour for them & prepare them to take a new start as a people beyond the Mississippi, & great consequences depend on the manner in which that opportunity is improved. If they do not emigrate it is expected that they will in a short time be concentrated on some spot or spots in their present territory in farms of their own, in such a way as to be far more easily ~~that~~ ~~be~~ accessible than ever before. They will in fact be organized anew as effectually as if they were to emigrate and the importance of preparatory effort is in this case equally great with the former.

With these views & for other reasons of less moment, the brethren at their meeting agreed to desire the Committee to make the changes spoken of, unless other considerations should make them deem it inexpedient. Asher Wright

Asher Bliss

Rev. Thomas Wright to Bishop.

Date Sept. 11th. 1839.

Rec'd Sept. 13.

Ans'd Oct. 11. DS

Cattaraugus Mission Sep. 26 1839

Rev David Greene
Sec'y A. B. C. F. M.

Having returned from Troy & found our families enjoying the smiles of a kind Providence, we embrace the earliest convenient opportunity of presenting our Mission before yourself & the Prudential Committee, to ask what can be done for the advancement of the Kingdom of Christ in our midst.

It is a fact that cannot be denied & therefore ought not to be concealed from our patrons that our churches are in a most pitiable state of coldness stupidity & backsliding.

Some of the causes we think are very manifest viz. a most unhappy division among the Indians of a political character growing out of the action of foreign bodies upon the natives to induce them to emigrate; & also the multifarious temptations to vice which surround all the Indian Reservations, & draw young men into the vortices of corruption.

While these things ~~remain~~ stand out in bold relief to every observing eye, it seems in point to enquire whether other & more secret influences may not have much to do in producing the present Lukewarmness in religion. E. g. How far are the Missionaries on the ground guilty through want of faith zeal & holy action? And how far may the christian churches of our land be guilty, in withholding their fervent & agonizing prayers before God in behalf of the scattered remnants of the aborigines?

As to ourselves, we feel disposed to plead guilty before our God & Judge that we have labored so inefficiently & faithlessly when we have so bountiful a Benefactor, who has proffered every needful blessing & strewed the sacred pages of his word with rich & heavenly promises. We desire to renew our strength & resolution & plead for an overcoming faith, that we may work while the day lasts & do our Master's business.

We ask our Fathers & Brethren both at the Mission House & elsewhere to strive together with us in prayer that that our labor may not be in vain the Lord. We ask also for more enlarged means of action of action upon the native mind, for the following reasons

1, Time is short emphatically. Death is making terrible inroads upon the people of our charge. Every year carries numbers of our churches & the principal men of the nation, as well as a large proportion of the infants to their long long home from whence there is no return

Besides this, we are looking forward with fearful anxiety from year to year, to the time when all our stations shall be broken up & our churches (if not scattered to the four winds) will at least be rolled back by the tide of wickedness & oppression beyond the bounds of civilization & improvement.

As yet we have a little space to work & we may confidently rely on five years before the last relics of Indian population shall be finally removed from the soil which gave them birth & the place of their fathers graves.

Shall we not use every effort in our power with increased facilities to save the remnant which are left?

2 Another reason which we would urge for increased means is that we believe there is an increased desire among the people for instruction.

At Cattaraugus in particular councils have commenced on the part of pagan chiefs, to consider the expediency of uniting efforts with the christians to bring all their children under the influence of instruction & having them taught by missionaries the arts of civilization. Some of the principal chiefs at Buffalo manifest the same desire. If the result of their deliberations is favorable, something like a manual labor boarding school will be desirable.

3 Should the nation be removed within a few years, some place where the children could be embodied during the scenes of agitation & confusion would seem to us of great importance, otherwise their education must wholly suspended for a number of years.

4 We deem it unwise for the churches to cramp the energies of their missionaries by withholding the needed assistants & pecuniary support. We sympathize deeply with the Board in respect to the embarrassed state of the Treasury. We have been situated where we have seen to a partial extent the commercial embarrassment of the community for two years past, & therefore have felt constrained to submit patiently & contentedly to the restrictions upon our expenditures. We have submitted to the practice of rigid economy in our personal expenses, our own hands procuring much of our support by manual labor; & after all our debts have increased upon our hands until we think it reasonable to make our circumstances known.

We are the more convinced of this from the fact that our Brethren in the ministry on every hand generally receive much

larger salaries than we do & even then, some are dismissed for want of support. Five, six & seven hundred dollars is considered no more than a competent salary for a minister's family in the neighboring villages. If our means are too limited the time must be spent in menial services which should be employed in the special business of our mission. We feel confident that with a suitable addition to our funds even though no other laborers a sent we might perform at least one third more missionary labor. To illustrate this subject, look at Allegheny Reservation forty miles in length. Some therefor must be at least twenty miles from the regular place of public worship. It can hardly be supposed that many will come that distance to attend meeting. How then can they be reached but by personal visitation of the missionary & interpreter. Brother has felt compelled to build his dwelling-place himself because his appropriations were insufficient to employ a carpenter. After he is likely to lack about fifty dollars in procuring materials to carry out his plan of building such a shanty as will answer for a decent substitute for a house. While two missionaries are needed with each a good interpreter in order to bring the gospel within comfortable traveling distance of all the families; there is but one, his interpreter is little if any better than none; his hands are much occupied in domestic affairs because his means will not allow him to employ a maid in his family; & other labors prevent either visiting or study as much as he would otherwise do. Were his house finished, had he a good female assistant & a good interpreter always at his command, his usefulness might not only be doubled but trebled beyond a doubt.

At Cattaraugus the mission family have felt constained to employ a female assistant most of the time for a number of years. For this help they are still in debt to the amount of 80 or 90 dollars. If an appropriation cannot be made to liquidate it, the debt must continue to increase or the missionaries must increase their bodily exertions at the risk of health, or they must spend their time in supplying their bodily wants, which ought to be directed to the spiritual improvement of the people.

At Buffalo the mission family are subjected to an almost perpetual stream of company. This arises from

the proximity of the Station to the city, & the great western thoroughfare. Ministers & christians from every quarter of the land & even, many from foreign nations, are calling from time to time to ascertain how missionary operations are conducted among the Indians.

Ten, twelve, & even fifteen or twenty persons, besides the regular members of the family, have been lodged during the night, at several different times, at this station. Nor is the care of these guests in the house all, that is requisite. Three or four horses are to stabled, fed, harnessed &c. at the expense of some hour or two of time.

Seasons have occurred when the attention of the mission family, or at least one male & one female assistant, were necessarily engrossed for days together. From the nature of the case, such seasons must be expected frequently to occur. This labor for the most part might be as well, or better performed by a good farmer than by the missionary. If no other better arrangement is adopted, an efficient secular agent, or steward, seems exceedingly desirable, to relieve the missionary family from an almost insupportable load of worldly care. That the missionaries with their present knowledge of the language, & means of usefulness, should be extensively occupied "in serving tables" is in our opinion economical or wise.

For a few months past this burden has been partially borne by Mr. Tufts who has been a very efficient & acceptable helper.

If he or some other man of a kindred spirit could be permanently secured, we think it might & would be a great acquisition to that Station. Yet if the Rev. Joel Wood is appointed to this Station, as it is hoped he will be, we can scarcely expect any other addition at present, except the necessary supply of competent teachers, which are needed at all the stations. If the funds are placed at our disposal, we can generally obtain teachers in

our own vicinity, who will teach for a few months at a time, & when their services are not needed can apply themselves again to their own pursuits, without being a bill of expense to the Board.

The appropriations which we ask for the several stations among the Senecas, above our past salaries, in order to carry out our plans, & free us from embarrassment are some thing like the following.

1. Allegany.

Cash to finish a dwelling in progress	$50,00
We think also increase salary (yearly)	100,00
To employ a good Interpreter & teacher	175,00.
	325,00

It seems desirable that Bro Hall should have the means of employing female help in his family, & we hope with the above appropriation he can secure the services of Dea Z. L. Jemison who will act the double part of Interpreter & teacher, so that $100,00 might be counted in the appropriations for schools.

2. Cattaraugus.

To pay arrearages contracted for female assistance	$75,00
To furnish a good steel spring waggon	60,00
	135,00
To meet the expenses of a growing family raise salary per annum	50,00
If circumstances require for boarding school	100,00
	150,00
	285,00

This is simply asking $135,00 to pay debts contracted that the present amount of appropriations do not cover. And also $50,00 to pay female help annually. The remainder is for schools.

3 Buffalo

To sustain Brother & Sister Wood
or other help equivalent — $300, 00
The expenses might be somewhat
increased also, by employing an
interpreter constantly if Bro. W. is en
gaged in the work of translation.

This expression of our wants shows that
we feel the need of about 900 dollars
part of which is to relieve us from debts
contracted during the hard times, & the remain
der to enable us more efficiently to prose
cute our work in future.
We feel very desirous that some arrange
ment may be made that shall enable
Bro. Wright & wife to apply their whole
time & strength to the acquisition of language
& preparation of books.
Argument on this point is needless when
it is recollected that a nation of 3,000
or 4,000 have no bible no dictionary
of their own language, no grammar &
almost no primary books of any kind.
& the small edition of their hymn book
is nearly worn out.
It is believed, not without reason that
with six months close application to
translations &c. Br. W. would be able
to speak & write the language with con
siderable ease.
(In proof of this opinion we refer the
Prudential Committee to a pamphlet
Entitled An exposition of some frauds
practised on the Indians &c. which
will be sent to the Mission house.
In it may be found an affidavit oc
cupying above five pages & signed by Monk Chonla
which was ~~made to~~ given to Br W. in the
Indian language, translated & written by

him without the aid of an Interpreter; & when translated back by Mr. Jones to Charles no mistake was detected)
It is in hope that something effectual may be done (Deo volente) that we desire Bro Wood for a year or two at least, to assume the pastoral charge of the flock at Buffalo. If he cannot be sent, we earnestly hope that such other arrangements can be adopted as to secure the desired object of translating & preparing portions of the bible & a hymn book.

Mr. Lufts expects soon to leave the station, to attend upon other important relative duties.

With these statements & explanations of our wants; & our views of the desired changes to be immediately made we submit our cause to the superior wisdom of our rightful guardians, fully believing that they will do all they can, consistently with other & stronger obligations, to relieve our great wants & hasten our work. We wish, to press any unreasonable claims, but we do entreat that the poor Indians & their Missionaries may never be forgotten before the throne of grace. & that every thing may be done which expediency & duty will permit to hasten our work.

All which is respectfully submitted by your unworthy servants & Brethren in the Lord.

Asher Bliss.
Asher Wright.

Rec. Messrs. Bliss & Wright's

Date Sept. 26. 1839.

Rec'd Oct. 7.

and Oct. 11. DG.

Gen. Dana's opinion

Litigation Fees

Boston

2 Black?

DG.

OFFICE OF INDIAN AFFAIRS 1839

Seneca Mission Feb. 4th 1842.

Rev. D. Greene
Boston Mass.

Dear Sir

The Convention of New York Missionary & Churches, by previous adjournment came together on Tuesday the 1st instant. & proceeded to the business for which we assembled.

The Convention was opened by a Sermon from Rev. Gilbert Rockwood from Rom. 13:12. "The night is far spent, the day is at hand; let us therefore cast off the works of darkness & let us put on the armour of light."

The meeting was called to order by Wm Chase chairman of the last meeting. As it was nearly 4 o'clock in the evening we then adjourned till morning when we took up our business in order & have been prosecuting it until this time.

We have also filled up the intervals of time in the transaction of missionary business. We are able now to forward some facts as they have been disclosed by Reports from different Stations.

I. State of Religion. A brief statistical view of the number of members is nearly as follows

	Whole no.	Adv.	Sus.	Ex.	Deaths.
Tus.	43	2	1	3.	
Buff.	28	"	11	2.	1
Catt.	51	"	8.	6	2
All.	60	6		1	

(3 weeks)

Religion at Tuscarora has been at a low ebb until within a few weeks. A new impulse has been given by visiting from house to house & holding personal conversation, as far as practicable, with every member. Also by a series of evening meetings which has resulted in calling many away from folly & dissipation to the house of God & it is hoped to Christ the Savior of the lost. There is at the present time a wakeful attention to the means of grace, & numbers are believed to be in a state of mind to inquire what shall we do to be saved? How many have really embraced the only plan of salvation, cannot now be known, of course, but it is hoped that a goodly number of youth have done so, & that others will speedily follow their example.

At Buffalo & Cattaraugus there is no cheering intelligence at present. Meetings are thinly attended, although the [illegible] sabbath has [illegible] one friend at Buffalo during the past year. The discipline of the Church has also been taken up & prosecuted with some degree of christian zeal & faithfulness.

At Allegany the presence of the Holy Spirit is manifested & his power is witnessed by a solemn stillness, & deep solemnity in the place of worship, — by a large increase of numbers who flock to places of worship, prayer, & inquiry — & by the con-

persions of several backsliders. About twenty have given their names to Br. Hall as desirous to find the way of life & resolved to be christians. Among these, are a number who have been slaves to their cups, & three who have till very recently adhered to their pagan superstitions. There is an open door of access to nearly all at present, & an urgent request from some remote districts to hear the gospel in its purity. Even the old pagan Chiefs have given their full consent to have the minister use his influence among the people to reform their vices. If the means of grace can be rightly used now & sufficient labor bestowed there is good reason to look for a great & glorious reformation.

II. Temperance. Intemperance has appeared to be on the increase at Tuscarora for two or three years past in consequence of a despicable grog-shop, placed at the Junction of the Rail road on the very borders of the Reservation the object of which seems to be principally to intoxicate & rob the Indians. The Chiefs however having become alarmed at the dreadful havoc among the people, took decisive measures to stay the tide of iniquity. For this purpose they commissioned one of their number to act in the capacity of a Sheriff & seize every bottle of liquor found on the Reservation & dash it to pieces. Several young were efficient helpers in carrying these purposes into effect. Some very amusing anecdotes were related of the apprehension, trial condemnation & execution of King Alcohol.

These efforts have been attended with very salutary effects upon the minds of many young men.

At Buffalo the efforts are said to have been more than doubled the year past. In the Temperance cause the pagans heartily cooperate. They have nearly 200 who are pledged to total abstinence from all that can intoxicate.

At Cattaraugus several meetings have been held to discuss the Temperance subject, & obtain signatures to the pledge. These meetings have been held at the Council house, rather than at the house of God, for the purpose of securing the presence of the Pagans. The officers & Committee have been appointed from all parties so as to enlist every [illegible] possible. About 148 have put down their names & pledged abstinence from all intoxicating liquors.

At Allegany the construction of the New-York & Erie Rail-road is now in progress, & a great number of tippling houses erected to furnish spirit for the laborers. These polluted & pollutting slaughter houses were beginning to exert their deadly influence on the young men when the note of alarm was sounded, & produced a benign counteracting effect.

III. Schools. Tuscarora. 1 school. about thirty scholars. know
Allegany 3 schools do – 60 do. Average an
Buffalo 4 schools whole no. 122. Average from 60 to 80
Cattaraugus 3. schools Whole no. 67 Average about 50.
Do. 1. Evening school of Adults 23.

Sabbath Schools. Tuscarora 1 school. no. 30
Buffalo 4 do do 75 – Average 45
Catt. 2 a part of the time 40. do. 25 a 30.
All. 1 no. 10.

It is very cheering to be able to say that the opposition to schools on the part of the pagans, has almost entirely ceased. There is a desire on the part of nearly all the Indians at the present time for day schools in their own neighborhoods. Wherever such schools exist the majority of scholars in the neighborhood attend. Four or five other schools might be established in connection with this mission if we had teachers & funds.

Additional Facts & Observations.

The great line of Demarcation between Pagans & Christians is fast disappearing. In the temperance cause, the two parties work harmoniously together. The strongest pagans seem to apprehend that the time is near when their old superstitions must be abandoned, & Christianity must become their National religion. The missionaries seem to have the confidence of all parties except a few of the most abandoned of the Emigration party, who are much more bitter in their feelings than the most hostile pagans.

We are not without hope that we are near the dawn of a great Reformation of morals & religion, if indeed, the light has not begun to break in upon our past darkness.

There have been several miserable deaths by intemperance. Two women were chopped & pounded to death by their drunken companions. Two or three have perished by cold & frost. Some others by disease induced by hard drinking. Others are on the verge of the grave, who must reform or perish.

In reference to the disposition of Pagans to hear the gospel, we would not wish to convey the idea that they manifest a real love for the truth on its own account but, they are beginning to consider that it may be expedient as a political measure. On this account, the question has been agitated to some extent in their public councils whether they shall abandon their superstitions [illegible] ies. The pagans feel [illegible] for their wisdom [illegible] much to Christianity, in order to secure friends. It may be owing to this, that they have adopted the practice of calling on christians to pray in their Councils, on some Reservations as a general ~~practice~~ custom. Still we rejoice that God is opening their ears to hear instruction, & thereby we hope that Good may be done to precious souls.

We have appointed next Friday as a day of fasting & prayer. We ask you to sympathize with us, & unite with us

in praying that the gospel may have free course ran & be glorified. This season of fasting is to be simultaneous at all the Stations.

Sat. evening 5th instant. Since commencing this communication the Church at this Station has had a meeting & excinded eight of their suspended members.

In behalf of the Mission of Western New York

Aster Blip.
Gilbert Rockwood

Single

BUFFALO N.Y. 20 MAR 1

Rev. Alvan Lewis
Am. Board Tr. Ills.
Rum & Michigan
Steamboat
Boston
Mass.

Received Green
Wyoming

March 1. I have more to add in this letter since the receipt of the letter asking information of the position & prospects which may be expected from the Seneca Indians & the state of affairs, which I am accumulating for a short time do so. I am in a little time & and produce the [illegible] form. With this amount we shall still [illegible] $550. from the Treasury, and the remainder of the [illegible] We have [illegible] 18 hymns making about 12 pages, which is [illegible] the size as seen in Pitts. [illegible] Schools [illegible] Sept. [illegible] Oct. [illegible] Nov. [illegible] Dec. [illegible] Jan. [illegible] Feb. [illegible] Mar. [illegible] Apr. [illegible] May [illegible] June [illegible] July [illegible] Aug.

Cattaraugus Mission, June 13th 1842.

Rev. David Greene,
Missionary House, Boston.

Rev. & Dear Sir,

The brethren of the Western New York Mission, at their regular meeting at this place, deem it important to address you a few words relative to the condition and prospects of our Mission.

Through the Divine blessing, our lives have been spared, and most of us have enjoyed uninterrupted health since the date of our last communication. At two of our Stations the influences of the Holy Spirit have been in some measure enjoyed. At Tuscarora, the work of grace which commenced previous to our last meeting, appeared to continue for some weeks after, and its happy effects are still visible in increased attendance upon the means of grace, better observance of the Sabbath, less intemperance, and more real, and apparance of spiritual life on the part of professors of religion.

At Buffalo, the congregation has been slowly increasing, and the apparent attention to the preaching of the gospel has been deeper, and more encouraging than formerly. Several backsliders have professed penitence, and two or three other individuals have offered themselves to the Church. One only has been received to communion, and he was once a member of the Church at Cattaraugus but was excommunicated some ten or twelve years ago. Of the others there are so many doubts, that it is not probable they will be received at present. In the excitement of the recent Councils we fear that some portion of the religious feeling which before seemed on the increase has been dissipated. Some progress has been made in learning to read, in their own language, and the Sabbath School at this Station is now conducted in Seneca. The portions of scripture which have been printed appear to interest most who read or hear them, and the demand for books is such as to encourage to persevering efforts to supply them.

At Cattaraugus there has been no important change since our last communication. The excitement in regard to political affairs has probably been quite as great as at Buffalo, although somewhat different in its character, as the Reservation is somewhat differently affected by the supplemental treaty.

At Allegany, the work of grace which has been in progress for some months appears still to continue without abatement of interest. More than 30 persons have been received to communion with the Church, 28 of them fruits of the revival, one by letter, the rest hopeful converts, since our last meeting, and there are several others who are expected to unite the first convenient opportunity.

The schools under our care are generally flourishing, at least as much so as usual.

The recent change in the posture of Indian affairs, seems to demand particular attention at the present time. The Chiefs have executed a treaty which will probably be ratified; by means of which they will receive back again from the Ogden Co., on the same title by which they formerly held them the Cattaraugus and Allegany Reservations. They will receive the proportion of the consideration money for the whole according to the old treaty which appraisers appointed by the Secretary of War, and the Co. shall decide to be the proportionate value of the Reservations given up to the Co. and so also in regard to the pay for improvements. The will lands are to be given up in one month after the report of the appraisers shall be filed in the Office of the Sec. of War, on the payment of the consideration money, and the improvements in two years from the same date, or sooner, if the owners choose, on their receiving the pay for them. The emigration men who may go West from

Cattaraugus to be paid for their improvements by the Nation, all to have the privilege of going West whenever they may choose according to the provisions of the Old Treaty. None who go West to have any voice in the sale of the lands of those remaining behind. The funds of the Nation to be shared by those who go & those who remain in proportion to their respective numbers.

The probability now is that almost the whole nation will remain, and that by their settling in closer contiguity the opportunity for Missionary effort will be much increased. It is not improbable that an entire change in our system of operations may be found desireable. The location of one or both of the Stations may require to be changed. The intentions of the Society of Friends may modify our efforts, and so many other questions of importance will require to be settled, that we have unanimously agreed to request that if possible you would come out within a week or two and spend two or three weeks with us, long enough at least to survey the whole ground, learn the views and wishes of the Indians on both the Reservations, and direct us as to all our plans for future operations. If you cannot come in the course of the Summer we hope the Committee will deputa some two or three other persons in whose judgement they will feel confidence, to do these things in your stead but our earnest desire is that you would come yourself if practicable.

With the hope that this request will be complied with, we refrain from adding any further particulars, supposing that whatever else we have to communicate may better be done in conversation whenever an opportunity may be enjoyed.

In respect to printing we have a young man who is a good printer, who is willing to engage in the work for six months or a year for a very small compensation, and we would request permission to employ him if it be consistent with the circumstances of the Board, as we deem it very important that for the present at least the printing should be carried forward as rapidly as possible.

With earnest desires for better success in our work, and requesting your prayers for the Divine blessing on our labours, we remain —

Yours Respectfully.

Asher Wright.

Asher Bliss.

William Hall

Gilbert Rockwood.

Seneca Mission June 20th 1842.

Rev & Dear Sir.

The preceding communication gives an outline of the state of affairs at all our stations. Permit me to add a few words relative to our own family and Reservation. Since our last letter I have been unable to accomplish half the necessary amount of labour in consequence of ill health. By undertaking to do too much I brought on a fit of sickness in March which though not very severe kept me in the house most of the time for 5 or six weeks. Again on the Sabbath following the late Council I was taken down with a bilious fever which unfitted me for business for about two weeks, and my strength is not yet fully restored, although through Divine goodness & Mercy it is such as enables to go on with the ordinary business of the Mission. One of our teachers has been sick for about ten days with a violent bilious fever accompanied with Erysipelas, and though better today, she is not yet out of danger. Thus we are continually admonished to be ready to suspend our labours and to render an account of our stewardship. But oh when I look at the deplorable unfruitfulness of my ministry, I fear it cannot but be a sad account which I must render. There are some things, however, which encourage the hope that the truth is taking some

effect in our little congregation. The attention to preaching is good and on the part of some at times earnest. and our brethren from the other stations are expected here this week with their interpreters to aid in the work by visiting from house to house in the morning and preaching in the afternoon whenever a congregation can be collected. We do not mean to hold a protracted meeting in the ordinary way, but to commence with individuals as opportunity may offer and follow the indications of the Spirit & Providence of God in regard to the mode of conducting our efforts. Perhaps there are little praying circles in Boston who will feel interested for the Indians whose prayers we would bespeak in behalf of our contemplated effort. If in any circumstances reliance might be had on measures & means, our circumstances forbid it entirely. The direct intervention of the Holy Spirit is our only hope. May it be experienced here as it has been in other places.

Dea. Jacob Shongo, of the Church at Alleghany, when here at the council, requested me to write you, in reference to the state of things on that Reservation. You will recollect seeing him here at the time of your last visit. Referring to the conversation which he then had with you, he said it was but a sad story which he then had to tell you. Now through the mercy of God he could communicate something more encouraging. A revival had been in progress for several months at that station. The face of things was greatly changed. Christians were full of joy. Meetings on the Sabbath and on week days were better attended. Converts and others were very ready to speak and tell their feelings and exhort each other to firmness & faithfulness in the service of God. Some had been reclaimed from drunkenness, and one who was thought to be a very hardened offender had been hopefully converted. The Pagans were generally favorably inclined towards the gospel, & he had hopes that in a short time paganism would be done away. The people were generally satisfied and pleased with their minister, and thankfully received his labours for their good. They had been thinking of writing you themselves a full account of the change in their prospects, but were waiting for something further to be accomplished. (I think in relation to their meeting house) after which they would write you. He gave me the number of converts, additions to the Church, baptisms, &c, but you have already received more recent information from bro. Hall on those points. This as near as I can recollect is the substance of his communication.

In regard to the request in the letter of the Mission that you would come out and make arrangements and plans for future operations, it seems very desirable that you should come yourself, rather than commit the business to any other hands. There are many important matters in regard to which we would feel less freedom in communicating to strangers. How many and which of us shall have, or be superseded by fresh hands, how many stations shall be kept up and where. Whether the schools shall be continued, or the business of English education given up to the Society of Friends who seem disposed to redouble their efforts to have the Indians instructed. Whether or not a Boarding School shall be put in operation, how much shall be done with the press and how, where, and by whom. What disposal shall be made of the buildings & other property of the Board at this station, how soon shall it be abandoned. — These and other matters too numerous to mention will need to be settled before many months and some of them will necessarily demand a somewhat patient & thorough investigation of the circumstances which should govern the decision. For myself - I am in great doubt what to do and where to go. I have had, I believe three several requests from Alleghany to settle on that Reservation, and one of them a formal letter, expressing the wishes of both Pagan and Christian parties. Many of the Cattaraugus Indians have made a similar request. Some on that Reservation would prefer some other man. Some of our people have [illegible] of selecting a location at Cattaraugus where they can all settle together and taking their minister along with them. But my health is poor, & I fear I cannot endure a great amount of labours any where. My wife also seems to have exhausted her strength almost, and perhaps it will be more for the interests of the Mission to get more efficient persons in our place. We have answered the request above referred to by saying we must wait for the decision of the Committee before we fix upon any location. We have a plan in our minds partially matured but it will be in season to communicate it when you shall arrive in case the request of the Mission shall be complied with.

I have just learned from one of the Indians that rumour says the Governor & Council of Massachusetts have refused to sanction the supplemental Treaty. If that is so, then, for aught I can see, the whole subject is afloat again.

and none can tell what the result may be. There are so many party interests at stake involving every little matter, that it is doubtful whether an appropriation can be got for carrying the old treaty into effect, and again it is doubtful whether a better supplement can be obtained by any new negotiations with the Company. Still there are very many Indians who feel dissatisfied because the present supplement relinquishes so much to the Co. & especially because there is no reserve on the Buffalo and Tonawanda Reservations to gratify the dissatisfied portion of those Reservations. The majority signed the supplement because they thought they must do that or do worse, though I believe all thought the supplement was preferable to the original treaty. There are some who complain that all the proceedings of the Council were not regular, and one man, knowing that I am writing you, requests that you would inquire of Mr. Adam whether one irregularity which he specifies is not sufficient to invalidate the treaty. He says that while the Indians were discussing the subject before they had finished, the Commissioner on the part of the United States came in and took the business out of the hands of the chief who was acting as chairman of the council, and proposed the question to decision by a vote whether the council were now ready to come to a final decision; 26 (I think he said) voted against making a final decision, preferring to discuss the subject till they could arrive at a unanimous conclusion, and the majority was obtained by the Emigration party coming out in the affirmative. He says "suppose I should go to Boston and propose a matter of business to the Gov. & Council, and while they are discussing it and before they have arrived at any decision suppose I should go into the Council chamber, and, taking the business out of the chairmans hands, should say I am waiting for you here at great expense, I cannot wait any longer, so many of you as are ready to come to a decision now, manifest it by rising, and if a majority should rise, and I should lay my papers before them and take their signatures without paying any regard to the regular order of business, & acting myself as the chairman of the Council, would such proceedings be regarded as legal? or would such irregularities be insufficient to invalidate them?" He would like much to know Mr. Adams opinion. I suppose

Rev. Nathan. Wright, Boston Hall

Rec'd June 25, 1842

Ans'd June 25. 25.

Rev. Sandy Green, Missionary House, Boston, Massachusetts.

BUFFALO N.Y. JUN 21

the U.S. Commissioner is chairman of his own Council in all cases. But it is also true that he abruptly brought the debates of the Indians to a close in the manner complained of before they were all ready to vote, and without giving them an opportunity for a formal transition from "their Council" to his. He did not intend any wrong or incivility I presume, but if he had been fully aware of their customs he might have smoothed some asperities of feeling by a little attention to their formalities. And this means [illegible] questions shows their disposition to catch at every straw now that they feel themselves sinking.

[illegible] hope of seeing you before many weeks I will draw this long letter to a close by desiring a continual remembrance in your prayers.

Your Ob.t Serv.t

Asher Wright

P.S. Has there been a box for us rec.d at the Missionary House from Providence R.I.

ABC:18.5.8 v.1 45-50

Hall and Wright, New York Indians
45) 17 June 1844
Rockwood, Gilbert, New York
46) 4 Oct 1837
47) 12 Oct 1837
48) 19 Oct 1837
49) 30 Oct 1837
50) 6 Nov 1837

THE HOUGHTON LIBRARY

Seneca Mission June 7: 1844.

Rev. & Dear Sir,

We the undersigned having enjoyed an opportunity of of talking over our missionary affairs, have come to the conclusion that it is our duty to unite in the following communication hoping that our language will be of such a character, as not to cast any reflections upon the personal character of those concerning whom we write.

By repeated interviews with our brethren Messrs. Bliss & Bradley, we have become acquainted with facts which we deem it important for the committee to know. Hoping that existing evils would be corrected by a revival of the Christian feeling of our beloved brethren, we have from time to time postponed the discharge of the unpleasant duty to which we are now very reluctantly brought.

Brother Bliss seems to be surrounded in the midst of peculiarly unpleasant circumstances.

He seems not to know whether it is the wish & expectation of the Board that he leave whether the Mission at Seneca is broken up or not, & this is a source of much anxiety & distress to him.

He ~~wishes~~ desires to be officially informed of your wishes; & if they are in favor of his leaving Cattaraugus, he desires a statement of the reasons. He wants you to be plain with him & use language which cannot be misunderstood. This, he says he has a right to expect; & that it would be a great relief to him.

Brother Bradley is another source of vexation to him. He does not see why it is that he is sustained there, unless it be because the Committee have no confidence at all in him & dare not leave the interests of the mission with him altogether, & therefore keep Mr. Bradley there as a kind of a general superintendant ~~& regulator~~. Whatever may be the reason, he feels that injustice is done to him, by a man's being employed by the Board to occupy so prominent a post in his field of labor, so contrary to his wishes. Mr. Bradley being sustained

them under existing circumstances is to him a mystery which he wishes to have explained.

He is of the opinion that Mr. Bradley is not as useful in school as common females, & while he assembles a portion of his church contrary to his wish, at the same time when they should be mingling with their brethren in their regular place of worship, listening to his stirring sermons, he can but regard him as a schismatic, though he is confident that Mr. Bradley's intentions are right.

These are Mr. Bliss' feelings towards Mr. Bradley, & Mr. Bradley's feelings towards Mr. Bliss are of the same general character.

When they speak of each other as brethren with no reference to their labors they seem to love as brethren; but when speaking of each other's labors they appear not to have the least charity or sympathy. Each regards the other as rather an injury than a benefit, to the Mission where they labor. One thinks that the other has so much envy & so little judgment that he really destroys the good which he would do, while by the other, himself is supposed entirely to fail, & some worse than fail ~~accomplishing~~ to accomplish good, for other reasons.

Mr. Bliss is confident that your Committee is not acquainted with the circumstances in the case; that when a knowledge of them comes before you, you will immediately take measures to remove causes of ~~offence~~ offence; & he seems very anxious to have you fully informed.

Now we regard them both, as good brethren, just as they regard one another. Upon experimental religion we love to commune with them both; & with respect to Brother Bliss we do not feel called upon to say more at present, than that we return it important so far as consistent, to have his wishes shown respecting, gratified. To enable it all appears very plain why & how it is that Mr. Bradley is at Cattaraugus. The reasons which we see are very different from those which Mr. Bliss suspects; but perhaps we should see as he does, or rather not see at all, on the subject were we in his circumstances.

But with respect to Mr. Bradley, we are constrained to say that in our opinion, a man may be obtained, who will at the same expense, perform many times the amount of labor which can be expected from him. The opinions or suspicions which you have sometime intimated by way of inquiry are manifestly & perfectly correct. But notwithstanding all his inefficiency, we are aware that there may be good & sufficient reasons why you should sustain him on mission ground, in which case, may it not be better, (as he shines it) to station him upon the Cornplanter Reservation in the state of Pa. where he can have a little field of labor distinct in many important respects from other fields; & from which he may depart as he has time & disposition to out upon other excursions.

We are dear Sir Most Respectfully

Your svts

William Hall
Asher Wright.

Rev. D. Drew

Sir

I came here last week tuesday with my family expecting to return home last week; but have been hindered by Mr. Hall's sickness. She is recovering & we hope to be able to start for home next monday

I remain Yours &c

William Hall

BUFFALO
N.Y.

225

Rev. David Greene.
Missionary House.
Boston.
Massachusetts.

Rev. Wm. Wade & wife
Samaritan, Syria, 1846

Rec'd Jan. 16.

Ans. Wm. Wright 18. 25
Ans. Wm. Hoar 18. 25

Rev. David Greene, New-York Oct. 4th 1837.

Dear Sir,

Your paper of the 25th of Sep. was received yesterday. I cannot, by this communication, give you a decisive answer, whether I can or cannot enter upon the field of labor now open for me. As it seemed probable, a few months ago, that I should not be called upon to enter upon missionary labor very soon, I have made such arrangements, that it is not possible for me to decide now. I shall, I think, be enabled to give you an answer in about a week. I may say, however, that I think it probable, it will be so that I can be prepared to go as soon as you mentioned. If the time could be lengthened out two or three weeks longer, it would be more favorable to me. The young lady who is to be my companion, is now in New Hampshire, and it would be some days before notice could be given her; and she has yet an offer of her services to make, and other arrangements, which would be crowded into a small space of time, if we attempted to be at the station, by the last of the present month. There is one thing more, which, I believe, I have alluded to before in some of my communications. It is the debt due to the American Education Society, which remains as yet unpaid. I have had encouragements that this debt would be paid by christian friends in Monson, if I should be called upon soon to go among the Indians. With these encouragements before me, and by the advice of the Revd Mr. Austin and Dr Ely, I spent some portion of the past year, in attending school; and

in consequence of expenses arising from attending school, and otherwise, my funds have necessarily decreased; so that I have not been, nor am I now, able to pay any part of it. And whether the people of Monson will feel as though they could raise a sufficient sum to cancel this debt at present, I know not. They have made extra exertions since the embarrassment of the Board came on, and have raised an unusual amount for the support of missions. I feel encouraged, however, to trust that this claim of the American Education Society will be met by them. I wrote to the Rev. Mr. Austin, immediately upon the reception of your letter, stating its contents, and mentioning to him the circumstances in which I am placed, and desired him to give me an answer immediately, giving me information as to what could be done, and asking his advice respecting the course to take.

This obstacle could be removed at once if the A. E. S. were willing to cancel the debt. It seems to be the impression of those with whom I have conversed upon the subject, that they ought so to do. Among these individuals, are the Rev. Mr. Armstrong, your associate secretary; the Rev. Mr. Austin, Dr Ely, and others. And since I received your letter, I have stated my case to some in this city, among whom is Professor White, who is of the same opinion, and thinks it will be done, if it is laid before the committee of the Education Society. At any rate, he says I ought to use my exertions to have it laid before them, and get their action thereupon. He says it would be liquidated if it was a case of the Presbyterian Education Society, and does not see why the American Education Society ought not, in a case like my own. I am advised by Prof. White and others, to request you, if it would be thought proper by you, to lay my case before the individual members of the committee of the Education Society. I would therefore, if you think it expedient, thank you, if you would speak to Mr. Hubbard, Dr Cornman and others, about this matter, — any thing you may think proper to say or do respecting it will aid me in my plans and decisions. If you think it best for me to go to Boston and see about it myself, I will go. I was at first

advised by Prof. White to take this course, But it is not convenient for me to take that course now. And I thought it might be as well, or at least it could do no harm, to ask your cooperation, and intercession for me. If you will write me, sir, respecting this matter, and also whether the time, provided I go, can be prolonged two or three weeks, you will much oblige your friend and humble servant.

Gilbert Rickwood.

Residence, No. 45 Delancey St. N. Y.

P. S. If, upon the reception of Mr. Austin's answer to my letter, I find the claims of the E. S. will be met by my friends, the question is settled. I know of no reason why I cannot then go. Certainly it is my desire to. I have been detained so long already, that I long to be engaged in missionary labor as soon as practicable. I am not discouraged. I am willing still to wait God's appointed time — to go when and where he shall direct. I think I have learned by experience to say with the Apostle that "in whatsoever state I am, therewith to be content." That I may be guided in the path of duty, and enabled to serve Christ faithfully, is my and at prayer.

Yours G. R.

Rev. David Greene,
Secretary of the A.B.C.F.M.;
Missionary Rooms, 28, Cornhill,
Boston
Mass.

(Single)

Ms. Letter Endorsement
Dr. Mahan Jan. 4. 1837

Rec'd Jan 6.

Ans Jan. 9. 37.

Springfield Mass. Oct 12th 1857.

Rev. and Dear Sir. I wrote you a few days from New York, stating my circumstances, and the prospect of my entering upon missionary labor, in the field now open. I have received encouragements from my friends, that all necessary assistance will be rendered, and have been advised by them to accept the opportunity now afforded to go among the Indians. I am now on my way to Monson. I shall endeavor to be ready as soon as possible. I cannot now say how soon I can be ready to go, but will decide as soon as I can. If you have written me at N. Y. your letter will be directed to me at Monson, by my friends with whom I have been. Please to direct your future letters to me at Monson. I would like to make some further inquiries, but must defer them till another time, as the mail is about closing, my principle object now being to let you know where to direct your letters.

Yours in haste

Gillet Rockwood.

to Rev. J. Greene

Mr. Gillett Endorsed.

Oct. 12. 1837.

Ms. Oct. 14.

In answer required.

Rev. David Greene
Sec. of the A. B. C. F. M.
Missionary Rooms, 28, Cornhill
Boston
Mass.

PAID

SPRINGFIELD
OCT
12
Ms.

408

Boylston Oct. 17th 1837.

To the Prudential Committee of the A. B. C. F. M.

Respected Sirs,

Miss Avis Hooper of this town, would, through me, make an offer of her services, to the A. B. C. F. M. to be engaged with me in laboring for Christ among the heathen. She has, for many years, been interested in the cause of Missions, and especially for the Indians, among whom she has resided. She was with her sister, Mrs. Bliss at the Cattaraugus Mission, about two years, and it was her desire to return again among them, before I became acquainted with ~~them~~ her. Her deep interest for the salvation of the heathen, was the most weighty consideration which induced her to accept the offer I made her, little more than a year ago; to become my companion, and share with me in missionary labor. Her advantages for education have been such as to render her a successful teacher of common schools. Her general health is good — her constitution naturally strong — Her age is 30

I have thus briefly mentioned some particulars respecting Miss. Hooper, (the same particulars, I believe, as I gave respecting myself) the reasons for ~~wishing~~ her devoting herself to the cause of Christ among the heathen, her health, age, advantages of education &c.; if any thing further is necessary in her offer, ~~though~~ or any additional testimonials, please to inform me

I am respectfully in the cause of Missions,

Gilbert Rockwood.

To the Prudential Com. of the A. B. C. F. M.

Boylston Oct. 13th 1857.

To Revd. David Greene

Revd. and Dear Sir

I wrote you last from Springfield on my way to Monson. I have consulted with my friends upon the subject of my going to Dwamum, and I have decided, — Providence permitting — to go. I think I shall be ready to start as soon as the thirteenth of November. — I see nothing now to hinder my starting then. I do not see as I can sooner.

I wish to make an inquiry (and I dont know but information would be given without inquiring,) Is this, shall I pass through New York city on my way to Dwamum? if so, shall I start from Boston, or Hartford? The reason why I would like to know my starting place, and the direction I go in, that I may make proper arrangements, as to what time, it would be a favor to visit friends, some of whom are near Boston.

Directions with regard to baggage I suppose you will give, as to time and place they are to be sent.

On the first page, is the offer of Miss. Hazen, my intended companion, which she presents to your committee through me. And on the last page is a certificate from the Rev. Mr. Sampson.

I shall return to Monson on saturday. I would say that I received your letter, on monday last, giving me information respecting my debt to the Education Society, for which, I am much obliged.

I feel none as though there were no barrier to prevent my going among the heathen, for whose salvation I hope to spend my life.

Yours respectfully in the cause of Missions,

Gillet Rockwood.

To Revd. D. Greene, Sec. of the A. B. C. F. M.
28 Cornhill Boston.

This certifies that Miss Mrs Hooper, who offers herself to the Board to labour among the heathen, is a consistent, devoted, and beloved Sister in the Church of Christ in this town. She is a person of respectable talents, mild and amiable temper, sound judgment and discretion, and good common sense. As to her literary qualifications she is abundantly competent to fill the station which she will be expected to occupy. She has been employed in this town as a teacher with success and approbation. She is eminently motivated for the highest improvement of her time; — prompt and careful in improving opportunities of usefulness. Her manners are perfectly simple and unassuming, her personal appearance prepossessing, and her address agreeable. Being blessed with good health and a good constitution, I should think her, in this respect, peculiarly fitted for enjoying the labours and sustaining the toils incident to missionary life: and having spent one or two years with her sister Mrs. Bishop at Battangas, she is probably the better qualified for a station among the Chinese in that vicinity —

To the Secretary
of the A.B.C.F.M.S

Mr H. Sandford
Pastor of the
Church of
Christ in
Boston

Boylston Oct 19. 1837 —

Mr. Gilbert Rockwood

~~Date~~ Oct. 19th. 1837.

Rec^d Oct. 21.

Rev. W.H. Sanford — recommends Miss Avis Hooper.

Write Mr. Rockwood Oct. 25.
H.

(Single)

Full.

Boston Mass
Oct 20th

Rec^d Quart Grain

Occ^d to A.B.C. & Jm. Infuenza Esq.

98 Cambridge Street

10

49

Monson Oct 30th 1837.

Revd David Greene.

Dear Sir,

Yours of the 28th is received, containing the appointment of Miss. Avis Hooper as an assistant missionary, and also directions respecting our baggage. I shall endeavor to have it forwarded to Hartford within a few days, and shall endeavor to start myself sooner than the the time I had fixed upon when I wrote you last. I shall try to be ready by the middle of next week.

I suppose you have further instructions to communicate respecting my labors &c at Tuscaroro, and the expence of my outfit, and conveyance thither. I have obtained nearly all the clothing, and other articles, which I think I shall need at present, which will be partly paid for by friends here, but how much, I am not able yet to learn. The amount of articles purchased, and the making of clothes, will be, probably, about 60 or 70 dollars. The amount, which will be paid by the people of Monson for the outfit, will not be so much, as it would if my circumstances had been different. There was a debt of about 40 dollars, which I had just contracted before I left here for New-York, which they will pay out of their contributions. And also, my intended companion being at a considerable distance from Monson, it has been, and will be yet, somewhat expensive to visit her. As it will add to the expence, and wishing myself to make as little expence as

possible, I shall forego the privilege of visiting my friends as I anticipated, at least some of them. And this will hasten my departure.

If I could receive your instructions, and whatever information you have to give, in a few days, so that I can bring my concerns to a close this week, I think I may be prepared to proceed to my station as soon as the middle of next week if not the first of the week.

Your humble servant

Gilbert Rockwood.

Ill. Sixth Regiment.
Date Ill. State, 1877.

R.C. Mr. 1.

Amt Mar 7. 95.

Paid 10

Rev. David Greene
Sec. of the A.B.C.F.M.
Missionary Rooms, 28, Cornhill
Boston
Mass.

Mormon Mass
Oct 30

50

Boylston. Nov 6th 1854

Rev. and Dear Sir,

I have sent, by Mr. Allen, two Chests, one large, and one small one, directed to me at Lockport. Will you please to forward them, in such manner and at such time as will most hasten their arrival. I send them to you to forward, supposing it to be the best way. I expect to be in Albany on saturday of this week.

G. Rockwell.

Mr. Gilbert Rockwood

Date Nov. 6th, 1837.

Recd Nov. 9.

with chest.

Acd Nov. 14. DG.

1 Box Mr. Gilbert Rockwood

Boston

Rec'd Marcus Morse

Sec. of A. A. & G. Ry Co.

Mr. Gilbert Rockwood

ABC:18.5.8 v.1 51-56

Rockwood, Gilbert, New York
51) 22 Dec 1837
52) 10 March 1838
53) 25 April 1838
54) July 1838
55) 8 May 1838
56) 5 Dec 1838

THE HOUGHTON LIBRARY

Rev. David Greene, Tuscarora Dec. 22d 1837.
Boston

Rev. and Dear Sir

Your paper of the 14th of Nov., containing also a letter to Mr. Wm Chew, is received. The Chests, which I sent to Boston to be forwarded by you, are also received safely.

We commenced our journey for Tuscarora on Friday Nov. 10th, and arrived here on saturday the 18th about noon, being a little more than a week on the way. Our journey for the most part, was pleasant and prosperous. We were delayed a day at Utica, as we were not able to see Dea. Thomas in time to take, either the evening Packet or the next morning Packet. Dea. Thomas spent an hour or two with us while we tarried in U., with whom we were very much interested and entertained in conversation. I received of his hands, in compliance with your orders, $100.

On our arrival here, we found the house destitute of provisions, except potatoes and a little flour: we however, had sufficient, as we brought a little provision with us, to last two or three days. In making out a schedule of expenses I know not how exact you are, or precisely what your rules are respecting the returns of Missionaries. I will mention the articles of provision and furniture which I have purchased since I have been here, with the sum total of all my expenses, since I commenced my outfit to the present time. I have purchased 1 Bbl flour 1 axe and Belue Beef and pork, salt, molasses, sugar, butter, tea, coffee, saleratus, ginger, nutmegs, spice,

cod fish, apples, ~~[illegible]~~, raisins, candles, candle sticks, broom, lamps, calico, plates, blank-book, vinegar, chopping-knives, oil, wood-saw, wood glass, tin dippers, tacks, wire, hoes, nails, putty, Iron basin, skeeler, braid, boil for basin; this I believe is a correct list of the various articles, for which I have paid, with the money drawn from the treasury of the A.B.C.F.M. The whole amount of which is — $56,96

Outfit —	" 90,00
Traveling expences from Monson, Mass. to Tuscarora	" 55,25
" " to Seneca, and Lewiston	" 7,51
Transportation of one box and two chests	7,50
Money deposited in the Post Office at L. for letters	3,00
Total —	222,22

Thus you see that I have expended all I have drawn from your treasury, and I have endeavored to spend it to the best advantage. I do not know how much the Board intend to allow for this mission, therefore I wish you would state the amount in your next letter, that I may plan my expenditures accordingly. I am very much in want of some money at present, particularly to pay for wood which I have engaged of the Indians, as they are beginning to draw it and will want, in effect, pay as soon as they have finished drawing — some have ~~[illegible]~~ called for money even before they brought a stick.

Now a word about the Indians. On the afternoon we arrived here, I called upon the old Chief, Cusick, and was much interested in conversation with him upon religious subjects. He asked me my object in coming to Tuscarora

and was much pleased when I told him. I saw several Indians during the afternoon who were evidently pleased in selling their many miscellaneous. They appear to be kind and well disposed. They occasionally call to see us, and sometimes bring a small ch Skean or present.) The next week after we arrived here, we went to Sarnia and had an interview with Brother Wright, and obtained from him what information and advice he could give. We spent one week there; and during that time we had opportunity of learning something of the manner of proceeding with the Indians and of learning their ways. I attended several meetings there and spoke to the Indians through an interpreter.

A melancholy event occurred here about three weeks since. A dwelling house belonging to one of the Indians was consumed with every thing in it, and two children one two and the other four years old, perished in the flames. They were left alone, the mother having gone to some of the neighbors. This woman has been a professor of religion, having united with an Episcopal church in Canada. But she apostatized from Nepeith, and had said that nothing could make her sorry for her backsliding ways. But when she saw the dwelling in flames, and that her children had perished, she exclaimed "God has taken this way to make me sorry". She was most deeply afflicted, and appeared to be penitent. She visited christians to pray for her, and expressed a determination to live a new life. A meeting was held at her residence a few days after, at her request. Brother Wright is expected here the first sabbath in Jan. to administer the ordinance of the Lord's Supper. I will write you again when I learn more perfectly the state of affairs.

Yours in the cause of religion G. Backus

P.S. I commenced school the 11th. I have had 36 different scholars, a few of which are young men. Miss Burt, we found, had left, and there being no teacher, after consulting with Brother Wright, it was thought best that I should commence, and teach for the present — I teach five days in a week.

yours, G. R.

Mr. Gilbert Robinson.
Date Decr 28th, 1834.
Rec'd Decr 29.
Ans'd Decr. 30. 34.

Rev. David Greene
Sec. of the A.B.C.F.M.
Missionary Rooms, 28 Cornhill
Boston
Mass.

Rev. David Greene,
Boston Mass.

Tuscarora Mission March 10th 1838

Dear Sir,

I now write to you, in compliance with the wishes and request of the Chiefs and people, concerning a Boarding School; and when these wishes are to "tell the whole story". I suppose it is well known to you what cause the Baptists pursued, previously to my coming here. Since I have been here, there has been but little said or done, to my knowledge, until about three weeks since; indeed, from what I could learn, I had hoped that our Baptist Brethren had been led to see that they had been creating divisions, and laying stumbling blocks in the way of the ignorant and unreckoning. One Baptist minister, I was informed, who had been upon the reservation and preached at private houses, said he had come to the determination not to preach among them any more, as he had done; he thought it best for them to "all go together". But it appears that the native Baptists have been at work. It is the opinion of the Chiefs, that James Quick as their leader, and some others, are determined to bring the whole nation under their influence, and introduce Baptist teachers, and Baptist Preachers, and then thrust aside the Presbyterians, as they call them. And as evidence of their anger, James Quick and Jonathan Printup, the two leading men among the Baptists, some time Oct. last wrote a letter to the Baptist Convention, then about to convene in Western New York, representing the Baptists here, and petitioning them to come and establish a Boarding School, and received into the church again

-school. They stated to the Convention that many children could not attend our school here, especially in the Winter, owing to the distance and even those who did attend regularly, did not make much progress in understanding English, and also they preferred to have their children near home to attend upon them if sick etc. Their petition was received, and a Committee of four Baptist Clergymen was chosen to visit Tuscarora and inquire into their real wants and necessities. About three weeks since this committee came, not to the Missionaries, nor to the Chiefs, but to I. Hicks first, and other Baptists; and after hearing them, it was proposed, that they should go to his father's, the Chief, and talk with him. The Baptists made a very fair and liberal offer, which was, to come and set up a Boarding school and take in their children, clothe and feed and instruct them free of expence - A Council was proposed, so that the subject might be laid before the people. They agreed to turn here and attend the council, and hold themselves ready to answer questions which might be put to them. The Council convened. The Indians deliberated awhile, and then desired, us, that is, the Baptist committee and myself, to say what we thought about it. I commenced by saying, that I had had conversation with some of the Chiefs at two or three different times, about a Boarding - School. I found them desirous to have one established: that they had commenced putting up a building, but their crops put short that year and they become discouraged. But they thought were they might go on. Some of the Chiefs were willing to do all they could, and not only render assist in establishing a school, and support entirely their own children, but do something to support others. I mentioned to them that former Missionaries, and that I myself had encouraged the Indians to go on with the building, and do what they could, in getting the school into operation,

and then I told them I presumed the Board would assist them; that they would supply teachers, and perhaps do something besides. And I also told the Committee that we considered it a duty to encourage the Indians to help themselves so far as they were able; and that so far as they could ~~and would~~ help themselves it was their duty to do it, and if they would help themselves it was wrong not to encourage them in it. This was the sentiment of what I said. Now hear what this Baptist Committee said. Not to me, but to the Indians through an Interpreter, "the policy, which has been pursued here for the last six years has effected but little." — that the American Board had done, and were now doing but little — and that they probably would not do any more than they had been doing — they (the Indians) had set out once to put up a building and it fell through, and if they commenced again it would be just so — that they had no confidence in the Indians that they would commence — that it would be a great offence (accidently discouraging them from trying to do any thing, and from trusting and believing that the Board would do any thing more, and thereby thinking to bring them not once to accept their proposal.) Then Chief said the A. Board promised ~~to~~ not to give them up so long as the Indians were willing to receive their missionaries; and he said "we are not willing to turn our backs upon the Board, we are on friendly terms with them yet, and we are not willing that another denomination should come in and occupy the ground." The majority of the Chiefs and people would prefer to have a Boarding School under the Patronage of the A. B. C. F. M. The Indians want such a school — they are anxious for one — They are anxious that their children should learn the english language so as to understand it; and I am confident they do not make very rapid progress in understanding English, and so far as I understand the operations of a Boarding-School, I think it an-

indispensable to have such a school. I have been thus particular in speaking of the measures resorted to in order to show what the Baptists are doing. I felt myself grieved and provoked almost to wrath, that these Baptists should thus openly, in the presence of the people, endeavor to counteract my influence, and discourage the Indians. It was endeavoring to pull down, what years Missionaries have endeavored to build up.

The decision of the council was, that they would wait until I should write to the Board, and get their answer what they would do in any thing or not.

Mr. Gilbert Rockwood
Dated March 10. 1838.

Rec'd March 22.

Ans March 26. 38.

Rev. Daniel Greene,
Sec. of the A.B.C.F.M.,
Missionary Rooms, 28, Cornhill,
Boston
Mass.

Mr. Chase, cannot say how much his people will do, but he says they will finish the building — many families will support their children altogether — there is about twenty acres of cultivated land which will be given for the use of the school — I hardly know what will be necessary for the Board to do; I suppose however one thing will be to furnish a teacher, and perhaps additional help in the house; and perhaps some household furniture

Yours truly in behalf of the Indians
G. Rockwood

(See the interlining with ink, on the first page)

53

Tuscarora Mission April 25th 1838

Rev. David Greene,
Missionary Rooms, Boston.

Rev. and Dear Sir.

Your answer to mine, respecting a Boarding School, was duly received, and its contents communicated to the chiefs.

A council was, on monday of this week, called, and the subject discussed, but not decided. They are to have another council soon.

A greater part of those who attended the council expressed a strong desire to have a Boarding School, as they have done before.

Some of those who have embraced Baptist sentiments, wish to have the whole ground given up, not only the schools, but also the mission premises. While others of the Baptists, say they do not wish to have the ~~the~~ Missionary retire, but only, if the A.B.C.F.M. cannot establish such a school at their own expense to let the Baptist Board, put into operation, and sustain the proposed school merely.

And as it is the wish of most of the people to have such a school, and as some cannot, and others will not do much, if any thing towards the establishing, or sustaining the school they desire, some wish to know, whether the Am. Board is willing to give up the schools, and let the Baptists, if they are disposed, establish, sustain, and wholly manage a Boarding school, and leave the rest of the ground to the A.B.C.F.M.

The majority of the people prefer to have the Am. Board continue to send their missionaries. They do not like the Baptist sentiments. And many

who are offered to their peculiar services, would be willing that they should establish a Boarding school, if it could not be done otherwise, and if it would not be a source of strife and contention.

Will you please to write as soon as convenient, giving what instructions you think necessary upon this point. Mr Chase wishes to wait until I receive your answer to this, before he calls a council.

Mr. Gilbert Rockwood.
May 30. 1838. Ans'd May 3. 38.

You mentioned in your last, about a Boarding-school which formerly existed here, but which was given up some years since. I think you must have had in your mind, some school which had been established and given up somewhere else, perhaps at Seneca, or Cattaraugus. The Indians say there never has been a Boarding school here.

I commenced school again on monday last, after a vacation of six weeks, during which time the children, many of them, have been in the "sugar bushes", and some are there yet, in consequence of which, only ten have come in this week.

My impression is that it will be best to have another school by and by, if a teacher can be obtained. The Indians have not said much about it yet, as they are thinking so much about a boarding-school.

I think I mentioned in my last, that Mr Bliss of Cattaraugus, had some talk with Mr. Chase last fall, about reducing his salary for interpreting. He is willing to have it reduced, but chooses to have the Board say have much; will you please to write me respecting this.

It is a time of general health among the Indians, and also with ourselves,

Yours truly.

Gilbert Rockwood

54

Tuscarora Mission July 1888

Rev. David Greene,
Missionary Rooms,
Boston, Mass.

Rev. and Dear Sir,

Yours of July 5th was received on the 14th. You state that you had received the letter of Mr. Chew and others; and "so far as you understand the letter the amount of it is, that all the Tuscaroras have agreed in asking the Baptists to come and establish a boarding school on the reservation." I thought at the time the letter was sent on, that perhaps some explanation would be necessary; but it was impossible for me to write at that time. The majority of the Tuscaroras have not as yet asked the Baptists to come and establish a boarding school. Those who are Baptists among the Indians have asked, and even urged them to establish, and sustain such a school, and although there is a desire, so far as I can learn, among most of the people to have such a school yet, as a whole, they have not only not asked, but they have not even given their consent; although what has been said and done amounts almost to an assent. Mr. Chew and some others say they do not want the Baptists on the reservation either to teach or preach, while perhaps most would not object to their establishing a boarding school provided they will not interfere with the religious concerns of the station. And Mr. Chew has said if things can go on peacably he has no objection, although he thinks, with yourself, that there will be trouble. And he says further that if they do come and establish a boarding school, he will not consent to their sending a preacher to take charge of the school — he must be a teacher and make that his business; and further he says he should have a written agreement with them what they may, and what they may not do. — that there shall be no proselyting. — that they shall not, neither publicly nor privately, trouble the people with their peculiar doctrines. In a word he would bind them as strongly as words on paper can bind them. Whether the Indians generally, or the Baptists, will consent to any such agreement, or whether, provided such an agreement

should be entered into, it would avail much, is, perhaps, a question.

Now I will state how that letter was got up. Some of the Baptists, with I. Cusick at the head, have been repeatedly soliciting the Baptist Board ever since last fall, to come among them and establish a boarding school. In consequence of which a council was called last winter, as I stated to you in a former letter, at which time the Baptist committee who were present, spoke against the "policy" of the A. B. C. F. M. and discouraged the Indians from taking a single step towards a boarding school, and urging them to effect that the Baptists would do all. In doing this endeavor-ment I have been present through the resolution, imitating the committee in endeavoring to disaffect the minds of the Indians towards the Board, and the church here, and telling them how much money the Baptists had and how much they could do, and even went so far as to say that they would establish a boarding school, and in this way he obtained the names which he sent to you desiring the Board to give up their operations here. Stimulated by the part, they renewed their request at a late Baptist Convention. Another committee were chosen, to come to Tuscarora and make inquiries and learn the state of feeling respecting a boarding school. One of that committee (Elder Colycott of Lockport) came at the time the letter of Blow and others was written a council was called, consisting chiefly of the Baptists. At the council he said that he was one of a committee chosen to visit the Tuscaroras. He wished to know whether it was the wish of the people to have a boarding school: being answered in the affirmative, he then asked whether the government money could be obtained for that object — how much land could be obtained — whether the Indians could erect suitable buildings &c. (The principle and leading questions are contained in the letter sent to you.) None of the questions were answered affirmatively at the council. Mr. Colycott drew up the letter which was signed by Mr. Blow and others. He might have written himself, but he seems to have had two objects in view. First whether the government money could be obtained for the Baptists; and secondly, to say to the board that the Baptists did, and do not wish to interfere with the operations of the Board: this he repeatedly declared to the Indians in council. The Indians in signing a paper in that letter, by the request of Mr. Colycott or others, and more properly Mr. Colycott in writing and desiring the Indians to sign a paper that letter — as I understand it — would say to the Board that Mr.

C. came to see about a school — that they (the Baptists) did not wish to interfere (although they are interfering and troubling us on every side;—and that they wanted the government money. Now, by the request of Mr. Colyatt, I signed it as a witness that the things stated in the letter as having been said by Mr. C. in council were so, and also that the questions stated in the letter were the questions asked in council. I think it doubtful myself whether the Baptists establish a boarding school. They will get no assistance from the Indians, unless it be a few acres of land. Mr. C. however rather intimated that, should the Indians not assist, if it were their wish, they would go forward although they did it whole. I suppose a definite answer from the Baptists will be given soon to the Indians whether they proceed with the school. I have given the people such advice as I thought proper, from time to time as the subject has been brought up. I have endeavored to show them what the consequences would doubtless be, if the Baptists have a school on the reservation. The members of our church are mostly opposed to the contemplated operations of the Baptists. There has been but one case of falling away since I have been here. This member (Isaac Green) has, for some time, neglected the worship of God on the sabbath and in his family, and attended an Indian dance, got up for amusement. He was visited and reproved for his sin, and exhibited signs of repentance, and promised to reform. He has now joined the Baptists.

I understand that James and the other Baptists have a new thing under the sun which they are talking about introducing to our church. It is this — to have a union (in what way I know not) so as to have Baptist preaching one half of the day on the sabbath, and Presbyterian the other half. In some way or other to unite, and still be separate and distinct. By what mysterious process this union and disunion is to be brought together, I have not yet learned. We of course regard it as the idle wind; and while we condemn his actions, we would pity his ignorance.

You inquire respecting the treaty. It is ratified, I understand, with some modifications. What these modifications are I know not. The Indians here have not yet learned. Mr. Stone and Mt. Pleasant tell me they think the Indians will not go, as they think they will not agree to the modifications, although they cannot tell

until they know what they are. Many say they will not go until they either go themselves or send some one in whom they can place confidence, to see the country assigned them beyond the Mississippi — whether the land is good, well watered, timbered, &c, and whether the country is healthy. They place no confidence in the report which James, Brisk brought back. Some think he was bribed to tell "a good story". He has said of late, that when the Indians leave here he shall go to Canada to live; which leads them to suppose that he is not satisfied with the country himself. As to their going, I myself should think it doubtful. Some are opposed, others are indifferent, some more, I apprehend, are very strongly inclined to go. What measure, the government, or individuals concerned will next take, provided the Indians do not accept the treaty as modified, is uncertain. I suppose the Tuscaroras will not go, unless the Senecas do; and I learn that some of the Seneca chiefs who signed the treaty last winter will not sign it as modified. There is not much excitement here respecting the treaty, one way or the other. And if it were not for the counteracting influence of James, we should have, comparatively peaceable and quiet times. We however are not discouraged. The Lord reigns, and will overrule all things for his glory.

Our meetings are generally well attended on the sabbath. We have three meetings on the sabbath at the meeting house; the other meetings during the week, are suspended during harvest.

We have had but one school this summer, which has numbered from 20 to 30 scholars, most of whom have not been very regular in their attendance. Miss. Alvina Burt has been employed to teach the school. When I engaged her to teach, I expected there would be two schools, intending to take charge of one myself. But there was no suitable place for another school, the building formerly occupied over the swamp being old and leaky, and much out of repair; and as the people were so much taken up with the learning school, there was no prospect of their repairing that house or furnishing another, for the present.

We are in comfortable health, excepting Miss Burt who was taken sick yesterday being exercised with considerable fever, owing to a cold.

Yours truly and respectfully, Gilbert Rockwood.

Mr. Gilbert Rockwood
Sept. 18 1838

35

Tuscarora May 8th 1838.

To A. B. C. F. M.
Boston Mass.

Dear Brethren,

We sincerely regret the state of feeling existing among our people, and the division which has unhappily sprung up; it is our wish to be at peace and quiet; - we desire a boarding school as much as any, but we cannot consent to have our Missionary dismissed. We have ever had the confidence of the A. B. C. F. M. and it is our wish and desire, that you would continue to send your Missionaries; we will receive them - we do not wish to embrace Baptist sentiments, and if you withdraw your Missionaries we shall be as sheep without a shepherd.

Some of our people who are Baptists, and some who are of no religious persuasion have signed a letter, directed to you desiring you to withdraw your Missionary; we are opposed to this - They also state in that letter, that they have understood from Mr. Rockwood, that you will not, or cannot, aid them - this is not true, we have understood by your Missionary, Mr. Rockwood, that you will aid us.

We, therefore the Chiefs and Warriors and others of the Tuscarora tribe of Indians, do sincerely and earnestly pray you not to leave us nor forsake us, especially as we have yet had no encouragement from the Baptist Board, that they will send us a Missionary desired. We hope therefore you will not forsake us until we forsake you

Signed

Wm Chew
John Mountpleasant Jr
Jacob Cornsquawker
William Mountpleasant
John Troy

Jacob his mark X Hutony

his mark
Isaac x Miller
John x Patterson
Levi x Pembleton
Samuel Jacobs
his mark
Adam x Henry
Solomon x Cusick
Thomas x Patterson
Edward x Johnson
John x Fisk
Stafter x Scott
Jed x Peter
Asa x Thompson
Isaac x Smith
Henry x Nicholas
Jeder x Patterson
Lewis x Printup
Jacob x Anthony
George x Gardner

Mark Jack
Isaac Jack
John his mark x Peter
Calvin x Miller
Abram x Cusick
Alex. x Mt. Pleasant
Wm x Clem Jr
Jerah x Miller
Moses x Joseph
Thomas x Isaac
Levi x Hewit
Peter x Cusick
Eleazer x Printup
Hotchkiss x Johnson
John x Williams
Charles x Clem
Jones x Anthony
Christopher x Garlow

Females

Rachel her mark x Mt. Pleasant
Sally x Printup
Lucinda x Fisk
Eliza x Clem
Susan x Cusick
Mary x Green
Abigail x Henry
Betty x Jacobs
Mary x Thompson
Eliza x Pembleton
Jane x Johnson
Mary x "
Dorothy x "
Lucinda x Smith

Susan her mark x Patterson
Lucy x Cusick
Eliza x Patterson
Margaret x Williams

Remarks.

The council which was held yesterday, was unusually large, and the nation was fairly and fully represented. I understand all the chiefs, the principle warriors, women and young people were present. There was a long and warm debate; after the subject was discussed, the paper, drawn up, I suppose, by James Cusick, was presented for signatures. When all who were disposed had signed his letter, Wm Chase proposed, and desired me to draw up a paper in opposition, stating that they do not wish you to withstand your missionary. James has only obtained 30 signatures only, while you perceive, there are 60 to this, which gives 2 to 1 against the measures and plans of the Baptists.

It is thought by some, that James will not send his letter to you, or if he does, he will expect himself, to get more signatures first; and if he gets more, it must be children. And James may attempt to deceive you by adding many of children's names. Five of those who have signed this paper, are boys of from 10, to 15 years old, the rest are either heads of families or young men and women.

I know not what measures James will take next; I cannot but hope, that this disappointment will hush the tumult which his application has raised —— G. Rockwood.

P. S. I am requested to state that the first five names are chief sachems; only those sachems, I understand have signed the other letter, viz. Nicholas Commander & Jonathan Printup. Also that there are many others, Warriors and others, who were not present at the council when this paper was signed. It is said that an overwhelming majority are opposed to the proceedings of the Baptists, and are in favor of having the A. B. C. F. M. continue their operations.

G. Rockwood.

Mr. William Chase & others
vs
Mr Gilbert Rockwood
Dated May 8th. 1838.
Recd May 16.

Ans'd May 23. D.S.

Mass.

Essex

Affidavit Comm. of Bankruptcy

Rec. of Daniel Greene,
Sec. of the A. B. E. Exp. Mm.,
Salem, Mass.

56

Tuscarora Mission, Dec. 5th, 1858.

Rev. David Greene,
Sec. of the A. B. C. F. M.,

Dear Sir,

In my past communications, you have been made acquainted, somewhat, with the state of things among this people. Difficulties of the same nature still continue. The Baptists are at work, keeping the people in commotion. They have succeeded so far as to gain the consent of a majority of the Indians to establish a boarding school. But there are obstacles in the way which the baptists are endeavoring to remove. In the first place they wish the Indians to give the use of a certain tract of land lying north of the Mission premises, which is said to have been set off, some years since, for the use of a boarding school. But one of the Indians, opposed to the baptists setting up a school, lays claim to this land, as his own individual property, and says the baptists shall not have it. And the Baptists feel that the present day school is in their way. They therefore have written an agreement, or covenant — it was drawn up by a white man, an elder in the baptist church at Sodus Point — which they request, and are trying to get the Indians to sign; in ~~which~~ this covenant they wish the Indians to say that they will write to the Sec. of war at Washington, requesting him to transfer the government money appropriated for schools, to the baptists; also that they will give up the school house as soon as the baptists want it; and further, that they will discontinue the day school as soon as the boarding school is in operation.

They have got a council, and most of the chiefs, and a few of the warriors have signed it. But whether it will be carried into effect or not, is uncertain. A majority of the warriors are opposed to it. Several baptist committees have been here from time to time, to see, and converse with the Indians about the boarding school. And they have repeatedly, and solemnly assured the Indians that they did not wish to interfere with the American Board — with their operations.

I attended the council and endeavored to show the Indians that the baptists were interfering, and how it would interfere if that agreement was carried into effect. Whether the baptists will succeed in their plans is uncertain. If they do not in their present designs, I doubt not but that James will try something else.

Although these things are exceeding trying, yet we are not discouraged. We can trust in our Heavenly Father, and believe he will overrule all for his glory. We have been good times during the year we have been here. Our every temporal want has been supplied. And we trust we have enjoyed, and found consolation in that religion we have endeavored to teach to others.

There is nothing of peculiar interest in the state of religion. It appears to be much the same as during the year past.

It seems impossible to have a high state of religious feeling, so long as the exciting question of a boarding school occupies their minds. Some are of one opinion and some of another, and when the subject comes up, especially in council, they must meet it. And there is usually some warmth of debate on both sides. Yet I think there is as much devotedness and engagedness among many, at least, of the church, as we could expect, while their minds are tossed and perplexed as they now are.

We have a larger number of scholars in school now, than during the summer. I intend to spend a portion of my time in school, instructing the older scholars, during the winter.

Would it be advisable to have another school this winter, over the swamp, as it is called, provided from 10 to 20 scholars would attend? And if so, would it be advisable to pay a teacher ten dollars per month? David Flemit, an Indian who has taught school, and who is a competent teacher, is desirous to engage in the work, and will teach for 10 dollars. If another teacher should be employed would you grant an extra allowance, or would the expense incurred, come out of the present allowance for this mission? Will you please to answer these inquiries soon; and if it is thought best to have another

school, we will make arrangements for it immediately.

On the 18th of Nov. Mrs. Rockwood became the mother of a fine, healthy daughter. She has more regained her strength considerably, and is comfortable as could be expected; the babe is also well.

The Lord has been kind in giving us health and strength since we have been here, and may he enable us to spend it all to his honor and glory.

Yours truly in Christ,

G. Rockwood.

P. S. Subjoined, is my report to Mr. Hill. Will you please to send it to him?

Mr. Gilbert Rockwood

Date Decr. 5, 1838

Recd Decr 12

Ans'd same day. DG.

ABC:18.5.8 v.1 57-63

Rockwood, Gilbert, New York

57) 4 Feb 1839
58) 21 March 1839
59) 2 May 1839
60) 27 May 1839
61) 2 Jan 1840
62) 4 Dec 1849
63) 31 March 1840

THE HOUGHTON LIBRARY

5

Choctaw mission Feb. 4th 1839.

Rev. David Greene
Sec. of the A. B. C. F. M.
Boston Mass.

Dear Sir.

Your of Dec. the 12th was duly received. We have commenced a school begun the Choctaws. There has been from 15 to 20 scholars obtained. Some of them however attended the other school before this was in operation. From 10 to 15 have attended at the school house. The appearance of the new school is thus far encouraging.

Miss Burt intends to leave in a few days on a visit to her friends, and unless I can obtain some one to take her place, I shall be under the necessity of going into the school myself.

I would inquire if the Board cannot send a female teacher to this station. I feel as though it is important for two reasons. First it would be less expensive; and again I think we should be far more likely to have one possessed of the requisite qualifications. If we hire a teacher, she will, in all probability, feel, and act, as though she was teaching for wages merely, and not for the sake of benefitting the poor Indian. On the other hand if one is appointed, and sent out by the Board, it is expected, and she will doubtless feel, that she goes, not to enrich herself, but simply and solely, to do good. Such an one will better endure with patience the ignorance and degradation of the people; and she will not feel that her duties are discharged in the school house. I am sure that if a teacher, possessed with an ardent desire to do good, or with a pious missionary spirit, had been employed here the first season, the school might have been more flourishing and the Indians better cared

In my last letter I spoke of the discouraging circumstances in which we were placed. But the Lord, notwithstanding, mercifully turned from that fearful thing, and appeared in our behalf.

Some of the members of the church had felt for some time, that something ought to be done to bring about a better state of feeling in the part of the church; and some conversation was held about a protracted meeting. A meeting of the church was called, and the subject introduced. All felt that such a meeting, if conducted with right motives and with a right spirit, would result in good. It was then proposed, that when the state of the church, and the state of the weather, should appear to be favorable, we should commence a protracted meeting. In the church were exerted to spend the intervening time, each one getting their own heart right, in praying for the subject, and in visiting from house to house to talk to every individual about their souls, and invite them to attend the meetings. We really hoped, the proper time would come. Notice of the meetings was given in season for the people to prepare and make the arrangements to attend. Wednesday the 23d Jan. was appointed as a day of fasting and prayer. The Spirit of the Lord seemed to be present. The meetings were continued every day and evening through the week.

At the close of each evening meeting, the inquirers were called upon to take separate seats, when personal conversation was had with those who came forward. The number of inquirers increased daily. Although some members of the church did not go up fully to the work, yet on the part of others, there was a spirit of engagedness. The Spirit of God came upon them; and there was earnest agonizing prayer. The backsliders

our active part in conducting out the interest.

At the close of the meeting on the seventh evening following, there was manifested an increased interest, and it was thought best to continue the meetings until a week in the evening only, as many could not attend during the day. All of these meetings were well attended. I have never seen better attention to preaching, nor more solemnity than was manifest at these meetings. I have seen many in tears, and after from the close, thought I had supposed sight of tears with them the Spirit was striving. Approaches of pastor have come forward for personal conversation and prayer. By this number about twenty are including the hope that they have passed from death unto life. Many of them have given evidence of having met with a saving change.

Some of the neighboring Ministers have very kindly rendered us what assistance they could during the meeting. The Rev. Mr. Halsey of Niagara preached twice; the Rev. Mr. Elliott the former minister to this place, once, and the Rev. Mr. Fisher of Lockport four sermons. Both Wing of the Seneca Nation were expected, but were prevented from being present in consequence of ill health. We intend to continue the meetings every evening this week. Both of our interpreters are now away to attend a trial now pending at Lockport, which will doubtless interrupt our meetings.

We have had a great thing here. Friends and doubt appear greatly at our difficulties, and to triumph on every side. A reaction of feeling seems to have taken place in the church and people. But the Lord has visited us with the life giving influences of his Spirit, and to his name be all the glory.

Yours with respect, E. Buckner.

Mr. Gilbert Rockwood.

Date Feb. 4. 1839.

Rec'd Feb. 12.

Ans'd same day. DG.

BOSTON FEB 5

Tuscarora Mission, March 21, 1859.

Rev. David Greene
Sec. of the A. B. C. F. M.
Boston.

Dear Sir,

Your letter in answer to my last, was duly received. You state that you had received a letter from the Rev. Mr. Johnston of the N. Y. Bap. Dep., saying that in compliance with a request of the Indians, they were intending to establish a boarding school on the reservation, and that the Indians had agreed to give them the school house, and the government money. Under these circumstances, you ask whether it would be advisable to send a teacher, formally appointed, for so short a time. And then you say, "perhaps things are different from what you suppose". I myself didn't certainly know the feeling, and wishes of all the Indians upon this subject. That the Indians are, and have been, unanimous in their wish to have a boarding school among them, so far as I can learn, is true; at least there are but few exceptions. But they have differed, and do differ as to who shall establish the school. Some have desired the Baptists to do it. Others the Am. Board, or their own people. When a Baptist committee came here more than a year ago for the purpose of learning the wishes of the people, and of doing something about a board. school, they gave the Indians to understand that they (the Baptists) would do every thing, and not ask the Indians for anything. The Indians believing this to be a good offer, seemed to fall in at once with their offer. But subsequently they ~~came~~ claimed the Indians to assist, such as digging the cellar, drawing stone, &c. And also they asked the Indians for the school house, and the government money. Here, many were unwilling to give up. They wanted to hold the Baptists to their first proposition, if they came at all. The Baptists have intimated, all along, that unless the Indians should consent to their having the "government allowance" they could not, or would not go on — they would give up the enterprise. Sometime during the last summer or fall, the Baptists drew up an agreement or covenant for the Indians to sign, in which, among other things, they wished the Indians to secure to them the school house, and government money. This agreement was presented in council for signatures at the time. Only a few signed it — a small minority. I know this to be the case, after I received your letter, I determined

to find out what the Indians wanted, and what they expected to do, and try to bring the matter to an issue. To this end, I conversed with some of the chiefs, and desired that they might have a council and decide for themselves. I read the Hennepin Letter. A council was held last week, when, by the request of Wm. Crow, I drew up a paper for signatures, in the following words, "We, the undersigned, chiefs and warriors of the Kaskaskia tribe of Indians, are not in favor of giving the school house, and the government money into the hands of the Baptists. We are not in favor of discontinuing the day school, and the agent will furnish the school house and a teacher to teach the day school". This was signed by upwards of thirty chiefs and warriors; two thirds or more of the whole number. Those who were in favor of the Baptist establishing a school here, are now decided against it; their eyes have been opened to see the designs of the Baptists. There has been such a fuss lately, spirit among the Baptists, such division created, and such criminations among the people, that they are determined to put a stop to it if possible. Among those is Dan. Wm. McDonald. He is completely turned around, and is decidedly against the Baptists doing anything. Even some of the members of the Baptist church are disgusted with the conduct of James, one of whom now stands no candidate for admission in our church, and another expects to offer himself soon. He is also one of the trustees.

As the case was not finitely decided and disposed of, it was again introduced in a council held on Tuesday of this week, when four Baptist clergymen were present, and stated to the Indians explicitly that unless the government money could be obtained, they should give it up and go no further. Upon which Wm. Crow presented them the paper mentioned above, and told them of the decision of the Indians with respect to money. They then told the Indians, they should do nothing further. Do you see the designs of the Baptists, for the present, are frustrated. The Indians continued the last mentioned council until past 2 o'clock in the morning. Before they broke up, they came to the following resolves, viz. ~~that~~ they thereby immediately finish off the building already begun, for a boarding school. ~~That the~~ And several individuals; having

land near the Mission house, agreed to give it for a farm for support the boarding school. Also that cows sufficient for the school, and a few horses, and some sheep, would be furnished by the Indians. All those who are able will assist to support their children. But there will be some of the children, and children of poor parents, who will be a charge. I have told the Indians that I presumed the Board would furnish some clothing, as they frequently have a surplus of clothing in their hands for Indian Missions. I have also told them that I would lay the subject before the neighboring Ministers, and see if their people will not contribute some time, or clothing, or whatever would be necessary for the support of the school. Dea Mr. Bassett told me of his conversation, that he did not wish the project presented to the people until the Indians had completed the building, and yet strongly to go into operation, and thoroughly observing that they were in earnest about it. As you stated in one of your letters in answer to inquiries made as to what the Board would do, you said a teacher would be furnished, and perhaps what other help would be needed.

The Indians wish the services of the Am. Board will a farmer to manage the farm, and instruct the boys, in farming. I think it necessary that there should be a farmer, and the Board will think it advisable to send one. The Indians must have a boarding school, and I feel as though the experiment ought to be tried, and I hope the Board will also all support and encourage it. Besides a teacher, it will be necessary to have a assistance to do the work in the house. If the Board send a farmer, and he should be married soon, his wife would be sufficient help. If he should be single, I would suggest the propriety of sending two females capable of teaching, so that one could teach or labor in the house, as occasion or circumstances would require. Will you please to write an immediate answer to this letter? The Indians wish to make an inquiry respecting the government allowance. They say that the amount appropriated by government for the Indians is $250, yearly per school, or reply. Does the Board receive this amount yearly, and if so how much is done on hand per school? If the alone amount is correct, is it enough to support a farmer, and two others? Will you please to give information respecting this? Respectfully Yours, Cyrus Byington.

Mr. Gilbert Rockwood
Date March 21. 1839
Recd April 1.
ans April 12. Dls.

WILLIAMSTOWN
MAR 21
N.Y.

Hiz David Prince
Occoquan Va.
Infirmary Assng. 2 S. Carolina
Gilbert
Mass.
(Boston)
96

59

Tuscarora Mission, May 2, 1839.

Rev. David Greene
Sec. of A. B. C. F. M.,

Dear Sir.

I wrote you sometime in March, respecting the state of things here, and the change that had taken place in the minds of the people concerning the boarding school. I have not yet received any answer to that letter. Whether my letter was miscarried, or whether, if received, you have written an answer, I know not. As it is possible that my letter has not reached you, I will briefly state what was contained in that letter, so far as I can recollect.

You recollect that sometime last winter I made inquiries of the Board about a female teacher. Your answer was, that, as the Baptists were expecting to establish, and put into operation a boarding school the coming season, it would not be advisable to send a teacher formally appointed by the Board; stating also that the real state of things might be different from what you supposed. I immediately after made inquiries of some of the chiefs as to their wishes, and designs of the people; whether they wished the Am. Board to continue to furnish a teacher for the day school.

A paper was drawn up for signatures, and signed by two thirds of the chiefs and warriors, thereby expressing their unwillingness to give up the day school; and also their unwillingness to give up the school house and the government money into the hand of the Baptists. Accordingly the Baptists decided not to have any thing more to do with it. On the same day the Indians resolved to go on with

the building themselves and finish it. $150, we were immediately raised by subscription; subsequently more has been added – they also promised to furnish 50 acres or more of land, most of it already under cultivation, for a farm.

In a letter of yours written in answer to some inquiries of the Indians, you said the Board would furnish a teacher and perhaps what other help would be necessary. The Indians now wish to know if the Board will furnish a farmer? The Indians think there will be no difficulty of supporting the school if the Board will furnish a farmer and what other help will be necessary. The Indians will be willing that the farmer should use the products of the farm so far as is necessary for his own and his family's consumption.

Brother Wright was here a few weeks since, and it was our united opinion that it would be well for the Board to try the experiment.

The day school has not yet commenced since the vacation. My duties have been such that I could not engage in it myself, and I have not found any one whom I could hire. I shall engage one as soon as possible to teach until the Board send one, if that is their intention.

The Indians are waiting for the Board to say whether they will send a farmer and other help before they go on. Please to write immediately.

The last sabbath in March Br. Wright was here, and administered the ordinance of Baptism and the Lord's Supper. 16 united with the church by profession.

Several other stand as candidates.
We are well.

Yours affectionately

G. Rodney

Please to hand the following report to Mr. Hill

Mr. Gilbert Rockwood
Date May 2d, 1839.

Recd May 14.

Wrote a copy of that of
April 12th, with a P.S.
May 16. DG.

Choctaw Mission, May 27, 1859.

Rev. David Greene
Sec. of A.B.C.F.M.
Boston.

Dear Sir,

A copy of your letter of April 12th, with B.R. of May 16th, is duly received. I have read it to the Chief, and the Nat. Council. They did not seem greatly disappointed by your remarks respecting a farmer, and the management of a farm for the boarding school. It seems to be their individual opinion that it may be as well for each one to contribute of the products of his own farm, in proportion to the number of children whom he sends. And perhaps also the Indians may make a "bee", as they call it, when several collect together with their teams, shovels, hoes, or axes, as the case may be, to perform some kind of labor; this they are very fond of.

The Indians will call a council, or in some way lay your answer before them. What they will conclude upon I know not.

You inquire if a female teacher will answer. If the boarding school should go into operation, I think a female, well qualified to teach, and of a good constitution, will answer every purpose as a teacher in such a school. We very much need a female teacher immediately for the day school. I have made inquiry for some one whom I could hire, until the Board could furnish one, but have not succeeded. I have employed David Hewitt, an Indian

Mr. Gilbert Rockwood

Date May 27th, 1839.

Rec'd June 3.

Ans Aug. 1. 1839.

Hannah T. Whitcomb (Widow)

Boston

Mass.

Inform them Commissioner has no

Sec. of the A.B.C.F.M.

DG

NEWMAN'S STAMP

61

Tuscarora Jan. 3, 1840.

Rev. David Greene
Sec. of the A. B. C. F. M.
Boston.

Dear Sir,

Yours of Dec. 11 was duly received. We have not yet commenced a school over the Swamp. We have found some difficulty, until to-day, of finding a suitable place for the school. All the buildings were occupied with families, excepting one; and the owner of that has been constantly absent "hunting Deer". To-day I saw him and obtained leave to occupy his house for the school as it is vacant. It needs some repairing; but with little expense can be made comfortable. We expect to have it in readiness in a few days.

Miss Whitcomb's school has continued about the same as to numbers, until this week, when, up to-day, there has been no school; owing chiefly to the great snow storm we have had which has blocked up the roads; and the great depth prevents the children from coming. And the Indians, as usual, have been occupied considerably in preparing for, and "keeping new year".

Yesterday the first part of the day was spent in passing from house to house in groups or companies, of from two to ten or twelve, tarrying only a few minutes, and then calling upon others. Sentatives small presents, of fruit or other things are given and received. Between 20 and 30 called upon us in successive companies. In the afternoon a meeting was held in the meeting house, at which I was invited to preach. About 80 Indians were present. After I had finished, one of the chiefs made a short "Conference speech", after which the meeting closed and we retired to partake of the "feast" prepared for us. I should judge that one hundred were present at this feast. It consisted of different kinds of meat, beans, potatoes, pies, cakes, tea &c. I am sure that a "new year's feast" would not passe with so much sobriety and decorum among the whites as this did

Rec'd. Indian Bureau.

Date Jan. 2. 1840.

Rec'd Jan 11.

No answer required.

(Inclos.)

Office Central Ofc.,
Superintendt. A.B.C.F.M.,
Mission House, Pembroke Square
Boston
Mass.

Dear

Sir

Among these Indians, in many respects the white men have been of the greatest importance. If they are not so behaving, yet often they are more civil.

We are able, exceptingly, to offer the Chiefs, with copies.

Yours with respect.

Gillet Rockwell

62

Tuscarora Mission Dec. 4th, 1837.

Rev. David Greene,
Sec. of the A.B.C.F.M.,
Boston.

Dear Sir.

The 4th of Nov. last I received, for the Tuscarora Mission, a box of books from Charles Flemer and others, of Hartford Conn. Mr. Flemer and wife called at the station a year ago last May, while on a journey west. Learning that he was an agent for the Tract Society, I inquired if I could obtain some Bibles and Testaments for distribution, as we had calls occasionally for Bibles. He told me he would send me some on his return; also some ~~school~~ books for the common and sabbath schools. In compliance with this promise he forwarded a box consisting of Bibles, Testaments, Memoirs, ~~and~~ other works published by the Tract Soc.; also Arithmetic, Geographies, Primers &c. for the school. Some of them he solicited from Booksellers and others; others he sent from the Tract Soc. as their agent. No value was set upon the box. I should judge however that it would be offered at $45,00, or $50,00. As I may have valued it too high or too low, perhaps in the acknowledgement of it, it would be best to say, a box of books from Charles Flemer and others Hartford Conn., or from individuals &c. In his letter giving me information of his having sent the box, he inclosed $5,00, to defray the expense, he said, of transportation, not wishing to tax my purse.

Since I have been here I have collected at the Monthly Concert, at different times $12,00, which the Church give to the A.B.C.F.M. Please to acknowledge this.

The Indians fear the treaty will be ratified and enforced. And many declare they will not go beyond the Mississippi. They are turning their attention towards Canada. Should the government attempt to carry the treaty into effect, I have no doubt but that many will go to Canada; and it is my present impression that the most, perhaps all who are opposed to the treaty, and such are a majority of the people, will seek a place in Canada, where they will be out of the reach of this moving frost.

Many of the Indians are now in Canada on a visit to their friends at Grand River. It is said they intend to purchase land, if they are compelled to remove, somewhere near Lake Erie, and about 70 miles from Grand River. This is a report; whether it is a reality I am unable to say.

I have been requested by one of the Chiefs now living at Grand River, to inquire whether, should the Indians remove to Canada, the Board would support a Missionary among them there. I understand he intends to live among ~~them~~ these Indians when they remove, should there be a Missionary among them, in order to get away from Episcopal influence. To comply with his request I have asked this question.

If it should seem advisable to have another school "over the Swamp", this winter, our funds

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If it should seem advisable to have another school "over the Swamp", this winter, our funds

be obtained to pay a teacher, at $10.00 per month.
The number of scholars in Miss Whitcomb's school gradually increases. No very large ones have yet come in.

We have had one excommunication from the church since I last wrote. The individual cut off, had been under the discipline of the Church for more than two years. She was guilty of a constant neglect of various Christian duties, and especially of the sin of fornication. She had been long and patiently dealt with, and often admonished, and as often made promises of reform; but there being no evidence of sincere repentance, and no prospect of her putting away her evil doings, she was cut off.

At present we have a catechetical meeting in the room of our third meeting on the sabbath. We commenced with the Acts of the Apostles. Those who take a part, usually read the english; it is then interpreted, usually two verses at a time, and questions are asked by myself, and liberty given for others to ask questions suggested by the verses. Some seem to be interested in this mode of searching the Scriptures. Many frequently come in merely as hearers.

With respect, I remain yours in Christ

Gilbert Rochwood.

Rev. Julius Hawkwood,
Date Dec. 4th, 1859.
Rec'd Dec. 11th.

Ans Dec. 11. D.S.

Rev. David Greene,
Sec. of the A.B.C.F.M.,
Congregational House, Pemberton Square,
Boston,
Mass.

Rev. Gilbert Rockwood, 31st March, 1840, writes —

David Hewitt, an Indian, taught a school "over the Swamp" eight weeks during the winter. Progress good. — Whole number of pupils 20 — average 12 or 15.

Miss Whitcomb prevented by ill health from attending school regularly the early part of the winter; & for more than a month past unable to be in School at all.

The Indians have recently copied the laws of the State, or adopted some similar ~~resolution~~ regulations, relating to marriage, concubinage, riots, disturbances of the peace, indecent behavior, profaneness, slander, quarrelling, assault & battery, & indeed embracing all of the most important irregularities & difficulties

Rev. Gilbert Rockwood.

Death March 31, 1840.

Rec'd by Mr. Hill, April 8.

ABC:18.5.8 v;1 64-69

Rockwood, Gilbert, New York
64) 8 July 1840
65) 3 March 1841
66) 31 March 1840
67) 11 May 1841
68) 41 July 1841
69) 31 March 1842

THE HOUGHTON LIBRARY

64

Tuscarora Mission, July 8th, 1840.

Rev. David Greene,
Sec. of the A.B.C.F.M.,
Boston, Mass.;

Dear Sir,

In making my report, I would commence by saying that, through the goodness of our heavenly Father, we have enjoyed health almost uninterruptedly during the year, excepting our teacher. She, we regret to say, has not been able to attend to the duties of the school but little for a few months past; consequently the school has not been in a prosperous condition. During the time she has been able to teach, the number of scholars has averaged about 12, mostly small children. It is doubtful whether she will be able to engage constantly in the labors of the school. The physician however thinks she will recover her strength, and health so as to go on with her school by fall.

David Hewitt taught 8 weeks over the swamp; the report concerning which, I think I have already given you. The number of scholars which attended there, if I recollect, averaged 15. The people that side of the swamp would like to have a school there the year round. And if a suitable place could be obtained for the school, and for the teacher to live, the probability is that there would be a good number of scholars who would attend regularly.

In speaking of another teacher for us, you inquired if a female would answer. A female would answer so far as teaching is concerned. There are two considerations in favor of a male teacher for the school over the swamp.

1st, A larger number would doubtless attend in the winter ~~if~~ especially if a male teacher was employed. For I find that many young men wish to attend, but as near as I can judge, do not like to attend a woman's school. I endeavored to get the young men and women, and older persons to attend the two past winters, and told them I would go in and hear them recite twice a day. Only two or three came in. I think many more would have attended if I could have spent the whole time with them in school. I think of trying an evening school the next winter. Many say they will attend.

The second consideration is, a man could endure the hardship and privations, which would ~~xxxxx~~ be necessarily connected with that school, much better than a woman. A man could most of the time, if not all, board with us. If at any time the weather should be too severe, he could ~~be cared~~ much more easily be accommodated in an Indian family. A female must either board in an Indian family or board herself. No Indian family could be found near enough where it would be suitable to board. And a female might, and probably would, live in fear, and be discontented to live alone. Other less considerations might be added. For these reasons, I should much prefer a male teacher if one could be obtained from the Board: and I think much more good would be done.

If these views meet those of the Board, I hope a male teacher will be sent on to commence in the fall, if not sooner.

If you have already written to the young lady whom you spoke of, we shall need her to take charge. Whitcombs place, if she cannot continue here.

The Baptists have prejudiced the minds of some against day schools. But I think those prejudices would wear away, if a fair trial should be made with suitable and healthy teachers. And one way to do this, it seems to me, is, to have a constant school over the swamp as well as this side; and in this way the whole reservation would be pretty well accommodated.

The Lord has not been unmindful of us the first year. We trust some little good has been effected. Three persons, (one white man and two Indians) united with the Church by profession in July last. Another united in May last; making three Indians and one white man who have united with the Church the first year. The last individual has since united with the Baptists. It appears that while he was on trial for admission to our church, some of the Baptists endeavored to draw him away, and had well nigh persuaded him to join them. They did not succeed until after he had joined us. He is a person rather easily bewildered, and as some suppose, slightly deranged.

There have been two excommunications. These were cases of long standing, and they had been repeatedly and patiently dealt with. Several have been suspended for a longer or shorter period; three of them were of those who united with the Church more than a year ago.

The members of the church have been generally united and at peace with one another. One, whom we have considered one of our best members, has within a few days fallen by intemperance. I went yesterday to see him but he was not at home. He was, previous to his hopeful conversion, an exceedingly intemperate man; and his conversion was looked upon as a miracle of grace. He has been a member of the church several years, and has, with one exception, appeared a determined foe to his cup. Soon after the chiefs signed the treaty he, being offered, was so much affected and troubled that he resorted to his cups, and became intoxicated; but it was only for a moment. He seemed to have a deep sense of his guilt and lamented and mourned over his sin. But he has fallen again. We are grieved and troubled. When one of our main pillars falls we feel that the building is shaken. We hope that God has only suffered this to be so now that the church may be purified.

The number of worshipers on the sabbath has not increased. Besides the meeting, on the sabbath, we have a church prayer-meeting on saturdays. Sometimes this is well attended, at others but few are present. We have recently announced a female prayer-meeting on wednesday; but few generally attend this. During the winter we usually had preaching on wednesday or thursday evening; the meetings being held at different places on the reservation.

There have been no deaths in the church the year past; and only one on the reservation; that was a child. It has been a time of health among the Indians. They have been, many of them, industrious. Many have large fields of wheat, and other produce. Several large frame barns have been erected, or are now erecting. There is an evident increase of improvement in their temporal affairs; and there would be more if they were suffered to remain in quietness and peace. Intemperance has prevailed more than usual, owing to the facilities afforded for obtaining whiskey. The Grocery at the Junction is a great evil. It being so near, the Indians flock there in great numbers. It is a place of resort on the sabbath. I have talked and preached against it, and warned the Indians to beware of it so much, that I am threatened with a "horse whipping" by the owners. It is because "by that craft they have their wealth" I see no hope of the Indians becoming entirely free from Intemperance until they are all converted truly, or until there shall be no place where they can get ~~it~~ intoxicating drinks.

Nothing of special importance has been learned concerning the treaty since you were here.

Yours truly

Gilbert Rodhouse.

25

Rev. David Greene,
Sec. of the A. B. C. F. M.,
Missionary House, Pemberton Square,
Boston,
Mass.

(single)

Mr. Gilbert Rathbun.

Date July 8. 1846.

Rec'd July 14.

Ans'd Aug. 6. 46.

Mission

Tuscarora Mission, 3d March, 1841.

Rev. David Greene,
Sec. of the A. B. C. F. M.,
Boston, Mass.

Dear Sir,

In the Boston Recorder of Feb. 5th there is an article taken from the "Ch. Watchman", concerning James Durick. The article is headed, "An Indian Chief." It commences with his name, and then alludes to his having "been appointed a missionary of the New-York Baptist Convention to his brethren the Tuscaroras", which I suppose is correct. The article then states that he "has, during the year, been elevated to the office of principal chief by the Six Nations, and has thus been compelled to devote a portion of his time to the political interests of his red brethren, to whose spiritual good he is so much devoted". How as to his being "so much devoted" to the spiritual good of his brethren, is a question not very difficult for any one to answer who has been an eye witness to his conduct the two past years. But it is not true that he "has, during the past year been elevated to the office of principal chief by the Six Nations". He is not, neither has he ever been, a chief of any grade, appointed by the Six Nations or by his own nation. He is nothing but a common warrior.

In the report of the Convention it is said "as a chief he has visited the seat of the general government and secured important advantages for the nation in general, and for the little Baptist church in particular". I do not know of any advantages he secured for the "little Baptist church". The facts, as I learn them from Thos. Cleve and others, are these. A secret council or caucus was held by the emigration party, of which James is leader, at which it was agreed that James, in company with Matthew Jack, one of the emigration and Baptist chiefs, should go to Washington and secure the government money, now put into the hands of the A. B. C. F. M., for the Baptists; and also to obtain a copy of a deed, which they were to represent in some way or lost, but which was in fact safe in the hands of the chiefs and also to obtain a certain sum of money due from the government for Green Bay lands. The emigration party. They started as soon as possible for Washington for the above named purposes; carrying a letter purporting to be a

letter from the chiefs to the Sec. of War, and stating that they were sent by the Nation. The other party, which are by far the greatest portion of the Nation, "got wind" of their proceedings, and immediately assembled in council, and wrote a letter to the Sec. of War, stating the numerous object of these persons visiting Washington; and that they were not sent by the chiefs, nor by the Nation, and were not authorized in any way by the Nation to go to Washington for there, or any other purposes. The result I understand was, that the letter which the Anti-Emigration party sent arrived at Washington first, and was on the Sec. table when Jones and Mathews arrived. That letter counteracted their plans, and they came back without accomplishing their object. This, so far as I can learn, is the result of his visiting the "seat of the general government"; instead of his securing "important advantages for the nation in general, and for the little Baptist church in particular."

The report further says, "as a deacon, he has assumed a large share of the labors and responsibilities connected with the erection of their meeting house". It is true that Jones did much. He visited several places for the purpose of soliciting aid to build their meeting house, and it is supposed he obtained considerable. But, a very small sum has been expended for the avowed purpose. The house was a long time erecting, and was once attached to pay for the lumber; they finally kept it by borrowing money of one of the Indians to pay their lumber bill. Jones usually came back "well-dressed" after his journeys for aid. It is very strongly suspected, although I do not know as positive proof can at present be had, that Jones used much of the money he obtained to build the meeting house, for his own purpose.

Again the report states that "he has also taught a singing school with good success, and has superintended the Sabbath school." I cannot learn as he has taught a singing school at all. They have met at most, only and occasionally to sing. They have had nothing that could be called a "singing school." The same is true also concerning the Sabbath school at least, I have no information concerning it. The report stating "preached about two hundred sermons". where? and to whom?

The report states further, that "the influence of Bro. Lassiter is very

extensive and salutary." This "influence" is somewhat "extensive but far from being salutary." There is no man among the ~~good~~ Indians who has caused so much trouble, vexation, and contention as James Busick, both from his sectarian views, and his being the leader of the emigration party. And as to the "precious results" which are anticipated, unless they are quite different from what they have been, they will be most disastrous. I could show, if necessary, what this influence is, from facts.

The closing paragraph of the article is this; "Although we were unsuccessful in establishing a boarding-school among them, still they have, during a part of the year, sustained a day-school, which has numbered thirty-five scholars, who have been instructed by a native youth who had acquired a tolerable education, and was versed in the English language". I can only say this is utterly false. They have not had a single school, and consequently not a single scholar. I should think from the description of the teacher, ~~they~~ they refer to a school sustained by the C. B. & F. M. There have been no schools, but those sustained by the Board.

I might say more concerning James' character if I had space. But you already know something about it. I have no doubt that the Baptist convention are deceived by James — that it is through his representations they get these impressions. As James is traveling about considerably, the public may yet be deceived more by him, unless such statements as are found in the article alluded to, are corrected. I have written to you instead of the Editor of the Reader about this singular article, and leave it with you to do as you think the cause of Christ, and the cause of Missions demands.

Brother Wright and myself had nearly concluded, more than a year ago, to make an exposé of James' character and conduct, and send it to you to publish it or not as you should deem expedient. Would it be best to make such an exposé now?

We are in much need of hymn books for our singers. We use a small Mohawk hymn book, but there is not variety enough in it. The singers, as well as myself, wish to exchange them for the Village hymns or some other collection. Will the Board make an appropriation to purchase two or three doz.? I do not know what the cost per doz. would be at Buffalo, as I have never inquired.

It is doubtful whether Mrs. Newbrigge's health will admit of her being appointed as an assistant missionary. } Yours truly, G. Rev. Knowles

Your letter of Feb. 12th is received.

25

Rev. David Crane,
Sec. of the A. B. C. F. M.
Missionary House, Pemberton Square,
Boston,
Mass.

(single)

Rec. Gilbert Cochran.
Oct. 3 Mail 1842
Rec'd 10th Mon.
Andover Mass.

Tuscarora Mission, March 31st 1841.

Rev. David Greene
Sec. of the A. B. C. F. M.
Boston, Mass.

Dear Sir,

Your letter of March 10th is received. I have purchased for our singers the "Select Hymns", a small volume containing between 200 and 300 hymns. I think they will answer our purpose. The expense was, for 27 books, $4.77.

Knowing, as I do, the wants of the Board and their difficulty to obtain funds to carry on their operations, I feel a reluctance in asking for any extra allowance. I could well expend $200, or 300, or in bettering the Mission premises. But in view of convenience, economy, and comfort, I am constrained to ask for something.

I will state what is wanting. In the first place, the fences, particularly around the garden, are, and have been ever since we have been here, in a decayed and dilapidated condition. I have been at an expense of from one to three dollars a year, besides my own time in repairing breaks; and then it is an old fence still; cattle and hogs are frequently getting in and committing depredations upon our garden stuff &c. There ought to be a good substantial fence enclosing the Mission premises; for the Indian horses, cattle, and hogs are permitted to roam at large.

In the second place, the barn needs enlarging. I thought of doing it last summer, but when I estimated the cost, which was upwards of $50,00, I found I could not do it out of my salary. Still, as I was under the necessity of having more stable room, I put up a temporary building with barns and posts for that purpose, which cost me $10,00 or more. It is not more convenient, or what it should be. There needs to be more room for hay. I cannot put a year's supply in the barn at once; consequently I have to purchase more during the winter, which usually is higher than in the season of mowing hay. If I put it in stacks, as I did last season, much of it is wasted. Such an addition as there ought to be to the barn would cost at least $50,00.

In the third place, we much need an addition to the house. We have now only two rooms below, one of which I

use for a study, and is our sleeping room. The other is our kitchen where we cook, eat, wash, iron, and do all the house work. Whoever calls upon us or visits us must sit and eat, generally, in this room whatever may be going on in it; a kitchen, situated as we are cannot be kept a comfortable, or welcome place for visitors. My study is sometimes thrown open when not otherwise occupied.

And again, in the summer this room is exceedingly unpleasant to live in. When we have a fire for cooking &c. we are obliged to shut some or all of the doors and windows, or endure the smoke. It is also appropriate to heat water for washing in this room. In the summer it affects us with heat, in the winter, with cold.

The live place being so smoky and smutty, and the room cold, and having usually consumed a great quantity of wood (about 30 cords per year) I thought it would be economy, and for our comfort and health to make an alteration. I consequently purchased a "patent fire frame", and have had it fitted and in operation a few days, the cost of which was $20,00. This will make a saving in wood, and will make the room warmer. But it has deprived us of a place to hang our large kettles for washing. We shall now be under the necessity of getting up some contrivance for heating water. The above considerations have induced me to ask for an appropriation to put up an addition to the house at least. The addition I prefer to make will be simply one room below with a place or entry on one end; the room to be about 12 by 16 and the addition to intersect the roof of the main building, which will give additional room above, which may be furnished some other time if needful; the additional expense of having it intersect the roof of the main building would be but a trifle, more than to have it lower.

Wm. Mt. Pleasant has estimated the cost of such an addition at about $80,00. I should want in addition to this, a cistern for catching rain water. We are greatly troubled to get water to wash with, the well water being hard. The whole would cost probably not far from one hundred dollars. To make repairs about the premises, and an addition to the barn and house needed, it would require $200,00. Will the Board make me an allowance to that amount for the above named purposes? If they cannot, will they allow $100,00 for the house? If they cannot do that, how much, if any thing, will they allow?

These things, in my opinion, are necessary to be done. And I presume the Board would be willing and ready to make an extra allowance

for them, if they think they can without cutting off their funds from more important missionary operations.

I cannot do these things out of my yearly allowance. I presume I can do something by curtailing in other things. Besides paying for a horse, wagon and harness, cow &c., I have been at an expense of more than fifty dollars since I have been here in repairs &c. about the buildings. All this I have done without thinking of asking the Board for any thing extra to do it. I have had the additions and repairs spoken of in contemplation for some time, and thought I should ~~do~~ make them as soon as I could do it without running into debt. But I cannot do it. Notwithstanding my increased allowance for the present year, I fear I shall come out minus.

Perhaps the Board will think it best not to go into these repairs and additions, so long as it is uncertain whether the Indians remain. So I have thought. But they will probably stay three or four years at any rate. And then there is a strong hope, not to say probability, that they will succeed in breaking up the treaty. But however that may be, the Iroquois have been assured that they shall receive pay for their public buildings when they leave. The Mission buildings are included; the Indians call them theirs and will demand pay for them if they leave. And again, the whole would be more valuable with the proposed additions and repairs, than they would as they now are, contracted and dilapidated. I cannot think in the event they remove, any thing would be sacrificed, but rather gained by making the proposed improvements.

I submit the above remarks to the Board, and would respectfully ask as early an answer as possible; for if they give me leave to do these things I shall wish to go immediately about them; especially the fences and the house.

Mrs. Turnbridge closed her school last week. She succeeded well; the scholars made very sensible improvement. If the Indians put up a new school house, she will probably remain and teach through the summer, if not longer. She is very active; and we consider her a valuable assistant.

We have received a box of clothing from Homer N.Y. valued at fourteen dollars and sixty nine cents.

The Lord is with us in some measure. Some backsliders have been reclaimed. Wm. Chase jr., a promising young man, has within a few days professed to have given his heart to Christ. He was under deep anxiety of mind for several weeks. Others are troubled. — We are in usual health.

Yours truly, Gilbert Beckwith

P.S. We have received a humble recommendation in the Stone for the surname Mayhew, from Mrs. Stevens Mass. Sometime Resident in Boston in the Street of the Blue, and have been received to Church.

Yours affectionately
Geo. Bond

Rev. David Greene,
Sec. of the A.B.C.F.M.,
Missionary House, Pemberston Square,
Boston,
Mass.

(Single)

Mr. Gilbert Fletcher
Date March 31. 1861
Rec'd April 7.
Ans'd April 15. 82.

Tuscarora Mission, May 4th, 1841.

Revd David Greene
Sec. of the A. B. C. F. M.,
Boston, Mass.

Dear Sir,

Yours of the 15th of April was duly received.

Mrs. Lyons of the Sandwich Islands, in a letter to Miss. Whitcomb, states that she had sent a small box to the Mission family and individuals at Tuscarora, directed to us, and says it would probably reach us as soon as the letter. She did not say whether it was sent by the same vessel which brought the letter. The letter was mailed at New Bedford, Mass. Feb 2d, and received the same month. Is the box probably at New-Bedford? or is it at Boston, or New-York? Was it probably forwarded soon after its arrival, or is it where it was first landed? Can you give us any information respecting it? If you do not know where it is, can it be ascertained where it is?

Mrs. Lyons also states in a letter to her sister, Mrs. Trowbridge that Mr. Lyons was in need of a cloak. It was thought best to collect the money and send him, rather than send a cloak already made, as he could purchase the cloth at the Islands, and the cloak might get injured on the way. We therefore started a subscription among the Indians for this purpose, and have collected among them, together with a little contributed by ourselves, eight dollars. This we give, as a donation, to Mr. Lyons of Wainea Hawaii. Will you please to send him this amount and charge the same to us. You can acknowledge it in the Herald as a donation to Mr. Lyons for a cloak, from a few Indians and others at Tuscarora. It may do good to let it be known that the Indians can feel interested in the wants and receptities of Missionaries and the heathen

Please to acknowledge also nine dollars and fifty three cents, as receipts of the Monthly concert at Tuscarora ~~given~~ for the Board, and charge the amount to us.

Miss. Whitcomb wishes to visit her friends in Homer, the last of the summer or in the fall. Will the Board give her permission to do so?

May 10th. Mrs. Trowbridge starts to day on a visit to her friends in Clinton. Wm. Chase jr. accompanies her with the design of entering upon a course of study in some institution in the neighborhood of Clinton. Mrs. T. expects to find a place for him among her friends. Wm. is anxious to obtain an education that he may do good, either among his own people or somewhere else. He says, "if I should become a minister perhaps I should go beyond the Rocky Mountains." His father and friends seem anxious that he should thus qualify himself for usefulness. They held a consultation this morning, and decided that he ~~should~~ might make the trial. He appears thus far to be decidedly on the Lords side. May we not hope that the Lord is calling him to the gospel ministry; and that yet he will raise up a native ministry for all lands.

Mrs. Trowbridge expects to return in a few weeks and commence her school over the swamp, as soon as the school house is ready. The Indians have commenced, and expect to finish the house soon. It is a long house 16 by 26, designed to be large enough for a school room, a sleeping room, and pantry.

The Rev. Wm. Wisner of Lower Sackport says he will take charge of, and forward to me, any box sent to his care. I have written to Mr. Ely of Rochester to forward the box you mention, to Mr. Wisners care, where I can get it either by going after it, or requesting him to forward it by rail road.

Yours truly

Gilbert Rockwood

Rev. David Greene
Boston

35

Rev. David Greene,
Sec. of the A. B. C. F. M.,
Missionary House, Pemberton Square,
Boston, Mass.

(single)

Mar. Mary 29. 85.

Rec'd Mar. 18.

$8
9.50
17.50

Dak & Hadak Mary, 18th

Mr. Greene. Hartford

Tuscarora Mission, 31st July 1841.

Rev. David Greene,
Sec. of the A. B. C. F. M.
Boston Mass.

Dear Sir,

I have delayed beyond the usual time in making out my annual report; I have been prepared with various cases more than usual for a few months. I hope however it will not be too late.

We as a family have been blessed with an abundance of temporal things; and we have enjoyed as a general thing good health. The Lord has graciously spared us and permitted us to remain here another year, although we have been unprofitable servants. For all his benefits to us we would render unfeigned gratitude.

We cannot speak of great blessings upon the church. There have been no additions the past year; one has died, and five have been excommunicated, leaving our present number of native members at forty five. Four were excommunicated for intemperance and a total neglect of gospel ordinances and christian duties. The other, for a breach of the marriage covenant. While we have mourned over the defection of some we have rejoiced over others. Some backsliders have been reclaimed. One who had fallen into intemperance and had been cast out a hopeless case, was visited and a long conversation held with him. He appeared hardened and bent on destruction. He said he had grieved the Spirit away, and there was no hope for him, and there was no need of any efforts being made for him; he requested an excommunication, for he was a drunkard and probably would always be one. Having said what we could, we left him, requesting him to be present at the next church meeting; he promised to come: he did so, although it was exceedingly stormy and cold and rainy. There being other cases to attend to first, his case did not come on that evening. At the next meeting he was present, and was called upon to state his feelings. He said if he had spoken at the ~~next~~ previous meeting it would only have been that he might be cut off from the church. but now he said, "I feel different". He had reflected upon his condition, and he came to confess his sins and ask the forgiveness of the church. He appeared truly penitent, and led in a penitent, heart broken prayer — he was suspended for six months, and at this time, now 3 months, he appears steadfast and consistent.

Mary Chew for, whose case I have mentioned to you, was hopefully converted the

first winter. She had no opportunity of uniting with the Church before he left Oxford school. He is now in Chester pursuing his studies.

A woman, who indulged a hope that her sins were pardoned and her peace made with God through faith in Christ, upon her dying bed, having been examined and giving satisfactory evidence of a change of heart, was baptized. She has since gone to her final account.

We have our usual number of meetings, and the usual number in attendance.

The Baptist influence is rather dull at present. Nothing new of importance respecting the Society.

One school has been in operation the whole year. There were two others during the winter; one a day school over the swamp, which was discontinued in the spring for want of a suitable place for a school. The other was an evening school taught by myself in the school house near the meeting house; this school was composed of young men and women principally. It was open for all who could not attend during the day. The number usually in attendance was from 12 to twenty. I had about 30 in all, some of whom were only occasionally in. Mrs. Trowbridge's school over the swamp was kept about 3 months. She had rising of 20 scholars; about 15 in daily attendance.

Miss Whitcomb's school has been unusually flourishing. She has had 20 and upwards in attendance some of the time. About 50 different scholars have attended her school during the year. The number of scholars in all the schools during the year would not be far from one hundred. The Indians are so irregular in their attendance, and so many coming only a few days, and in some cases only a day or two, that we find it difficult to determine in all cases who may be considered scholars. In stating the whole number that attend more or less the number would be quite large; but reckoning the average number in daily attendance it would bring it down one half or one third. Perhaps the average number in all the schools during the year would not be far from 60.

Miss Whitcomb's health is so far restored that she is able to be in her school constantly, and get about some among the Indians.

The Indians have not yet finished the new school house. They waited in the spring for one of the Indians, who is owning the station, to get through with his spring work so that he might get out "shakes" for the roof. But he delayed doing it until his summer work came on, and thus it rests for the present. Mrs. Trowbridge is here now, doing

what she can by way of visiting and teaching the Indians some kinds of work; she is now in an Indian family learning them to make cheese. She has taught, and will continue to teach school the same as though she was appointed by the Board. She asks no wages for her services. All she requires is her board and what other things she may need. Her health is so precarious, it is thought best that she should labor as she now does, rather than under appointment by the Board.

I might have mentioned in connection with the state of religion, that we have a small sabbath school. The two teachers, and two of the deacons have each a class. We trust some good is done in this way. The cause of temperance is gaining among the people. Two of the Indian have better temperance papers. The Indians have taken more effectual means to suppress intemperance. They have passed a law among themselves that no intoxicating drinks shall be brought on the reservation. If it is, they have appointed a man, whom they call "high sheriff", whose duty it is, if he knows or hears of any one who has brought it on to drink, to proceed, with as many warriors as he needs for his assistance, and seize the jug, or whatever it may be contained in, and break it, destroying the contents. If sentence is made, to bind the individuals and keep them bound until they are sober.

There have been several jugs broken. At one time there was quite a large collection on the ball ground, and it was suspected that there was whiskey there. Some of the chiefs proceeded to the spot, and it was ascertained that there was a two gallon jug nearly full of whiskey. The high sheriff not being present, one was appointed pro tem. and the jug seized and carried to the brow of the mountain and dashed among the rocks. One man who manifested a pugnacious disposition, in the absence of rafes, was bound with bark stripped from the trees. The drunkards were so exasperated at these proceedings, that they set fire to a wood pile belonging to the man who broke their jug. A council was the next day called, and the matter investigated, and the incendiaries fined twelve dollars each. At another time a drunkard called at the house of the sheriff. Suspecting there was whiskey in his waggon, which he left in the road, something was said about it. A word then ensued between the waggoner. The drunkard fearing the consequences, mounted his waggon and went with all speed for home, and supposing his pursuer close behind drove through to his house; but there being some rails up it gave his waggon such a jolt as to break his jug, which was truly aggravating after such a effort to escape.

Since commencing this letter I have had conversation with the husband of the

Mrs. Sarah Lockwood
Dec. July 31. 1841
Æt. Aug. 10.

Rev. David Greene.
Sec. of the A. B. C. F. M.
Missionary House, Pemberton Square,
Boston,
Mass.

single

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LEWISTON
AUG
5
N.Y.

Mrs. Lockwood's parents are both baptized in her death bed. We have hope that her affliction has been the means of bringing him to Christ. We shall feel much obliged if you forward the enclosed letter to Rev. David Greene Boston.

Yours truly
Gilbert Rochester

Tuscarora Mission March 31st 1842.

Rev. David Greene
Sec. of the A.B.C.F.M.
Boston Mass.

Rev. and Dear Sir,

I have space on this sheet to write only a few words. The Lord has been with us the past winter in a special manner. In Nov. last I commenced visiting the Indians from house to house with the expectation of visiting every family, and conversing personally with every individual as I might have opportunity. Among the families I visited and the individuals I conversed with, I have not one Indian who opposed, or cavilled, or said aught against the gospel. Some were tender and affected to weeping while presenting to them the truth; others were indifferent, but all acknowledged the importance of attending to the concerns of the soul. Almost invariably the Indians will lay aside their work, or stop, and pay attention while conversing with them upon the subject of religion. About this time some of the members of the church appeared to be stirred up to pray and labor for the salvation of sinners. A series of evening meetings were held at the meeting house, which continued through one week, when we were obliged to omit them on account of the Convention. During these meetings many seemed impressed with a sense of their sins, and were led to enquire what they must do to be saved. How many are truly converted none of course cannot tell; quite a number are indulging a hope that they are christians. Ten have been examined and now stand as candidates for admission into the Church; among whom is a chief of some influence and two colored persons living on the Reservation. Others are indulging hopes who have not yet presented themselves. Among these is the mother of the principal Chief. She has been an exceedingly intemperate and abandoned woman, neglecting entirely the house of God and the gospel of Jesus Christ. She is now an attentive listener to the long neglected gospel. She has wept profusely in view of her sinful life, and the great goodness of God in sparing her thus long. Experience has taught us, however, to hope tremblingly in her case, as these cases addicted to intemperance so often break under temptation. One Indian and a white woman were admitted to the church

by profession the first sabbath in January, another Sabbath in June, & another Sabbath in October.

I have not yet finished visiting, & have finished families yet remaining. The Bensonville Society are now building a new meeting house & expect to have it before the spring weather comes.

Please send me 8 copies of the Day Spring (Ed in addition to those I now receive) and change the rate to me.

Rev. Louis Feone } Yours truly,
Boston Mass. } G. Bockwood.

Mr. Henry Hill Esq.,
Treas. of the A.B.C.F.M.,
Missionary House, Pemberton Square
Boston, Mass.

(single)

Rec. Editors
Mission Life
Day Spring (Ed)
Aug. 3, 1846

BOSTON MAR 3 1

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Rockwood, Gilbert, New York
70) 7 July 1842
71) 14 J ne 1843
72) 1 JUly 1843
73) 9 Aug 1843
74) 8 June 1844
75) 19 July 1844

THE HOUGHTON LIBRARY

Tuscarora Mission July 7th, 1842.

Rev. David Greene
Sec. of the A.B.C.F.M.
Boston Mass.

Dear Sir,

The following is a brief report from this Mission station.

Present number of communicants, including two white persons, 47. - Rec. during the year by profession 5. - Death, 1. - Dismissed 2. - Excommunicated 3. - Adult baptized 4. - Infant baptized 4. - Number in the sabbath school, in all, about 50. The sabbath school was somewhat interesting and flourishing during the winter; not so much so this summer. The interpreter Mr. Chew, takes quite an interest in it, and is present in his place every sabbath, interpreting and explaining the word of God.

About 12 dollars have been contributed for foreign missions.

Our meeting on the sabbath, and the saturday prayer meetings, have been better attended for a few months past, than for some time previously. About 80 Indians were present last Sabbath.

We expect to say that some of the candidates for Church membership do not hold out. Intemperance has slain some. Some who manifested serviceableness last winter, appear not to have lost it all yet. I some one woman yesterday who manifested much feeling, although she thinks she has not yet born again. There has not been so much intemperance this season as last this fair. A few however, who are the 4th mingled with the white people in the celebration of that day, were led astray. They had been temperate for some time before.

There has been but one school during the year, which has numbered about 44, average attendance about 15. Nine studied arithmetic, one of whom attended to grammar, & another to geography. - 12, or 14 to writing and all to sewing and spelling. Sewing & knitting have been taught during the summer, and some attention paid to singing. The teacher's health is not so good at present as it had been for some months previous, although she is able to be in school most of the time. The rest of us are enjoying as good health as usual, for which, together with all our other mercies, we should cherish unfeigned gratitude to our Heavenly Father. With respect,

Yours truly, G. Rodhward.

P.S. Since I received the Missionary Herald since the year came in, I will just have to send it.

25

LEWISTON
JUL
1

Mr. Henry Hill Esq.
Treas. of the A. B. C. F. M.,
Missionary House, Pemberton Square,
Boston
Mass.

Wm. Clark Northrop.
July 7. 1862.
Ans. July 16.

Tuscarora Mission, June 14th, 1843.

Rev. David Greene
Sec. of the A. B. C. F. M.
Boston, Mass.

Dear Sir,

My principal object in this communication is to ask leave of the Committee to visit our friends at the east this summer. For a year past, we have looked forward to this summer and fall, as the time when we should like to visit them: and we have already given them some encouragement of seeing us, if the Lord will.

We cannot see but one objection which might arise in the minds of the Committee, and that is the embarrassed circumstances of the Board. If this should be an objection, I would say that I do not intend to ask an extra appropriation to defray the expense. I should expect to bear the expenses out of the current year's appropriation. And we have some encouragement of receiving some aid from our friends at the east, perhaps not in the shape of money, but in something which will be needed.

We can see no time, even for some years to come, when our circumstances for leaving the station, and visiting our friends, will be so favorable as now.

The expense of traveling is certainly less than in years past.

Mr. Bradley, who intends to spend some time in visiting the Indians on the several reservations, and who

would like to spend a season at Tuscarora, will be ready to take my place while I am gone.

His wife is very much out of health, and it was thought that it might be well for her to be released for a while from her family labors; and it was thought also that this place would be a favorable one on many accounts. Br. Bradley would do what little is to be done about the house, and visit the Indians as he might have opportunity.

We should like to be gone about six weeks, going early enough to return before the meeting of the Board at Rochester, so that I could attend that.

Will you please to present my request, and give me an answer as early as may be.

We are at present in usual health.

Miss. Whitcomb returned and commenced her school about the first of May; her health was somewhat improved. She is now able to pursue her duties in school. The school is in a more prosperous condition than it has been.

Yours with respect,

Rev David Greene
Boston

Gilbert Rockwood.

Rev. David Greene,
Sec. of the A. B. C. F. M.
Missionary House, Pemberton Square
Boston,
Mass.

Missionary Letter. Jan. 14. 1843 Rec'd Jan. 20.

Chas. Jan. 20

J. E. Edwards Sandy

72

Tuscarora Mission July 1st 1843.

Rev. David Greene
Sec. of the A. B. C. F. M.
Boston, Mass.

Dear Sir.

My annual report is
ief. There has been about the usual amount of labor performed
past year. The usual number of meetings, and they are
tended about as usual. There has been no special attention to
subject of religion. There have been 6 admissions to the
urch upon their profession. Two of them colored persons.
There have been 2 excommunications, and 3 deaths. ~~leaving~~
Present number of the church - Indians 45, colored 2, whites 2,
tal 49. 4 adults and 8 infants have been baptized.
There has been less intemperance among the Indians this
r a few months past than for two years past. The
mperance movement among the Indians has been quite as
limited as formerly. The young men are taking a noble
stand, and some of them have delivered very animating
and spirited speeches in temperance meetings. A committee
as been appointed to visit their brethren in Canada, and
make an effort among them in the cause of temperance.

There is an increasing regard to the marriage insti-
tution. 5 young couples have been married in the church
ring the past year. This is unusual among these Indians.
We cannot but regard this as an indication that they feel more
an ever the importance of this institution, and as an institution of
od. We hail it as an omen of good.

The school this summer is more flourishing than usual, and
there is a more constant attendance. The average attendance this
summer is 20, 34 in all. Last winter the average number
was and the whole number was about the same. The number
which may be put down as scholars who have attended
school during the year either during the summer or winter
term or both is 50. Some have attended only in the winter,
some only in summer, and some both winter and summer.

Phil. Whitehead's health was somewhat improved by her

Rev. Gilbert Rockwood.

July 1, 1863

Rec'd July 7.

Report.

Mass.

Boston,

Mechanics Hall, Faneuil Hall square

Mr. Henry Ware Jr.

Dear Sir at 8 P.M.

Dear Sir

Release him for duties during the winter.
We are all in good health.
Yours truly

G. Rockwood.

BOSTON PUBLIC LIBRARY

Boylston Worcester Co. Mass.
Aug. 9th, 1843.

Rev. David Greene
Sec. of the A. B. C. F. M.
Boston Mass.

Dear Sir.

You see by the date of this we are in Massachusetts. The Prudential Committee having given us leave, we left Tuscarora the 25th of July on a visit to our friends, and arrived at Monson on the 28th. We had for the most part a pleasant and prosperous journey, with the exception of having our baggage left behind at Syracuse; we received it however the tuesday following. We tarried in Monson until the day before yesterday, when we came here. To-morrow I intend to leave my wife & children here and go myself to Connecticut to spend a week or more among my friends there.

But my principle object in this communication is to say that my expenses coming out, going about here, and returning again to Tuscarora, will be from 20 to 30 dollars more than I anticipated, and that amount more than I took with me. How shall I get enough to carry me back? Shall I sell a draft to some one on Mr. Hill, or go myself to Boston? It was understood by the Committee and by myself, that I was to our visit should be no extra expense to the Board. The amount I may choose now can, if they please, be deducted from

my next years allowance. That is, if they should otherwise have granted me 500 dollars (the amount I think I called for the ensuing year) they can allow me 470 or 480 as the case may be.

Our visits will be shorter than we could wish, as we want to get back before the meeting of the Board at Rochester; and more contracted, on account of the want of sufficient funds.

We have all been usually well since we left Tuscarora until yesterday, when Mrs. R. was confined to her bed nearly all day - to day she is much better.

Br. Bradley arrived at Tuscarora, a few days before we left, with his family, to stay during our absence.

Will you please to ~~remark this~~ write me so that I may get your answer as soon as I return. ~~to Dibert~~ Direct your letter to, Boylston, Worcester Co Mass.

Yours truly.

G. Rodhouse.

Rev. David Greene,
Boston

Rev. Gilbert Rockwood
Boylston, 9 Aug. 1843

Rec'd Aug 11.

Ans. Sept. 18.

Mr. Jeremiah Greene
Sec. of the A.B.C.F.M.
Mid. Prudential Committee
Boston, Mass.

mounted in binding.

74

Tuscarora Jan. 8th 1844.

Rev. David Greene,
Sec. of the A.B.C.F.M.
Boston, Mass.

Dear Sir.

It is now sometime since you have had a communication from me. The reason is because there has been nothing of sufficient importance to call for any; and perhaps there is not now. Yet there have been some interesting and encouraging scenes & facts here recently which have caused us to rejoice, and to "thank God and take courage"; which perhaps you would like to hear.

Meetings have been more frequent for a few weeks past than usual. Sometime in November we commenced neighborhood meetings on Thursday evening of each week: and although the going was extremely bad, & the evenings dark, we sometimes had a goodly number present. About the same time I commenced visiting from house to house as ~~much~~ often as I could get my interpreter. After about four weeks, we commenced a series of evening meetings in the meeting house; which were continued ten evenings. In all these meetings there was apparently considerable solemnity, and we trust the Spirit of the Lord was with us. A few hope they have passed from death unto life. Six united with the church last sabbath by profession; two of whom were excommunicated two or three years since. One of them is John Mt. Pleasant Sr. There seems to be a greater degree of harmony and good feeling among the members of the church than I have ever witnessed before. May the blessing of the Lord still continue.

James has been at work as usual. He stepped in and commenced a series of meetings one week before we did, although it was known that we anticipated holding meetings ourselves some weeks before we commenced. You can readily see that it was one of James' cunning devices. He succeeded in getting up a tremendous excitement, so that the masses were attracted that way, and consequently our

congregation was small. Yet I could rejoice that the "Lord is not in the whirlwind", but his goings are indicated by the "still small voice"

Once or twice James gave out notice, while our meetings were in progress, that "Miller", the great "second advent" preacher, would preach on such or such an evening, at the same time telling the Indians that Miller held that the world was coming to an end in 1843. (by the way, James dare not preach that doctrine himself, for it would destroy his emigration scheme) in this way he sought to draw the people to his meeting. James had not seen "Miller", and he had not the shadow of authority for giving any such notice: here again you can see James. Many other things might be said about him but this is sufficient. He has baptized quite a number; as near as I can learn, about 20. I have no doubt he will make a report that the nation has "gone over" to his party. His baptisms however are nearly all out of baptist families, and children of baptist parents.

About the first of Dec. the Indians held their regular quarterly temperance meeting. At this meeting they voted to hold temperance meetings every evening during the last week of the year commencing with Christmas evening. Also to have a temperance celebration on New Years day. These meetings might be called, "a protracted temperance meeting". A great degree of interest was excited; the meetings were well attended, and many spirited & stirring speeches made by several of the chiefs & warriors. New year's day was one of great interest to this people. It was the first of their temperance celebrations: and I have never witnessed such a "turn out" among the people as there was on that day. They had previously arranged the "order of the day". Committee of arrangements, Marshals, "Orators" &c. had been appointed. The day was favorable. At an early hour, as usual, the Indians were passing to and fro calling at each house, passing the happy salutation, "New year", and receiving the usual presents of cakes, fruit &c. The following was the order of the day for the celebration. At 12 o'clock they met at the meeting house, where, for about an hour and a half, they engaged in

singing and in making and listening to remarks suited to the occasion. A procession was then formed & marched, under the direction of an aged "chief warrior", to the place where the usual new year feast was prepared. In the procession there were from 150 to 200 Indians. The remainder of the afternoon was taken up in partaking of the well prepared feast, and (not in boisterous mirth and noisy jangles as is of ten the case among the white people, but in singing the praises of the Great Spirit. All were indeed happy, and each countenance lighted up with smiles. At early candlelighting the procession reformed and marched back to the meeting house, to listen to the speakers, or orators, and to sing. This was the largest temperance meeting ever held here: the house was crowded. All were highly animated, and many new names obtained to the pledge: among which were some of the most abandoned drunkards among them.

What added to the interest was a "banner", made by the Indians for the occasion and carried in the procession. It was a white banner bordered with light blue. Near the lower part of the banner, in a row, were a bear, wolf, beaver, eel, turtle & snipe, representing the six different tribes of this nation. These tribes are distinguished by these names, as the bear tribe, wolf tribe &c. Above these hieroglyphical representations, and near the top of the banner was an eagle in full flight bearing in its talons the hydra intemperance with its seven heads drooping; Also in its beak this inscription, "Tuscarora Temperance Society." There were also six stars in a cluster representing the six tribes. The standard bearer was a warrior decorated with a sash of a peculiar and beautiful kind, a cockade, and a temperance medal. He is a reformed drunkard, and seemed to enjoy his promotion much. When the procession arrived at the church, he placed the standard conspicuously over the pulpit, and sat down by it on the steps of the pulpit. After the exercises of the evening were over, he requested me to take charge of the banner, adding, "we may want to use it again next fourth of July." Having already had an invitation to join with the whites on that day in a temperance celebration. The celebration passed off with great stillness, order, & good feeling, with firm determination with many to give no quarter to this their great enemy. It was a great day for the Tuscaroras, and such a day & such a gathering as they have not before witnessed among themselves.

The health of our family is good. While you please to

send eight Day Springs to me & charge to my account

Yours truly,

G. R. Rockwood.

Rev. David Greene
Boston

Jan. 9th 1844

Dear Sir As Br. Rockwood has not quite filled the sheet, a brief account of the success which has attended our knitting & spinning school, may not be entirely devoid of interest. Public notice was given when Mr Hill was here, that I was ready to meet the females for the above purposes & prayer, but only a very few came, until notice had been given several times.

I was very happy, then, to meet it a good many times myself, & to see the interest increase so much, that we were obliged to leave the school room & go into the meeting house. The time has been when we could not get a few females together, even to the prayer meeting, without much urging; but now we have had more than we could attend to, & yet not half the number that we could wish. Yours, dear Sir, in haste,

Rev. Gilbert Rockwood.

Tuscarora, Jan. 11th 1844

Tuscarora, Jan. 16.

Mr. H. T. Whitcomb

and Mar. 1. 8

Mr. Greene

Boston
Mass.

Rev. David Greene,
Sec. of the A. B. C. F. M.
Missionary House,
Pemberton Square.
Boston
Mass.

After enough attended to ascertain fully our object, & informed the whole community, the number was as great as could well be supplied with work, & we were finally obliged to deny several who applied for yarn. ~~But~~ because more stockings were commenced than we had yarn to complete. The wool, (18 lbs.) was furnished by Dea. Chas & Mrs. John Mc Quesat.

Three evenings have been held on wednesday afternoon & evening & ~~school~~. Those who have attended have danced & twisted nearly all the yarn & spun some; but none can do the latter well yet. Two women who attended a few times, learned to do such work when Mrs. Brown from Hamer used to taught here; twenty years ago perhaps. Three fairs have been commenced, twenty of which are nearly or quite completed. We hope that if life & health are spared another year, to have more means at our disposal, that all who wish, may avail themselves of the privilege already afforded to a few. The facilities for imparting religious instruction have not been as great 2

Muscarora July 19th 1844.

Rev. David Greene
Sec. of the A.B.C.F.M.
Boston, Mass.

Dear Sir,

The following is a brief statistical report of this station the past year.

Admissions to the church by profession — —	10
" " " " letter	2
Total — — — — — — — —	12
Dismissions — — — —	00
Deaths — — — — — —	1
Excommunications — —	1
Left without dismission & joined the Baptist church —	1
Present number of the church	60

Adults baptized —	3
Infants " —	4

There has been less discipline the past year in the church than any previous year since I have been here; & there has been less occasion for it.

I have already before mentioned the little revival season we had during the winter.

The excommunication alluded to above, was that of a white man, for embracing Mormonism. He had been a member of our church upwards of 3 years — was once a Baptist, then a Universalist, then a Methodist, then a Longshanksalist, and now a Mormon preacher. He has had a little influence over some of the white people on the reservation & in the neigh—

-boring settlements, and has drawn a few after him. But he has not, so far as I know, made a single convert among the Indians, although he has made the attempt.

There are, or have been, no less than three Mormon preachers living on the Indian land. I occupied a whole sabbath not long since in exposing the delusions of Mormonism. And at other times, as occasion has offered, I have endeavored to lay the subject before them.

I have informed you what was done here last winter in the cause of temperance. There has been a little falling away since. Yet there has not been a time when I have seen so little intemperance, as since the year came in.

These Indians are certainly ahead of the white people of this state in this cause. They have taken the lead — they are an example.

The school this spring was more flourishing than usual. The number of scholars who have attended more or less through the year is 60. The teachers health is rather improved, so that she is enabled to teach most of the time. The rest of us are, by the blessing of God, in good health as usual. We have reason to praise him for his continued mercies and goodness towards us.

May we not hope for a renewed interest in your prayers?

Yours truly

G. Rockwood

Rev. David Greene
Boston

P. S. I forgot to say that we have a sabbath school which has been unusually interesting & well attended. It was commenced in the spring – is held in the school house in the morning one hour before the services in the meeting house. I should put the number of scholars attending this school at 50.

J. R. ——

Rev. Gilbert Rockwood

Tuscarora, 19 July, 1844

Rec'd Aug. " 5.

Ackd Aug. 24. DS

Hon. James Glennie
Dec'd the 4th B.E.G. Mn.

Michigan Office, Detroit Aug. 26
Copied
Mud.

ABC:18.5.8 v.1 76-82

Wright, Asher, New York
76) 19 Sept 1837
77) 3 April 1838
78) 20 July 1838
79) 16 Aug 1838
80) 1 Dec 1838
81) April 1839
82) 11 March 1840

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Seneca Mission Sept 19. 1837

Rev. David Greene
Miss. Rooms. Boston

Rev & dear Sir

Your letter of Sept 8th came to hand yesterday while Messrs. Williams & Bliss were here attending a sort of protracted prayer meeting & I have the pleasure of expressing our united views in relation to the Tuscarora Mission.

It seems very desirable to us that the young man of whom you wrote should be sent out immediately, if he is a suitable person, & of that there can be little doubt if his character & qualifications are such as described in your letter. Mrs. W's health is such that she will probably feel it necessary for her to leave soon, perhaps within a week or two but Mr. Williams will remain in the region a few weeks with the hope of seeing the young man before he leaves. It is his design to leave at least as early as the first of November, and therefore it is important if possible that his successor be on the ground before the first Sabbath in October. The week previous to that Sabbath Mr. Williams designs to spend here, and wishes very much all to do that the young man may come here before he proceeds to Tuscarora. He can leave his goods & baggage at Lockport, & they can be taken thence on the rail road to the Mission house in two hours at any time. We hope to hear again from you as soon as it can be decided when he shall come & we wish to receive a line from the young man himself also either directed to me, or to Mr. Williams, to my care, as soon as practicable. Should he be able to come sooner than the above named time it will be so much the better.

Our meeting we hope has not been altogether without good fruit. Still not as much has been accomplished as would seem under almost any other circumstances to justify similar efforts. But now is the most trying political crisis ever experienced here and it seems almost impossible to retain any thing like a good state of christian feeling among the brethren.

Some of them, however, begin to realize a little that their only dependence is on the Almighty arm, & some little working of are apparent.

In respect to the circumstances of our family I am not prepared to say any thing further at present. Perhaps the Lord will give loose to the passions of the wicked to such a degree as may remove us from the Reservation, & then, of course, no effort to bring about a change will be required. We are watched on every hand so that we can scarcely read a passage of scripture without note or comment, lest some one will stand ready to bark at our interference with politics. The truth, I greatly fear, is, that the sum & substance of the politics of the emigrationists, with some slight exceptions appears to be lying, drunkenness, deception, bribery & such other evils as follow in their train; and if I read a passage from the word of God condemning these sins, or a promise of a blessing to the corresponding virtues, the consequence is that I am ranked as a partisan by all those who feel disturbed by the truth. But it is needless to enlarge on these matters. I feel, more than ever, the need of your prayers, and the danger of saying or doing something which may close the door of salvation against some precious soul of one or the other of these parties. It is impossible to escape censure, and I greatly fear that without compromising the claims of my Master & betraying my trust as his ambassador, & the shepherd of his little flock among the wolves, it will be impossible to avoid a collision with "brother" Schermerhorn, & Co. and perhaps an expulsion from the Mission premises. I hope & trust that I shall not be left to do any thing rashly, & I have by no means forgotten the instructions in your letter on this subject two years ago. Still, in the fearful contest between holiness and sin, there can be no alternative & I hope for grace sufficient to be able to say, I wish for none.

I must be allowed once more to solicit a special remembrance at the throne of grace & my request is for humility, meekness, prudence, but nevertheless faithfulness to my Master at whatever cost.

The young man is waiting to take this to the office, & I have to prepare for a meeting with the Christian chiefs this evening, as the great Council begins to-

morrow, and we all feel that the Cause of Christ is greatly in danger. Deo volente I shall write again in two or three weeks.

In haste Yours respectfully

Asher Wright.

Rev. Asher Wright

Date Sept. 19. 1857.

Recd Sept. 25.

Wrote Mr. S. Rockwood Sandwich D.G.

and Mr. 10. D.G.

Lushington Rooms

Mr. Lushington Rooms

Bassom

Lushington

Lee David Greene

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Seneca Mission April 3. 1838.

Rev. David Greene
Miss.y Rooms. Boston.

Rev. & Dear Sir

It is now some months since I have written you any report of our affairs except now and then a few words in connexion with our quarterly returns. And there are a few points in respect to which it is desirable to know before hand your views and those of the Committee in order that when the crisis shall arrive I may not be obliged to act unadvisedly, nor on my own responsibility.

You are already aware that great efforts have been made during the winter past to effect a treaty with all the N.Y. Indians. An instrument purporting to be a treaty was signed by a minority of the Seneca Chiefs, and against the will of a very large majority of the people. Unfortunately for the prosperity of religion on this reservation All the Chiefs belonging to the church except one of our Deacons, affixed their signatures to that instrument, and three of our brethren went to Washington with the agents & instruments of the Preemption Company for the purpose of ensuring the ratification of the Treaty. In an evil time, as it seemed, also, a little effort of mine to turn the thoughts of a little group of Chiefs, some of whom were pagans, away from their earthly possessions to the Heavenly inheritance of God's people, was misconstrued into an attempt to make them willing to part with their lands,

and the inference that I had been frightened by Schermerhorn or bought by the company, or that for some unknown cause I had gone over to unite my influence with the emigration party, was, notwithstanding all my efforts at explanation, extensively circulated for truth among the people on all the reservations, and especially at Allegany. Hence the blame of all the wickedness & oppression connected with the treaty was charged upon the gospel of Jesus Christ. The cry was, Red Jacket was a true prophet. When he said Christianity will deprive you of your lands and turn you out upon the world wanderers & vagabonds. Even many professors of religion joined in this cry. The multitude triumphed over the gospel as if already dead and buried. Threats of extreme violence, first upon the signers of the treaty and next upon the Missionaries were thrown out. And it is said, (and probably with truth) that some of the church members stand pledged to execute them in case the treaty shall be ratified. You are aware that these feelings were greatly aggravated by the consideration that Schermerhorn is a minister, so far as we know still in regular standing. And that two of the most active of the Company's agents, and Judge Stryker the Indian agent, who has thrown all his influence in favour of the treaty, are members of the first Pres. Ch. in Buffalo.* The emigration party have also, for the purpose of effect, & perhaps to cover their wickedness, styled themselves the Christian party, and arrogated to themselves all the religion of the nation. And as far as facts have come to light, both Indians and white men have done their utmost to make the people believe that Missionaries, & myself in particular encouraged all their designs. In view of these things it appeared to me necessary, as the only means of preserving our churches from annihilation to manifest to the people that the gospel had no allegiance with the works of darkness. And that for myself at least, all my sympathies were in behalf of the injured & oppressed.

* [illegible]

I then went to Gen. Potter, the Company's principal agent in Buffalo, & after stating the case to him, told him I could not conscientiously refuse to assist Big Kettle (the principal Pagan Chief, & head of the opposition) in preparing the remonstrance which he wished to forward to Washington. I had hitherto been contented with barely saying to all parties that I did not approve of the emigration policy, but now, I must make positive efforts to do away the impressions which had been made upon the pagans, & which unless removed would effectually destroy the nation whether they remain or emigrate. I obtained his consent to the proposed course, he supposing, or pretending that nothing could arrest the progress of the treaty & that therefore any thing which could tend to the future peace and union of the Indians would be desirable, and such would be the manifest tendency of the plan I had proposed. I accordingly drew up a memorial according to Big Kettle's wishes, and afterwards acted as amanuensis, witness, &c. for his party, in preparing other documents which have been forwarded to Washington. My name appears in none of them however, except as witness to their signatures, and in a letter of introduction to one of the Senators whom I had known formerly in Vermont.

It is rumoured that the measures adopted by the opposition have thrown serious obstacles in the way of the treaty. The President and others have at least sought to allay their fears by fair promises. Perhaps the matter will be put over another year, perhaps a satisfactory or at least a soothing modification of the terms will be obtained; but on the other hand, it may be driven through with all its objectionable features. In the latter case God only knows the excitement & confusion into which we shall be thrown. And on the other hand if the present ratification is defeated, no doubt, notwithstanding Gen. Potter's consent, his party will vent their spleen against me by attempting to drive me off as soon as possible. The Indians opposed to the treaty, say that all such fears are groundless, & that I have done nothing which should make me bear any part of the responsibility, or to that effect. But I am no stranger to the jealousies of those men, & without doubt they will impute to my influence a great share of the difficulty they encounter, although in reality the documents which went through my hands were all divested of the bitterness which other amanuenses might have expressed. It is but justice to myself to say that I was obliged to act in the case without waiting for the arrival of your letter, although perhaps in reality I did nothing inconsistent with the spirit of your instructions. My sole object at the time was to pursue a course which would enable me hereafter to stand on middle ground and exert an influence in favour of peace and union. What results the Lord will cause to follow will not be known, perhaps, at present. But still we may

Rev. Alden Wright

Date April 3d. 1838.

Rec'd April 10.

and April 28. DG.

20

BUFFALO
APR 3
N.Y.

Rev. David Greene,
Missionary Rooms,
Boston,
Massachusetts.

Single

[illegible] Mr. Wright's case I know not how to urge the expediency of his return to Ohio as proposed last Fall. She is now in the country with his wife will soon leave for a few weeks for her parents and friends in Ohio. I think it probable that she will be willing to spend the winter in the country. I have been hard at work, & feel a brother's interest for her comfort, & she might perhaps return with Mr. Wright if he should be so. Mr. Wright exercised with great much concern, though I cannot but think the Lord's time is near. I have thought that should the Lord direct Mr. Wright to visit his friends in the east, there would be a good opportunity to visit Mr. Wright's case. I know there is a good office & would like to know whether the case of her sister should be taken up. Perhaps a short note would be sufficient. Should I be able to forward any account by next week, I will do so. I feel so much interested in Mr. Wright's case, that I cannot but write. Yours affectionately, Alden Wright.

[illegible] in this donation since the commencement of the present year. Please bring [illegible] in mind that we have found it a very difficult matter to keep the expenses within the appropriation. Mr. Greene's letter of last fall, partly because we did not know how to do it, also that we manifest embarrassment, & we have had to borrow money to pay our bills. We have hitherto been able to meet our engagements, though we have had to borrow money to do so. We have found it very difficult to make our expenses come within the appropriation, & we have had to borrow money to pay our bills

Rev. & Dear Sir,

Your letter announcing the visit of N. T. Strong at the Missionary Rooms was received in due time. I have delayed replying to it, three or four days, in order, if possible to have some certain thing to write. We had been apprized of Strong's purpose: for he wrote a very harsh letter to Mr. Bliss on the subject a short time before he left N. York. In relation to the cause of his feelings I can say but little. Much probably proceeds from personal animosity to Bro. Bliss. He is an excommunicated Church member. He and some 8 or 10 other persons are so bent on securing to themselves the benefit of getting the people removed, that it is sufficient cause of jealousy & hatred too, in many instances, if any one is known not to take a part with them in favouring their designs. We do not favour them, nor exert any other than a silent influence against them. In respect to the particular matters of which Strong complains. I can answer for myself and I presume the same things are equally true of Bro. Bliss. & all the Missionaries in this region. I have always acted as amanuensis, (and interpreter, in all cases where I could trust in my competency to do the work correctly,) and as witness to any instrument whatever, when requested to do so by any of the people. The only things I have ever refused to write for any of them are recommendations & begging papers, as they call them, for such as I thought should rather work than beg. Men of all parties know this. And in all ordinary cases appear alike to have confidence in me. I have always disclaimed interference with their politics. And in the face of both parties have rebuked sin, and maintained that the right course is for them all to choose for themselves without fear or favour, the ground which they will occupy on all political subjects. I uniformly answer when interrogated, which is very often, Let those who choose emigrate; let those who choose remain. If I have written more or witnessed more for one party than the other, it is because one party has asked oftener for that which all understood that I have always been willing to do for all. The reason why they have asked is doubtless because Lawyers in Buffalo charge by the line when they write for them (unless under fee from the preemption Company or agent,) which makes the writing I would do for them in an hour or two, cost them

Serg. Cal. Mission. Aug. 20. 1838.

Rev. & Dear Sir

Rev. Greene
Boston

P.S. Allow me to inquire if there may not be some prospect of your visiting this section of country before long, or if other members of the Committee will not be looking in this direction? There are many matters of consequence to the good of this people, & especially if they are to be broken up, that could be offered for full discussion, if you could visit us. Such a visit would be decidedly desirable.

This large sheet was taken for the purpose of finding room to state the feelings & views of some of our prominent men, relative to our school system. Has Bliss anything to have printing more effectual done for their children, before long? Which is as cheap by & of course without a school? Perhaps you have not been informed that Miss Stone is married to a Mr. Grant, Cashier of Genesee, & has removed to Illinois. Such should be sent now to a regular Missionary from the Board. Mr. Bliss's health is very feeble, & he has not been well for some time past. Perhaps it would be well for you to write him a line to be sent along to myself, with forwarding it on to him, if addressed as below.

Rev. David Greene
Rev. Bliss
Boston

many dollars. The Treaty men prevailed to keep back their annuities last fall, & they could not borrow money, so that I suppose if I had not written for them, unless they had found a friend among the quakers at Hamburgh, the simple want of an amanuensis would have kept back their remonstrances, at least the more important & influential of them, from Washington. There is scarce a doubt, that had I under such circumstances refused to write, while the mass of the people were so exasperated against Schermerhorn, & Williams, ministers, and Potter, Allen & Judge Stryker, Ch. Members, who were the known & acknowledged instruments of bringing all their troubles upon them, four fifths of the Christian party would have declared at once for paganism. It should be borne in mind that I acted only as the organ of communication, & not as the adviser of the people, (except in deed, that in some few instances, I advised them not to speak so strongly against the other party,) and I did this with the express consent of Gen. Potter, the preemption Company's agent. I did no more for them than I would have done for the other party, or any one of them, if requested, except where a consciousness that they had been abused led me to feel a sympathy for the injured, and I think the expressions even of that sympathy were as few and guarded as Christian obligation would allow them to be. One of the men who signed the treaty was conversing about it, and I asked him, on the supposition that some one had cut out his tongue to prevent his speaking, whether if I knew what he wished to say it would be my duty to speak for him. He answered, yes: by all means. And so far as I know he fully approved of my course. I think I may venture to say they all do in their hearts, so far as they understand it. And, although much of my influence is paralyzed, and lost perhaps for the time, & with a few of the most violent party men perhaps permanently weakened, still their party are anxious to have me promise to remove with them, & some even of the most zealous among them, express themselves with much warmth, and converse freely about their plans to promote the prosperity of their people when settled in the new country. While on the other hand, the little influence I possess must have been, so far as we can now judge, finally and entirely sacrificed with the great mass of the nation, had I refused to aid them & sympathize with them in the manner above described. It should be borne in mind that no one has ever pretended to accuse me of advising, or in any way attempting to persuade any person to refuse to emigrate or to oppose the Government. I have openly, yet I trust kindly, in the face of all parties, and before White men & Indians expose the wickedness of lying, fraud, & bribery. But in all such cases I have endeavoured to let the word of God become its own witness, & to keep myself always entrenched behind it. My heart aches to see how many things tend to depreciate the gospel in the view of this people, & how few to lead the heathen to embrace it; & especially in view of the exceedingly humiliating fact that the Divine influences are in very great degree withheld. I fear my unfaithfulness, coldness & sloth have been the cause of it, & most earnestly do I desire your prayers and those of the Committee that God may fill me with the spirit & wisdom, such as none of his adversaries may be able to gainsay or resist. Too much room has been already occupied with this matter. I will only add that whoever may have sent Strong to Boston, or by whatever motive he may have been actuated, so far as men of his own party have made any expression of their feelings they reproach and mock him for it. He has not yet shewn himself among this people, & is said not to have arrived at Buffalo, though many think he is keeping himself concealed for fear of violence from his exasperated people.

On receiving this letter I am afraid you will think I have much has been said about my situation, as to give the impression that I am disconsolate & my work This is not the fact. My dissatisfaction all arises from the consideration that more real benefit to the Indians might have been expected from the expenditure of two years labour & more than six months preparation which might be made by six months steady, explicitly direct preaching to my knowledge.

In respect to the prospects of the treaty, it is hard to calculate the result. The Senate made so many alterations in it as to make it necessary for the Indians to act upon it again. I write in confidence, & wish not to be exposed, and will therefore state that two of our brethren who went to Washington as delegates for the treaty party, when they saw how things were going at Washington, & became more fully acquainted with the measures adopted by those who were determined that the treaty should at all events be concluded, refused to cooperate with their companions, and as far as it could be consistently done, secended the efforts of the opposing party. The Committee of Indian affairs gave them private assurances, that, although for political reasons they were unwilling to come out openly against the treaty, they would nevertheless report it to the Senate with such amendments as would throw it back again before the Indians, and give them a full opportunity to accept or reject it as they pleased. The alterations are not of great importance. I do not possess sufficiently definite information to enable me to state them all. The expense of removal & a years subsistence after their arrival, the pay of an accompanying physician, the building houses, mills, &c, is all included in one item, to be paid in cash, instead of doing the work for them; and they are left to do all for themselves. Two of the Churches, & two of the school & council houses, two of the sawmills, & the support of two teachers, are stricken off. The pay of some thousands of dollars to individuals for their services in getting up the treaty is struck out from the schedule appended to the treaty. Also the section providing for an exchange of lands with the Cherokees is negatived. A separate council is to be held with each tribe of the New York Indians, & if any tribe shall refuse assent to the amendments, & thus no longer be a party to the treaty, their previous rights & privileges are confirmed to them in their present locations. These are the more important conditions on which the treaty was ratified, as appears from the confidential papers printed for the use of the Senate. Vigorous efforts are already in operation, to secure the assent of all who signed last winter, but of these, two or three are dead, and at least sixteen on this Reservation have pledged themselves against it. Should the proportion on the other Reservations be the same, (and I think it will probably be greater,) not more than a third will assent, and we may expect a fearful struggle, and the adoption of I know not what measures to fill up the deficiency. Could I flee away & be at rest in some wilderness during the storm, I should account it a great privilege.

This leads me to speak of my situation, and to ask advice. Six weeks ago my wife started in company with her brother, to visit her friends in Vermont. She writes me that her health, though feeble, was somewhat improved. At the time she left there was little doubt in our minds that the treaty would go into operation, & I had thought of requesting the privilege of attending a course of medical lectures at Dartmouth in the Fall, in order to be fully prepared to practice medicine in case the committee should wish me to follow our people beyond the River. Meanwhile I designed to prepare the new Hymn book for the press in order, that when there I might see it printed if practicable before my return. My calls as a physician are very numerous, probably amounting to two or three every day, in times of ordinary health. Not half of these require me to ride to visit the patients, being only such cases as require a dose of Medicine to be sent to them. Yet it is not safe to be without a horse at hand. And if there were no other white physicians near, probably the amount of my practice would be doubled, perhaps trebled. I am not competent however to practice in difficult cases, and if at any time a greater amount of responsibility is to be thrown upon me, it seems very important to be prepared to meet it. But as to the Hymn book I have devoted but part of one day to it since Mrs. W. left. One of her sisters takes charge of our family in her absence, but all her missionary labor devolves on me. I seem to do all I have strength for, and yet seem to be doing next to nothing that can be reckoned up after it is done. I see no way to finish the book unless I can for a few weeks be rendered inaccessible to both whites & Indians. The thought has occurred that the necessary aid might be rendered by Mains B. Pierce, an Indian young man at Dartmouth College!

* going on in the present track. Still if to have had his son Jno. Spencer be chosen the coincidences between this opinion & ours are very noticeable. We had lately an interesting visit from Bro. Stillman of the Seneca Mission, & his wife, on their way to Washington on Indian affairs.

But perhaps he will return to the council, which is expected to be held in about three weeks. I suppose we have translations made for about 300 hymns, designed to comprise all the doctrines & duties of christianity, and adapted to all occasions, as far as practicable. I think not much more than 50 of these have been thrown into measure, and these will need more or less revision. In order to be such as a book of so great importance should be, it will need at least two or three months of close study & labour. But all this labour will add to my knowledge of the language, & in that view is very important. Twice within a few weeks I have preached in Seneca, and have several more sermons in a state of forwardness. But I cannot do much without more opportunity for retired study. This cannot be had here, for if I am within call, willing or unwilling, I must be seen by perhaps a dozen Indians, & as many white men, on the average, day by day. Three months of time are consumed yearly, with little or no apparent results. & yet if some one were not here to do these same things, the Mission might as well be relinquished. If our people remain here I do not wish for any more medical knowledge at the expence of time in procuring it. But the power of preaching in Seneca seems more and more important daily, if any real good is to be accomplished. I am ashamed to trouble you again with these thoughts. But I do wish you could spend one month, or at least one week with me, and then you could convince me, if I am wrong. Yet while I feel that something must be done to increase my usefulness, I am willing to pursue any course which the Committee shall think proper. * Were it possible, I would cheerfully bear the expence of any measure which promised relief.

the propriety and prospects of the Committee, whether it would have best for them to make the journey or not. Will you have the goodness to write him down on the subject. If it should be thought improper for him to take the journey, I shall be very, if he should be willing to go and get his mother, in case he attends the association, in order to take the oversight of her as to will then have travelled about half the distance, and may need but little extra expence.

(see memorandum on the first page)

Rev. Asher Wright.
Date July 20th, 1838.

Rec'd July 31.

Ans'd Aug. 2. 5.

Rev. David Greene.
Missionary Room.
Boston.
Massachusetts.

Single?

* But the pressure of the past year has brought me much in debt to the Board, & I can do nothing more till that is paid. My precise pecuniary condition will be seen in the quarterly returns to Mr. Hill. Were it not for that, I would offer to pay the expense of hiring some one to take my place here for six months, who could manage as brother Rockwood & brother Hall have done at Alleghany. By the way, they have both been recently licensed to preach the gospel by the Congregational Association of Western N.Y. Bro. Bliss has also been associated with that body for some time, (though not so as to interfere with his connection with Presbytery,) and they have recently appointed him a delegate to the State Association which meets I believe at Clinton, near Utica, on the 23d of August. He is in trouble on account of the illness of his two little boys. The youngest is now much better, but the oldest is running down, with what some of the doctors regard as bronchitis. He was recovering a few weeks since but was taken with the measles, which went hard with him & reduced him quite low. His cough is dry & severe. He is a very bright, active little fellow; but in their present circumstances there is scarce a hope of saving him. After Bro. Bliss's appointment as delegate to the Association he felt anxious to take his children with him & journey on to Massachusetts and Vermont. He feels desirous of seeing his aged mother once more & he has a niece there whom he wishes to bring out as an assistant in his family. But sister Bliss's health is becoming quite delicate, & they would hardly know whether, if the Committee should approve of their going. It would be best to undertake the journey, though the hope of benefitting the little boy would make her willing to endure almost any amount of hardship. These things I learned from sister Wade, who was here yesterday, & who said that Bro. Bliss wished me to mention his situation in my letter. She thought perhaps if sister Bliss would leave her youngest with her, she might perhaps make the [illegible] perhaps save by it the life of the other. They very much need

Your letters of Aug. 3d & 8th came to hand in one day, the 13th inst. So that it was too late for me to see Mr. Hubbard if he returned at the time you mentioned.

Previous to my writing Mr. Hill there had been a report in this region that Congress had in some way so confirmed the title of Carver to the tract called by his name near the Falls of St. Anthony, that there was a reasonable prospect of his heirs & assigns obtaining the possession of the whole tract. My father in law having held a deed of 50.000 acres some 40 years, it seemed a matter of some consequence to look to it & secure the possession to his heirs. But it now appears that this report was set afloat in the community by speculators who wished to make sale of their claims. And that there is little or no prospect that Congress will ever in any way or to any extent, confirm the title. And as I have now no other business in Vermont except to accompany Mrs. Wright on her return, I have relinquished all thought of the journey for the present.

In respect to Strong's motive in visiting Boston, I have not seen him since his return, but it is said that he is circulating the report that he ascertained there that I had written to the Missionary Room requesting permission to oppose the Treaty. And he & his associates are urging this as a reason why I should not be allowed to accompany the Senecas beyond the River, but an Episcopalian Missionary be substituted in my room. It was to have been expected that the Company & their coworkers would desire an Episcopalian, for Ogden himself is a member or at least a adherent of that church. Judge Stryker also a few months since took a dismission from the 1st Pres. Ch. in Buffalo & connected himself with the Episcopal Ch. in Geneva. Dr. Wilcox has been long trying to have an Episcopal Society organized in his neighborhood, but these men by "we shall succeed" before our friends are aforesaid, if you hinder us all we will [illegible] on to the land of the contract. You shall see all the insincere dealings & [illegible] have already offended & pay us our consideration more [illegible] sick," and that the [illegible] hands of the Company are tied by their obligations [illegible] these individuals. The business of this kind [illegible] Speculations more & more [illegible] these persons and I stand [illegible] Boston [illegible] gives them a little [illegible] seeing that the [illegible] are arrayed of the [illegible] Not succeed [illegible] in [illegible] to the [illegible] by the [illegible] about six weeks [illegible] remitted [illegible] Mr. Gillet [illegible] informing me the Commissioner [illegible] till the 15th of [illegible] When I supposed the [illegible] battle must be fought [illegible] other again. [illegible] Our Comfort is, that the Lord reigneth.

Seneca Mission Aug. 16. 1838

In my letter to Mr. Hill for the purpose of [illegible] postage, I have stated some things, which he [illegible] cause to be [illegible] (see margin [illegible])

[illegible] on account of the [illegible] husband & [illegible] that they would glady avoid the contract if they could, but these men by "we shall succeed" before our friends are aforesaid, if you hinder us all we will [illegible] on to the land of the contract. You shall see all the insincere dealings & [illegible] have already offended & pay us our consideration more [illegible] sick," and that the [illegible] hands of the Company are tied by their obligations [illegible] these individuals. The business of this kind [illegible] Speculations more & more [illegible] these persons and I stand [illegible] Boston [illegible] gives them a little [illegible] seeing that the [illegible] are arrayed of the [illegible] Not succeed [illegible] in [illegible] to the [illegible] by the [illegible] about six weeks [illegible] remitted [illegible] Mr. Gillet [illegible] informing me the Commissioner [illegible] till the 15th of [illegible] When I supposed the [illegible] battle must be fought [illegible] other again. [illegible] Our Comfort is, that the Lord reigneth.

Mrs. Wright seems to have been much benefitted by her journey. Mrs. Bishop is also here again with her services. She is upon the Committee of her return herself. The design is to remain a year or two of the school well in her behalf. After which she thinks it not improbable that she will wish to return to the service of the Board, if it may then be deemed expedient.

good. & Strong is almost wholly under his influence, & especially since his excommunication from the Ch. at Cattaraugus. Add to this the fact that eleven of those who signed the treaty are such as have been excluded from our churches for their sins, and that the rest of the Ch. members who have signed are almost to a man guilty of disciplinable offences, & without doubt expecting to come under the censure of the church as soon as circumstances will allow us to act in their case, and we shall see what powerful motives may be supposed to urge forward the party to the adoption of the course they are pursuing. I have been led to suspect also that, not content with getting the poor Indians away, some of the men who have fattened upon their spoils here design to follow them to their new home, & secure to themselves the handling of the large sums of money they are to receive from Gov.t in that country. Should this be their design, they would doubtless anticipate that some Episcopalian relative or friend would be a much more comfortable neighbour than myself, or any of the present missionaries. Strong informed me himself, last winter, that he designed to hold slaves in that country, or something to that effect, & though we are not known in the region around us as abolitionists, in the common acceptation of that term, he would hardly expect us to connive at such a sin. But I am saying too much on this subject. My only design was to give you a hint of what is said to be going on, and of the motives so far as I can understand them.

In respect to the general interests of the Mission there is little to be added to our former communications. Our church has received none during the past year. We hope there were three or four conversions last Fall, but their cases are not as clear as could be wished. One or two, who seemed to be converted in connexion with the protracted meeting at Cattaraugus have grievously backslidden. Of the others I know nothing against their moral character, & probably some would have been received to communion, but for the distracted state of the Church. Our schools have done but little during the year. Our means being restricted we have had in all but about ten months of teaching where we ought to have had thirty or forty.

Sept. 97. When this letter was commenced it was my design to forward it without delay, that it might furnish facts in

season for the annual Report, but at that time a series of calls for medical aid so occupied my time that it was necessarily deferred for a day or two. The sickness increased for some weeks, so that it seemed almost impossible to find an hour for writing without neglecting some one who needed attention, or depriving myself of the rest which was indispensable to the preservation of my own health. And yet through Divine Mercy scarcely a case has proved fatal & I think there have never been so few deaths in any summer since I came here as during the past. The principal disease has been bilious remittent fever terminating in the intermittent. The Mission family have been mercifully preserved from it thus far & it seems to be abating among the people.

In respect to your inquiries relative to the cause of my falling so much in arrears to the Board, & whether it is in consequence of an actual deficiency in my salary, I will take the liberty to mention one or two circumstances which have tended to embarrass me. About two years ago, one of the Chiefs told me that he had a claim on the Mission premises. He said that he bought a part of the land which we now occupy some twenty five or thirty years ago, & when the chiefs came to select a spot for the Mission station they selected his land and took it without making him any remuneration. He said he had remonstrated often, but they would not listen, & he was now about to make another effort to obtain his pay of them. I told him it was a matter of which I knew nothing, & I presumed the Board knew nothing of it, and he must settle entirely with the Chiefs. He said he would do so, for it would be disgraceful at this late hour to ask it of the Board or of the Missionary. He accordingly demanded of the Chiefs $60. — $30. for the original cost, & thirty for interest. The chiefs contended that they had done him no wrong, inasmuch as he had allowed his fences to decay, & thus according to established usage among them, the land had become common, before they gave it to the Mission. Nevertheless, to quiet him, they offered him the original cost. This he refused, insisting on the equity of the whole demand. In the Spring of last year he lost a horse which broke up his team so that he could not do his Spring work. He came to me and complained that he could get no redress of his wrongs as he called them from the chiefs, that he was poor and unable to repair his loss, & must have help, or his family must suffer, and said if I would give him up a horse for which I had paid $45.00 the year before, he would never say any thing more about his claim on the land. I conferred with one or two of the chiefs & they said if I would give it up and thus pacify him, they would at last give me the $30. which they had offered him. I did so. But, unfortunately, before they received their annuities (which in fact have not yet been received from the Government) he had changed his political views & the people became so incensed against him, that the chiefs with whom I had conferred thought it unsafe for me to press my claim, & from that day to this there has been no suitable opportunity of doing so. It is now impossible to tell whether I shall ever receive it or not. But this accounts for so much of my embarrassment, without imputing it to a deficiency of salary, although I bought the horse at first in order to aid our females in prosecuting their Missionary work, designing to sell it again when it could be spared, so as not to make it any expense to the Board.

Another item of which I have made no account has been my medicine bill. I have always bestowed medical on the Indians gratuitously. While the amount was no more than five or ten dollars yearly, as at first, I thought nothing of it. But for two or three years past it has increased so as to become somewhat burdensome. So that I have thought of calling upon the Chiefs to purchase for me a years stock of medicines as soon as the present agitations have a little abated.

In respect to old debts, they were all (except a debt to the Education Society which is still unpaid) cancelled previous to the Spring quarter of 1836. At the close of the summer quarter of that year, as may be seen by looking at my returns to Mr. Hill, I owed the Board left than seven dollars. Soon after that time the losses consequent of pecuniary pressure began to bear heavily upon all around us, while the scarcity of provisions & the severity of the following winter & the distress among our people, rendered it impossible not to part with more provisions &c, among the suffering, than had ever before been necessary, unless we had entirely closed our ears against the cry of the hungry. Had it not been for these "hard times" as they are emphatically characterized, I know of no reason why I should have been more in debt to the Board now than in the summer of 1836. Had I received the pecuniary assistance to which I thought I was entitled before the fall, I hope of having again disentangled in the course of two or three years, without sacrificing the lot. Every now in my hand, & which I believe I mentioned in my last letter to Mr. Hill, is probably worth something more than my debt to the Board if disposed of at its value; although, alas, the prediction of the debtor can be expected from this year's crop as they have continually injured & frost & hail so blight & smite the small share of the previous harvest.

Rev. Alfred Wright
Date Aug. 16 + Oct. 26/38
Rec'd Nov. 6. 1836.
Acc'd Nov. 23. 39.

Rev. David Greene
Missionary Rooms.
Boston, Massachusetts

Single)

Seneca Mission Dec. 1, 1838.

Rev. David Greene,
Miss. Rooms, Boston

Rev. & Dear Sir

23rd ult. was received last night. Your favour of the
Permit me to say in
reply, that we have not yet ascertained the course which
those concerned in the letter to Mr. Dearborn intend to
pursue. Of those whose names were appended to that letter
nine are regarded as belonging to this Reservation and
seven to the Cattarangus Reservation. Five are members
of the Church, four ~~on~~ this Reservation, and one at Catta-
rangus. Of the remainder two are pagans, one an apostatiz-
ing convert, one a blaspheming rejecter of all religion
and seven are excommunicated & suspended Church Mem-
bers. Five of the latter belong to Cattarangus. The members
of our Church are. John Pollard, White Seneca, Tall Peter
and John Seneca. On receiving your communication
I conferred with four of our brethren, and took two of
them with me to converse with Pollard who at that time
was confined with what was expected to prove a fatal sick-
ness. The old man said that he gave his name to a paper
which was said simply to contain a request that the
Board would investigate my case and ascertain if the rum-
mors of my interference with political measures were well

formed & if so, instruct me to keep to my appropriate business. He said this was all that he supposed to be contained in the letter. George Fox, whose signature you will notice is the last on the list, is able to read, having been once a member of the Foreign Mission School at Cornwall. He said he read the paper carefully before signing it, and it contained just what Pollard had told us and nothing more. & that he signed it in consequence of my preaching politics from the pulpit on the Sabbath. I asked him how he knew, since he had not attended meeting on the Sabbath for about two years. He said that he understood me to preach politics three or four years ago, & supposed of course I continued to do so still. (He referred to a discourse from the text "The love of money is the root of all evil &c." which at the time harrowed up a great many consciences rather severely, & which all who wish to take bribes remember against me to this day.)

White Seneca is one of our deacons. He has utterly absented himself from all our meetings for a long while, & has often said, I am told, that he has given up the Gospel, until the people shall have removed beyond the Mississippi, for he cannot be a christian while attending to that business. & if he should die before it is accomplished he expects he should sink to hell, but then he cannot help it, for it is useless to try to be a christian any longer in this country, &c. Nevertheless he says he would by no means sign such a letter as the one actually forwarded to Mr.

Dearborn. He did sign a letter, but it only contained the same things as stated by Pollard & Fox. Tall Peter said he knew nothing of the whole matter, & was surprised & indignant when he learned that his name was connected with it, and offered to sign an affidavit to that effect if I desired. John Lenoca also protested entire ignorance of the affair. And it is well known that Dea Blue Eyes, the Cattaraugus Ch. member was not on the Reservation, & had not been for some two or three weeks, at the time when the letter was written. These brethren impute the blame to J. S. Harris, a young lawyer in Buffalo, and an excommunicate from our Church, and one for whom I have done much more than for any other Indian,) & to George Jimeson. I called on Harris & requested a sight at the original document. He denied me under pretence that he dared not do it without the consent of his party. I informed him, & others that I had a communication for them from the Board, & desired them to assemble and hear it, but they have neglected to do so, & appear to be chagrined at the course the thing has taken. I explained to Harris my real situation, & the meanness of his own course & told him I should take time to deliberate on the course I would pursue, although I thought it probable that I should leave them to put the law in force, or drop it, as they chose. He seemed to think the latter would be the better course.

It is impossible to calculate beforehand what they will do. But the prospects of the treaty are so precarious that I apprehend the party would dread extremely any excitement on the subject at present, & especially the exposures which would follow any legal investigation. They are in my power in consequence of their own indiscretions to a far greater extent than they would like to be unless

they could be sure of the final success of the treaty. And were they sure of that I do not believe they would have any motive for wishing me away. Still I may perhaps be deceived. They may attempt to drive me away to day, or at any time, for although it would be one of the most impolitic of all political manoeuvres, yet it would be of a piece with some other things which they have done, and in their perplexity & destitution of other expedients they may perhaps risk a resort to this. As the friend of the Indians I do not know that I should regret it. And I am not at all sure that it would not directly advance the interests of religion. At all events we seem to be so low that there is scarce a possibility that any revolution should take place which would make a few influential attempts, but have not really exercised any discipline, nor had a commanding sense for more than a year. We have two schools in operation. We then flourishing, for us, but the attention

Rev. Asher Wright
Date Dec 1. 1856.
Rec Dec. 10.
Ans 19. S.S.

Rev. David Greene,
Missionary Rooms,
Boston.
Massachusetts

single

81

Rev. David Greene
Miss. Rooms Boston.

Rev. & Dear Sir.

I received a letter from the Missionary Rooms some three or four weeks since, authorising me to charge $200. on to the Board for the purpose of relieving me of pecuniary embarrassment. For this act of kindness I feel grateful, & trust it will be sufficient to enable me to free myself entirely from debt before long.

It is some time since I have forwarded any particular statement relative to the progress of affairs at our station. The excitement relative to the treaty has continued without abatement till the present time; although within two or three weeks the character of it has been somewhat changed. Our people are beginning to cherish strong hopes that the President will refuse to sanction the Treaty. You are probably aware that the proofs of iniquity were so strong before the Committee of Indian Affairs that they refused to recommend it to be ratified by the Senate, and that the Senate by their action upon the subject threw all the responsibility of deciding whether or not their resolutions of the previous year had been complied with, upon the President, authorizing him to sign & make Proclamation of the Treaty ~~if~~ as soon as, in his view, the affirmative answer could be given to that question. Unofficial information in several different ways has reached the Indians that the President has refused to confirm the Treaty. God will overrule the whole business in such a way as will best subserve the great interests of his kingdom, and we must, & I trust can cheerfully leave the whole disposal of the case in his hands. Nevertheless we are in trying circumstances relative to the situation of our church. I believe I have before stated that we have been unable to have the Lord's Supper administered since the time of Mr. Gillet's first coming among us for the purpose of making a treaty. There are some of the brethren who think the only alternative is to divide the church and organize each party by itself. I have said every thing against this course which it appeared prudent to say under the existing excitement, & have desired the brethren to try first the effect of sincere and earnest effort for a revival of religion. There seems to be a hope of at least a

little respite in which there will be opportunity to labour for a revival; and it seems peculiarly important that it should be faithfully improved. With this view I have hired an interpreter for a season, by the month, at the rate of 15 dollars per month. And in order to be exempt from other cares I have made an arrangement with Mr. John Tuffts, from Vermont, to labour with us during the summer or longer if needed, taking the entire charge of secular affairs, i.e. carrying on that little farming & gardening we have to do, providing for the schools & teachers, and also teaching if it shall be thought expedient, or giving lectures on scientific & other subjects; teaching in the Sabbath School, carrying on meetings in my absence, and making direct efforts for the salvation of souls so far as opportunity may be afforded. Mr. Tuffts has been lecturing on the subject of Geography among the Whites, with very great success, and it will be at a sacrifice if he labours with us at the rate which he proposes. Still he professes to be willing to do so, for 20 dollars per month. This, though small compared with the profits of his lectures, is more than we have ordinarily paid male teachers, and I hesitated about closing the bargain, untill the approbation of the Committee should be obtained; he will therefore remain with us only the first month, should the Committee think it inexpedient to retain him at that price. Should he be retained throught the season, I shall endeavour to ascertain the proportion of time employed on the farm as accurately as may be, and pay him myself for that, at the same rate which farmers pay for their best help in ordinary circumstances, and charge the residue to the Board as paid for Missionary assistance. Please write soon and instruct me on the subject.

Our schools have done but little during the winter, though I think we have made a little improvement upon former times. There are many difficulties connected with our present system. Yet while it is pursued it seems important to enter into it with spirit, and just at this time our people seem more awake than usual to the importance of instructing their children, we might be able to sustain three or four schools if the funds of the Board will allow of our incurring the expense which will probably be at about the average rate of from 30 to 32 dollars per quarter, each, if the teachers should

be employed whom we have now the prospect of obtaining if needed.

We have not yet appropriated any thing for singing schools except to purchase 2 doz. of Mason's Sacred Harp, for the use of the Choir.

My quarterly return of accounts will be forwarded as soon as I can find a little leisure to complete the latter.

Our people have sustained a great loss in the death of James Young. He had been in a state of coldness and back sliding for two or three years: but several months before he died he manifested a better state of feeling, and we trust he is singing praises to God for the Missionary efforts which resulted in his conversion. He expressed a strong belief that his wife was converted some weeks before he died. We are not without hope that this is true, as there is certainly a great change in her appearance.

I spent most of last week in visiting among our people with our new interpreter, & found some little encouragement to labour in this way. Our people seem to be most interested in the accounts from the Sandwich Islands.

The last Sabbath in March I baptised 11 adults and 8 children at the Tuscarora station, and received 16 persons to the Church on profession of their faith.

Desiring a continued remembrance in your intercessions at the Throne of Grace, in much haste

Yours Respectfully,
Asher Wright.

BUFFALO
APR 10
1899

Rev. David Greene.
Missionary House,
Boston,
Massachusetts.

Single

Mr. Tufts
Schools
Corr. Secy &c. &c.

~~1839.~~

Rec. April 24.

Rev. Aldin Tingley

Seneca Mission — March 11. 1840.

Rev. Greene,
Missionary House, Boston,

Rev. & Dear Sir,

Writing too much I believe is not in these days my besetting sin, and in these hard times an unnecessary shilling's postage should be avoided. For these reasons I have for some time past contrived to say the most important things it seemed necessary to communicate, in the same sheet with my quarterly returns to Mr. Hill and let the smaller matters go. But at this time there are so many things demanding attention that a separate sheet must be devoted to them.

After returning from Troy last fall I prepared and forwarded the letter to the Quakers, and had a copy prepared to forward to Boston; but as the postage would amount to 6/- or 8/- I have waited for an opportunity to forward it by private conveyance. The excitement on the treaty question has continued with little abatement. Delegations have been sent again to Washington; the subject has again been laid before the Senate; a comparatively full exhibition of the means used by the emigration party has been made before the Committee of Indian Affairs: and the final issue of the matter is now daily expected. I have heard that great wrath is burning against me for the course I pursued in communicating information through the Quakers to the Govt. and that Strong is calling loudly again for my removal. It would not at all surprise me if some effort should be made to make me smart for my temerity in daring to let the truth be known; but God will in some way make the wrath of the wicked glorify him, and the remainder he will restrain. If any opinion could be formed from the consternation which appears to prevail among the emigrating party, we should think it certain that the treaty has received its death blow. We do not feel safe, however, & shall not till some official notice is received from Washington.

When the Agent of the Board, Rev. F. E. Cannon, was here last Fall his health was such that he could labour but little in this region. He therefore requested me to lay the subject of the pecuniary embarrassment of the Board before those Ecclesiastical bodies, I might have an opportunity of meeting, and as far as practicable before the Churches. I presented the subject to the Association of Western New York at their meeting in January. The brethren present passed resolutions, that each in his sphere would act as an

Unavoidable delays have prevented my finishing this sheet till now, (March 21) The remainder of what seems necessary to communicate I shall endeavour to crowd into my letter to Mr. Hill which I detain a day or two longer for the purpose of doing so. We hope to have a communication from the Board of Foreign Missions in the course of the preliminary.

Received March 31st 1840.
Rev. Mr. Greene
Missionary House
Boston
Seneca Mission
March 11th
Rec'd March 31st
Ans. April 7th
Rev. Mr. Wright

agent for the current year. and that they would raise two thousand dollars within the year and pay it over in quarterly instalments. They then made a subscription for themselves as individuals, and agreed to pay two hundred dollars. A few of the smaller subscriptions were paid in, amounting to $18, minus a counterfeit note for $3. Our Presbytery had a thin meeting the last week in Sumary. The subject was laid before them also, and a committee was appointed to draft resolutions embracing some plan for a special effort. The business was postponed till the 4th of March, with the hope that a full meeting might be had at the ordination and installation of Bro. Angier in Buffalo: but this meeting proved thinner than the other: so it was resolved in substance that a special effort be made on the first Sabbath of June in all the congregations connected with Presbytery, and that bro. Wright forward a written copy of these resolutions, (occupying a little more than a page of foolscap) to each congregation, accompanied by such appeals as he may think proper. This throws a great labour upon me, but if you will be kind enough to furnish me with all the new facts that should be used in such an appeal, I will humbly endeavour to do it so that it shall not be labour lost. Our brethren feel deeply upon the subject when any thing is said: but when they get away, and become cumbered with much serving, their zeal slumbers, till some thing recals their attention. I hope the result of that effort will be $3000, and shall be greatly disappointed if it should fall short of $2000: but I do not allow myself to speak to any of the brethren of less than $5000.

You will doubtless recollect in the instructions you gave me at the Missionary Rooms when about to start for this Mission, you directed me to embrace every opportunity to preach & labour among the Whites around us, where it could be done without interfering with the interests of the Mission. There is a little neighbourhood in the City of Buffalo joining the Reservation, where I have often spent my Sabbath Evenings. Last Spring a Church was organized there. They had occasional preaching through the summer, and last fall they hired a man to preach Sabbath afternoons, & half the Sabbath evenings, and one evening during the week. Half his labours were at the Bethel Church. After a time it appeared expedient that his labours should be confined to the Bethel, and I was requested to keep up the partial supply he had given the other church, two or three weeks, until another minister could be obtained. I agreed to do so provided they would procure a man in that time. As our Sabbath Morning was much the most important of our services, and I supposed the loss of our people would be trifling compared with the evils which might be expected from the

breaking up of their meetings. But they have failed to procure the candidate they had in view, and now request me to ask permission from the Committee to continue the same amount of labour for six months. I have been with them 4 Sabbath afternoons & evenings, and bro. Rockwood of Tuscarora supplied them once by my request. When on his way to the meeting of Convention. In consideration of my labours with them they have given my wife materials for a cloak, such as would cost twenty seven or eight dollars. And they now propose to give me twenty dollars a month, for supplying them Sabbath afternoons & evenings, with occasionally a lecture in the week, without any pastoral labour. Knowing and expecting that my other engagements will not allow of studying my sermons, and calculating on nothing but off hand efforts. I at length consented to write and to continue to help them till a reply could be received from you. But although there is a good opportunity to be useful there, my heart is among the Indians, and if it is not necessary to labour among the Whites for the purpose of getting the pecuniary relief they propose, my own wish would be to devote myself to my own people. Thus far we have kept up our afternoon meetings with interest by reading, and giving our deacons an opportunity of speaking; and I have just hired for a year a young man who is well competent to carry on such meetings, but our church are making efforts to prepare for a revival, should the Lord be pleased to help us. and our congregation have been increasing for several weeks past. And I hope should God continue my life and strength to have more work at home than I can do, every Sabbath. Still I shall cheerfully acquiesce should the committee think it best for me to comply with the request of that church, although I should not have undertaken to help them at all, had there not been a prospect that another minister would have been obtained before this time. If it were necessary to preach abroad for the sake of funds probably an agency of a few days among the churches seldom or never visited by bro. Cannon would benefit the Board more than all that church would be able to give a man for his whole time & strength. Notwithstanding, they need help. They cannot support a minister the whole time without great difficulty: perhaps not by any effort they can make. A population of about 2000 souls is so situated that that is their most convenient place of meeting, and a large part of them will not attend church any where else. It is a neighbourhood which has done, and is probably now doing more than any other to corrupt and ruin the Indians, and it has been chiefly on this account that I have laboured so much with them in times past. If you could direct them to some good young man willing and able to make sacrifices and who could live on three or four hundred dollars till the strength of the church should be increased, it would be a valuable service

first time for several years, was well represented in the Convention. At first we feared the worst from this circumstance; but through Divine Mercy we were preserved from contentions between the parties. They acted harmoniously together. and some of both parties communed together. There was a manifest softening down of the violent feelings so long cherished on both sides, though some, on both sides absented themselves from the Lord's Table. It must not be understood from this that the two parties are any thing like reconciled to each other. On all political, and on some religious occasions their hostility manifests itself in a manifest violently. and on this account we were the more surprised that so little of it took place in the convention. Several important resolutions were adopted among the members of the meeting, which we hope will have a favorable bearing upon the morals of the Alleghany Conference. But we fear that we do not always carry out their resolutions. The Lord's people are not in a very flourishing state, except on the Alleghany Reservation. This stands very much by itself. and as a candle shining in a dark place. It is well worth the attention of the Missionary Society. and we cannot well do without it. We recommend the Missionary Society to recommend to the Conference a very suitable candidate for this station, and to request that the very worthy Miss Margaret Hall, sister of Rev. Hall, as a suitable assistant. If the committee concur with our views, (the original paper is) we beg an appointment for the Conference.

Rev. Asher Wright
Date March 11–21. 1840.

Rec'd March 30.

Ans April 1. DG.

Rev. Asher Wright
Date March 11–21. 1840.

Rec'd March 30.

Ans April 1. DG.

Miss Hall { Grade, Boston Massachusetts.

Rev. A. L. Stone
Westa 15 April. DG.

Rev. Asher Wright
Date March 11–21. 1840.

Rec'd March 30.

Ans April 1. DG.

Miss Hall { Grade, Boston Massachusetts.

Rev. A. L. Stone
Westa 15 April. DG.

To the Cause of Christ in this vicinity. He should be a Congregationalist but not a steadfast for party views or forms. He should be intelligent, all sorts of men, with the address which would be able to secure esteem & command respect, and full of kindness & zeal for the salvation of souls. It would be a hard place, but a good one for drilling & disciplining some young missionary, & what one not likely to forfeit attractions enough to hold him back from the foreign field when his term of discipline had expired.

You have been already apprized that the Association of Western New York met in Meeting last June, resolved to retain the mode of Sabbath worship, and at their last meeting, the Association was fortified, and at Cattaraugus to order their business at Cattaraugus with our Central Board specially to consider with our Indian connection. We commit notice on Monday the 12th of Feb. and after invoking the Lord's blessing we went into a somewhat particular examination before the Association had been satisfactory. The following extracts of the exercises, a sermon by Rev. Gilbert Rockwood [left Tuscarora] on Sabbath, a first prayer by Rev. Asher Wright, Sermon by Rev. Asher Wright of the Seneca Mission, Consecrating prayer by Rev. Asher Wright, Left the Cattaraugus Mission, Charge by Rev. Elemuel Rockwood, Right hand of fellowship by Rev. Gilbert Rockwood, Address to the Indian by Rev. William Hall. Hymns & Benedictions by Rev. William Bliss.

The bodily presence of the Clergy was not the attendance of two of the Clergy, the exercises, still the people appeared deeply interested, and relative to the nature & importance of the work. We hope permanent good will result from the ordination like the meeting of the Convention.

The emigration party for the

ABC:18.5.8 v.1 83-89

Wright, Asher, New York
83) April 1840
84) 22 April 1840
85) 26 May 1840
86) 26 June 1840
87) To the Committee...
88) " " "
89) 17 June 1866

THE HOUGHTON LIBRARY

Rev. David Greene
Missionary House, Boston

Rev. & Dear Sir.

Your letter was received in due time and I hasten to reply to your inquiries. In relation to the Onandagas, there are about 150, or perhaps 200 of them living on the different Seneca Reservations. Who most or all of them speak the Seneca language. We suppose that all the Onandagas can understand Seneca except the young children who have not had an opportunity of hearing it spoken much. Undoubtedly at no very remote period the two languages originated from a common stock. I can understand about one fourth as much Onandaga, as I could of a literal translation of the same words into Seneca. The two tribes have intermarried somewhat extensively, and considerable intercourse is kept up between them. Should the Senecas be driven from this region probably all the Onadagas would return to Onandaga Hollow, (near Syracuse) as the present policy of the Government of this State is professedly favorable to their remaining, and opposed to the emigrating scheme of the Loco Foco Administration of the General Government. The Ogden Company's limits do not extend so far East I am told, as the Onandaga Reservation, and I know of no particular inducement that any set of men should have to drive them away, except the inclination on the part of some to follow out Jackson's policy. There is perhaps no more probability of their emigrating, than of the emigration of the remnants of the New England tribes in Connecticut, Massachusetts & Maine. The Friends have done something to instruct the Onandagas, but I do not know that they are now sustaining any schools there, or that they intend to do so at present. I have a copy of the report of their committee which I will forward by the same mail which carries this, only requesting that it may be preserved so as to be returned if at any future time it should be needed here, as I do not know where I might obtain another.

In reply to your suggestion respecting another female teacher I hardly know what to say. I have been detaining my letter to Mr. Hill in daily expectation of being able to communicate the result of the treaty question. Without doubt the Senate have in some form or other, and, as report says, by the

casting vote of the Vice President, ratified the treaty. But so far as we can yet learn the President has not proclaimed it, and many confidently expect he will refuse to do so. We are waiting with great anxiety to learn his determination.

Should the Treaty be set aside, we hope for an opportunity to labour more successfully than ever before, in every department of our work. Should it become a law, the least that can be said is we fear the worst, in every respect.

But, notwithstanding the excitement which pervades all classes, our school is better attended than for a long time past. And we should risk opening two more immediately if the receipts of the Board would justify the additional expense. Miss Bishop in that case would teach one of them, & My wife would teach the school here, in her stead. For the other, we should need a new one. and if a good one could be sent from New England, she would be worth half a dozen such as we ordinarily meet with in this vicinity. But it should be borne in mind that not every one who would be thought a good teacher among the Whites would have Common sense, kindness, patience, firmness, perseverance, tact, humility, & benevolence, sufficient to enable her to accomplish what is needed in an Indian School. Few who are truly qualified, are found willing to enter a field so unpromising, because they and their friends think they might be so much more useful somewhere else. Hence if the right person can be secured, it becomes exceedingly important that the opportunity should not be lost; but one who would be little else than a supernumerary, would be of very little use to us. One as good as Miss Adams, or Miss Hall would be worth her weight in gold if it could be found to buy her, and yet there are doubtless many much better qualified than either of these in New England, could they only be induced to engage in the work.

In regard to the increase of expense, the committee must decide. If one is sent from N.E. they will of course know the amount of her compensation before she starts. Her journey, her board, and some small amount of books & stationary, will make up the account.

I have hired Geo. W. Fletcher, who taught at Cattaraugus one winter, two or three years since, and his wife, for one year, commencing about the Middle of March. And have agreed to pay them $200. for their years labour. Mrs. Fletcher appears to be a competent manager of domestic affairs, so that Mrs. Wright thinks she can

with the aid of one of her nieces who resides on the reservation manage the school now taught by Miss Bishop. and let Miss B. take the school in the Onandaga neighbourhood. Mr. Fletcher carries on the farm, and teaches the Sabbath school, and thinks he will be able to get our out door business done up so as to teach a day school during the winter, should life and health be spared to us. The sum agreed upon is little if any more than I have paid for hired help in some seasons past, (in doors, and out,) but if their help enables us to sustain an additional school, as it probably will, the greater part of the year, I shall feel obliged to ask the privilege of charging a suitable proportion of their wages to the Board. The expense of the station as shewn by my accounts for the last two quarters is $363 77. Meanwhile my debt has been increasing at about the same rate as for two or three years past. I am calculating, by help of Mr. Fletcher, to make a push in the way of farming to get my head above water again; but it is of course impossible now to predict with what success. I throw the main burden of care upon him, and thus far he gets along well with it. Taking all these matters into the account if the committee think the extra expense of giving us another teacher can be met, we shall be very glad to employ her, unless some revolution in the state of affairs shall result from the decision of the treaty question. We shall of course hear that decision in a very few days, and I shall endeavour to apprise you of it without delay.

Our Congregations are larger than a few months since, but there are no decided indications of a revival. We held a communion season last Sabbath, interesting in some respects, although none of the emigration brethren partook with us. I greatly fear a permanent division will result from this deplorable concern. My wisdom is very far from being adequate to devise a remedy. May we not hope that, if you come out in May to Onandaga Hollow, you will come and spend a week at our station; It would rejoice us all exceedingly. We need counsel, & instruction, and, I fear, reproof. We agreed at Convention last winter to hold quarterly Missionary meetings in rotation at the different Stations. The next is to be here, on the 19th of May. The object is Missionary, ministerial, and intellectual improvement. Each brother is to prepare a Sermon, an Essay, an Exegesis, and a brief of a Sermon. Each Sister, an Essay. The subjects are all assigned, and most of them are designed to have a practical bearing upon our labours or upon the general cause of Missions. Could you

be present with us, it would add great interest to the occasion, and furnish a favourable opportunity for devising such a course of action as the decision of the Treaty question may render expedient. If the time, the 19th of May, should not be quite convenient, we might bring it a week earlier or defer it a week for the sake of having you with us, provided you give us immediate notice of the change necessary.

Buffalo April 15. There is no more news from the Treaty. This is unaccountable, except on the supposition that the President refuses to ratify it. Still nothing can be calculated on with safety till the arrival of direct intelligence from Washington. I shall detain Mr. Hills letter a little longer with the hope of being able to communicate the

Rev. Alfred Wright
Date April 15. 1840
Rec'd April 21.

Single 3

Rev. David Greene.
Missionary House
Boston.
Massachusetts.

26

BUFFALO
AP 15
N.Y.

certainty. Perhaps I have not said all which should have been said respecting the Mandagas. I am acquainted with some of them whose minds are in a very favourable state for receiving religious instruction. But they have been generally regarded hitherto as much the strongest pagans among us. I do not know that any of them on this reservation ever professed to receive the belief of Christianity, much less, to be converted. A few on the Alleghany Reservation have been connected with the Church. But if they have come out from under the influence of paganism so far as to ask for Christian instruction, it cannot but be regarded as a very encouraging circumstance, and I hope the Lord is about to open an effectual door for their salvation. It is matter for devout thanksgivings, if we see so much as one token for good among the Indians. Pray for us.

In haste. Yours respectfully Alfred Wright.

of reserving it to be credited in the next quarter. I suppose the actual increase of my debt was between twenty five, and thirty dollars. The $30.00 expended for singing schools was the remainder of an appropriation for that purpose made by the Committee about a year ago. and by the help of it our singing has been greatly improved.

April 22. 1840.

In consequence of having been under the necessity of forwarding two letters to Mr. Greene since this was commenced I have detained this sheet in order to communicate the result of the treaty question. We obtained a copy of the President's proclamation of the treaty last saturday Evening. From the National Intelligencer it appears that the question before the Senate was, whether the senate's resolution, requiring the Indians to assent to their amendments to the original Treaty had been sufficiently complied with. The committee of Indian Affairs reported very strongly against the whole concern. The Senate after a week's discussion were equally divided, and the casting vote of the vice President turned the scale in favour of the ratification. When the news reached us, it came accompanied by the supposition that it was so unconstitutional that the President would not proclaim it. But it is now fully ascertained that he has done so. and at the same time, that it is regarded by some of the knowing ones at Washington as entirely unconstitutional.

There are two points not yet settled in the minds of the Indians opposed to the Treaty. 1st whether in view of all the facts in the case and especially the unconstitutional proceedings of the Senate the Supreme Court of the United States will not break up the treaty: and, 2d whether, by a suit in Chancery, the men whose names are appended to the deed to the Ogden Company, but who refused to sign the assent to the Senate's amendments, may not get their names taken off from that deed; in which case the lands are not conveyed away, even though the Treaty should remain in force. The Chiefs have appointed a council, to meet next week, to fix upon some definite course of action. And in consequence of the hopes they cherish of succeeding in one or the other of these points, they have been able thus far to restrain any violent expressions of their disapprobation of the Treaty, and hatred of those by whose instrumentality it was brought about. There have doubtless been some few threats of revenge similar to that taken by the Cherokees upon Ridge & Boudinot, but we have no fears that any such threats will be executed, for the present, at least, if ever. Many of the Indians, perhaps the majority of them, are determined to remove to Canada. And it may be an important question whether in that case, the Board would continue to sustain a mission among them, within the British dominions. For myself, I feel utterly at loss what advice should be given there. We need counsel, & I hope Mr. Greene will by all means visit us, when he comes to Syracuse.

Rev. Alfred Wright, Rec'd April 30, 1840

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Buffalo May 26. 1840.

Rev. David Greene.
Missionary House. Boston

Rev. & dear Sir.

Yesterday I was removed by legal process from the Reservation. I had notice of the process last Wednesday but it was thought by my friends & advisers in the city that it would be suffered to fall through and I therefore delayed writing that I might inform you of the result. They still think it will not be necessary for me to remove my family and break up the school. But I think it more than probable that such a result must sooner or later follow. I have taken legal, & christian counsel and shall endeavour to conform to it, as far as practicable untill instructions are received from you. My first object will be to secure as far as possible the Mission property, and then to labour among the people as far as shall seem prudent. But there are so many important matters to be decided that I hope you will be here to give directions as soon as may be consistent with other duties. The other Missions are threatened with a war of extermination. The Lord reigns. Pray for us. In haste. Yours respectfully.

Asher Wright.

Please send the Missionary Herald to
George Cotton. Buffalo.
Commencing with January 1840.

Rev. David Greene.
Missionary House.
Boston.
Massachusetts.

BUFFALO N.Y. MASS

Rec. Alber Mispldr.
Date May 26. 1840.
Rec June 1.
Ans June 3. DG

86

Rev. David Greene,
Missionary House, Boston.

Rev. & Dear Sir.

Our Indians have resolved to send Mr. Jones, and John Kennedy, Jun. a young man who has received some education & can read & write, instead of sending one of the old Chiefs, to confer with the Committee of the Friends and lay their case before the Gov. & Council of Massachusetts. It is to be hoped that their efforts will not be unavailing. Still I have some fears that they will not make the Gov. & Council understand the real perfidy, & baseness, & oppression of the whole Treaty concern. Any kindness you can shew to these men will be gratefully acknowledged by the Seneca Nation, for whom we all feel deep sympathy in their troubles.

The Mission Family are in usual health. I send by Mr. Jones the copy of my letter to the Friends, but have had no time to make annotations.

We are waiting to hear when Miss Mudget will arrive.

In much haste, & with increasing need of your sympathy & prayers in behalf of our people & ourselves

Yours respectfully.

Buffalo Creek Reservation, Asher Wright.
June 26. 1840.

Will it be convenient for Mr. Greene to send us two or three copies of the juvenile Singing school, or Little songs for little Singers for the use of our schools. They cannot be obtained in Buffalo. L. M. Wright

Rev. Asher Wright

Date June 26th, 1840.

Recd June 30.

ack July 2d, 1840

Rev. David Greene.
Missionary House
Cornhill Boston

Boston,

Page 1. 87

To the commi
meetings of friends of New York. Ge
Gentlemen,

Your note desiring info
effect a Treaty with the New Yor
before this, but ill health & numerou
to be customary and indispensable
necessary. In all ordinary circumstances, I have
which might be construed as interference with
since, Gentlemen, You have been requested by the
the secretary of war has, as you state in your no
subject would be acceptable to his departme
You such facts as have come to my ~~observation~~
I must however beg leave to state in th
may be in my power to furnish means of
Government on whom rests the responsibility
Has every good citizen, in whatever situation
withhold facts which might have an important
Government, for want of those facts, pursu
itself or rumor upon the parties concerned. Th
ously concealed the truths needed to prevent
concerned in bringing about the emigrati
Government, an opposer of the treaty &c: S
injustice; and if I rightly understand human
be likely to keep quiet and say nothing till
and then blazen abroad the proceedings
of corruption upon the administration, and

mittee of delegates from the Three Yearly
Genessee & Philadelphia,

formation relative to the measures used to
York Indians should have been answered
ous calls to attend upon the sick, added
engagements of my station have made the delay
felt it my duty to abstain from every thing
the political affairs of the Indians; but
President himself to investigate their affairs, and since
note, assured you that any correct information on the
ment, I do not feel at liberty to withhold from
~~tion~~ knowledge
the outset, that my sole design is to do whatever
information to those officers of the United States
ty of deciding the fate of the pending treaty.
on, ought to feel to be his duty; and should the
nt bearing on the point at issue, and should the
a course which might bring odium upon
the blame must assuredly rest on him who traduces
such evils. I have indeed been accused by men
tion of the Indians, of being an enemy of the
But my only position has been to unfairness and
an nature, an enemy of the government would
the unfairness and injustice had been sanctioned
as extensively as possible in order to fix the charge
and betray the Government into discredit with

the people. No good man can be such an enem
the parties should the Indians go beyond the
the stand I have always maintained before a
Indians choose in view of all the circumstances
remain; and the only acts I have ever allowe
have been such as directly tended to bring out
officers of the Government and were designed
the honour of my country and the welfare of th
to the main points of inquiry proposed in
1st. Have any unfair means been employed
In reply permit me to say that if as a
chief forwarded to Washington in March
the war department that the Indians
requested a commissioner to be sent to trea
very outset, for at that time a very large maj
were strongly opposed to emigration.

2 The fact that the Indians were presented
public savours strongly of unfairness. From
upon the integrity and generosity of the w
known throughout the country they sh
important to ~~obtai~~ gain access to the public
In one or two instances in the early part of t
of their views into one or two of the Buffalo
sensation among those who were endeavouring
efforts of the Indians to procure the publicit
cause in any of the principle papers in this vicin
emigration men could and did get inserted
On one one occasion Big Kettle called upon m
= sured for acting as his amanuensis on a form
and him again but desired me to name some
article for the press, as they had just been de
to their wishes, but when the article appeared in prin

emy: Still I have my own views of the consequences to
the Mississippi. This is every mans right. But
all parties in public and in private is if the
s to remove let them remove, if not let them
ed: myself to persons in relation to the subject
ut the facts in the case before the proper
d to accomplish that single object and thus promote
the Indians. With this explanation I proceed
in your note.

d to effect the treaty?

appears from statements in the memorials of the
ch A.D. 1838 certain individuals represented to
were desirous of emigrating and on that account
at with the ~~the~~ that was unfair in the
ajority probably more than forty nine out of fifty

d from making known their grievances to the
m the commencement of their difficulties they relied
whites and declared that if the truth could be fully
should obtain justice. Hence they deemed it very
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friends of the Indians regard their case as hope
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becoming more and more intemperate and degraded and mis
&c &c. Having lived nearly eight years among them
On all these points. I am fully satisfied, that,
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a much more willingness to labour. The
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style of living; and could the fear of being
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are hostile to the treaty, and the bitterness of that
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against whom they have been most exasperated.
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of white influence in favour of the treaty. The rem
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whites & in rejecting the improvements of civilized life:
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d to build houses and clear up farms but in a
their labours. The impression has existed in the
ted with and growing out of the treaty are the be-
; and thus their ancient prejudices have been
to an extent so great that the children
attend school together and members of the
ether: and distrust and jealousy have to a
and esteem. But notwithstanding all this, the desire for
moment devising ways and means, to unite both pa-
all their children under instruction. More provision
ve been made in their buildings, and in their
y obliged to leave their possessions be once re-
they would become a thriving agricultural

people immediately; In some neighborhood
ever since I knew them. In some years there h
at other times, and in ~~particularly~~ peru
small diminution; but the census shows a
So that there is no room to doubt that were
would shortly become an intelligent, flourish-
-able to become citizens of the State in whic
peculiarly unfair, if not cruel to excite the
-val on the ground of those very evils wh
5. The design of those who had the con
them from the people was to prevent the India
to the treaty. This was unfair and wicked.
the negotiations were in progress, and that
those opposed to these negotiations, every
Indian affairs for the last three years.
pressure in money matters at that ti
difficult to obtain the means of makin
they were obliged to borrow money in small
reservations: and finally failed of getting e
to proceed to Washington, and consequent
This was felt to be peculiarly cutting, inasmu
having funds at their command were thus inab
and more respectably appearing delegation th
their trouble, and desired my assistance
They also requested me to draw up and co
Could not raise the money ~~enough~~ n
writings. An emigration Chief complained
"if you should see a man whose tongue had
and you knew what he wished to say w
he "you are right in helping them."
6 If there was collusion between any of the neg
subsequently acted as their attorney and betra
I saw said Gold with them acting in their ben
-eral different times, I saw him drawing
them advice as an attorney, and accord
of Aug A.D. 1838 heard him promise to
preparing for them to the War office wit

has been considerable increase in the to hoe
eculiarly unhealthy seasons, there has been a
a slight gradual gain for three or four years past.
ere their present discouragements removed, they
ring community prepared if that were desira
ich they reside. This being the case, it seems
e prejudices of the Whites, and urge their re
which have been produced by their own operations.
ontrol of the Seneca annuities in withholding
ans from carrying on any effective opposition
That the annuities were thus withheld while
the effect was peculiarly oppressive upon
one knows, who knows any thing about
The evil was aggravated by the extreme
time: and the people found it exceeding by
ing known their grievances to the Government,
l sums of their friends on and around all their
enough to enable the appointed delegation
ntly some of them remained at home.
uch as the small minority in favour of emigration
abled to sustain at Washington a more numerous
than the large majority. They came to me in
in borrowing ten dollars for that purpose.
opy their remonstrances, because they
necessary for hiring an attorney to do their
ed of me for assisting them at that time. I replied
d been cut out so that he could not speak
would you not speak for him?" I see it said

egotiations of the treaty and C. R. Gold who
trayed them, it was unfair and wicked.
behalf was an opponent of the treaty, at sev-
ng writings for the and heard him giving
ing to my best recollection in the month
said certain papers which he had been
within a specified time I believe three or four

A friend of mine present on a visit volunteered
the lips of their interpreter a plain statement o
received from Mr Schenerhorn & others togethe
subject of removal. The article was carried to
papers in Buffalo where an immediate inserti
delay it did not appear. The editor was inquired of
not see that any good would grow out of it, or word
subsequent efforts to make ~~their subsequent~~ their
ple have been, till recently, kept almost entirely ig
this editor's views or why other publishers in this bi
to explain; but the fact that they were thus tre
and strengthed the impression that the whites w
and get rid of them.

3 The attempt to interfere with the prerogati
their chiefs appears unfair and oppressive.

The Indians from time immemorial have
of the people. The Chiefs at their inauguration
for the welfare ~~of the~~ and execute the will of the
do this they are liable at any time to be depo
it. This charge constitutes part of the public
understood by all. When the mass of the people
ing the emigration policy, they at once resol
their national regulations by pursuing a course
will of the people, they would immediately remov
usage they had an undoubted right to do. Bu
assertion that the deposed chiefs should be still ack
their exercise of their own guaranteed rights ~~and~~ a
of the commissioners and agents in order to force
or ~~whether~~ instructions to this effect were
but the Indians were told it was the decision
resistance, that government would acknowledge such c

e his services, went to their council, and wrote from
of what they considered the wrongs they had
ther with a full expression of their views on the
the office of one of the most respectable
tion was promised, but when after considerable
he stated he was unwilling to publish it for he did
ds to that effect; & similar results followed their
situation known to the community, & thus the po=
ignorant of their wrongs. What caused the change in
icinity adopted a similar course, it is not my province
reated was felt by them to be exceedingly oppressive
were determined right or wrong to push the treaty

atives of the people in the electing and deposing of

e maintained the doctrine that power is in the hands
n are expressly that their business is to provide
the people and that whenever they fail or refuse to
posed, and their place filled by such, as will do
e solemn ceremony of inauguration and is fully
pe ascertained that certaine of the Chiefs were favour=
olved, that inasmuch as these men had violated
se contrary to the well known and often expressed
ove they from office. This according to all law and
But when they undertook it they were met by the
knowledged by the United States Government and
accounted a nullity. Whether this was all the pretence
nce the Indians to acquiesce and treat with them
e given from the war department I know not
on of Government, and it would be useless to attempt
chiefs as they pleased without regard to their proceedings.

4. Although, compared with other things, it
the system of means employed, it may not be improp
of those opposed to emigration. the constant effort to circ
ed. at Washington also: E.g. (1) That the intelligent re
Emigrate while the ignorant wretched pagans wer
The incorrectness of such impressions is best shew
The emigrationists have represented the chur
to their views that they made them suffic
not, in any of our churches attempted
an emigration man for licentiousness or
in our faces that it was on account of
appended to the treaty when it was carried
professedly pagans: ten are members of
avow a belief in either paganism or Christianit
-tianity: and twelve are excommunicated or s
were subjected to discipline for offences committe
and the remaining five all belong to other r
offences; but all were for either drunkenness,
Of the ten Church members, five have had co
of the above Crimes: but action upon their cases
of those who must pass upon them, were poli
themselves severely treated on that account, a
that the mass of the people were in favour of t
any hostility against it. Officers of the Go
service of the United States are said to have b
Washington, but also when travelling in the sincer
the direction of the purchasing company, or their agents, taking
strangers & visitors and converse with them so as
such thing in existence as any serious opposition
is settled by the census, which I believe was ta
might be known by the Secretary of War.
2422 Senecas only 140 are in favour of
(I have not an official copy of that census, and
but the proportion cannot vary much from
years of hard labour, the purchasers have been able
population to espouse their cause. If there sho
Census might easily be taken in such a way

t may seem hardly worth mentioning, yet, as it goes to show
pe to name as unfair and injurious to the reputation & interests
culate false impressions among the whites, and, as has been report
respectable and christian portion of the people were willing to
ere the only persons who desired to remain at home,
wn by the fact that when it suited their purpose
rches on the different reservations as opposed
icient ground for discipline. I believe we have
within the last three or four years to discipline
drunkenness without having it thrown back
f his political opinions. Of the forty one names
d to the war office last winter, fifteen are
of the churches; two do not to my knowledge
nity; two are theoretically in favour of Chris-
suspended Church members. Of the latter seven
ted ~~before~~ previous to the coming of Mr Gillett
reservations & I do not know the date of their
, licentiousness or sabbath breaking.

complaints brought against them for one or more
es has been deferred because, since the majority
litical opponents, they would be likely to think
Again (2) It has been industriously represented
the treaty; and that only a few pagans felt
Government and men in the service of the
been imposed upon in this way, not only when at-
nity of the Indians. A few individuals under
it upon themselves to gather around distinguished
s to leave the impression that there was no
to the treaty. The actual state of the case
taken at your request, in order that the truth
. From the census it appears that out of
the treaty and 22 77, are opposed to it.
the numbers may not be perfectly accurate;
the truth.) Thus it appears that after several
to get only about 1/3 or perhaps 1/10 of the
ould be any doubt on this subject a new
as to preclude the possibility of deception

days: and I know that the Indians confide in
be directed by his advice for several months
it. that for these services thus rendered the
number of affidavits, and in one instance
into his hands to be carried to Washington: an
before the Committee of Indian affairs: but
War office that none of the papers he profess
to forward to the Secretary of War, or to the Co
Chal office: and that by application to Go
rece of Statements which he professed to
in respect to the main defence which
of the Senate. the bag which was pu
said Gold's office as containing all the
found after they had proceeded some 70 or
ing ton to contain nothing but old
resemble the size and shape of the pac
Whether there any Collusion between said
the treaty of course I cannot say. A
months he was acting with the Indians
ful conversation with certain individ
such a manner that the suspicion ins
as private understanding between them
time without proof, it seemed prude
fears till they were confirmed by the

d in him as their friend and suffered themselves to
this: and they assert and I suppose no one denies
they paid him One Thousand Dollars. A large
ce One hundred dollars of bribe money were put
and he was expected to appear as their attorney
ut it said to be ascertained by inquiry at the
fessed from time to time during several months
Commissioner of Indian affairs, Ever reached
Gov. Everett of Mass. the same is found to be
o have forwarded to that Gentleman: while
d he was to make for them before the Committee
put into the hands of one of the Chiefs in
he papers prepared for that purpose was
n 80 miles on their journey towards Wash
d Clothes done up in packages so as to
ackages of their papers.

in Gold and those concerned in negotiating
But two or three times during the several
ns I saw him in Buffalo in friendly and cheer
iduals of the purchasing Company, in
mediately entered my mind that there wa
n: but as it was only suspicion at that
ent to refrain from communicating my
he conduct above described becoming public

7. It is acknowledged on all hands that but a small p
in public council, or, with the knowledge of the people.
individuals, that any decent approximation toward the
Whether in negociating a treaty after all open publick nego
ty, and as a national act, formally refused its assent, and
supplementary, private operation with individuals is f
the usages of nations to determine. But if, as some of those
shut up alone with those who were urging them to
done so; or if intimidations, either public or private wer
to pronounce such means unfair. You will see from
in your possession and from the remonstrances
have been printed and circulated among the friends the
point, that when other motives proved insufficient, a
in private. Not having been present when any such m
but the papers above referred to, show beyond a dou
that their father the President would punish them i
away their annuities; take away the agency estabblis
of the State should be thrown over them; and that
only should sign, because the Government was bent
best to submit and agree to go peaceably. They show
the ground that they would at last be compelled to go
a bargain & sell their signatures now, in season, they m
8. The well known attempt to elect their Chiefs in a tavern in
direct violation of all law & usage among the Indians; and
to conceal the transaction from the people until the treat
I believe that all the emigration party now admit the in
appointed Chiefs by them on the 18th of last July: thus pla
the treaty, at least these three names should be
tion th y signed.
of notice also in respect to the Cayuga treaty, th
commissioner of Indian affairs last Winter that all the signa
You will see from the Cayuga affidavits that only one
were at the council at Cattaraugus, Thomas Crow th
confessed the truth to the Secretary of War by saying
the treaty. It is said, moreover, that several of these sa
own party: thus demonstrating that even in their ow
9. Perhaps it may be proper to name among the unfair m
the treaty making party from the mass of the people; and f
effort was made, probably no one will undertake to deny.
the amended treaty, without an assurance from me that
signed in secret, have stated that they were previously af
thus deluded while every person concerned in obtaining the
War Office are equally accessible to the friends and the e
But it is time to leave this branch of the subject, and speak
as you have styled them in your note.

1. Many individuals have been bribed by the op
during life. In some instances they were offered dece
and their families, if they would sign the treaty. You ha
be useless for me to enlarge upon it. These offers may be,
to Chiefs of distinction; as has been the usage in form
from the consideration that honourable presents fro
but these secretly, and on the ground of stipulation
offered, has in one case at least, come up to the e

ll proportions of the signatures were affixed to this treaty —
ble. It was only by private and often very secret operations with
the necessary majority of signatures could be obtained.
means have failed, and the nation to be treated with has public-
, and the public negociations have been broken off, then this
is fair & equitable, I must leave it for men better versed in
those thus privately operated upon have asserted, they were,
to sign, and told that they must not go out until they had
were employed to induce them to sign, now will suffice
from several statements under oath in the various affidavits
es forwarded to Washington, & which I think I have heard
throughout the Univs, that there is abundant testimony on this
t, appeals were made to their fears both in public and
means were used I cannot speak from personal knowledge;
doubt that the Chiefs were told in confidence by the commissioner,
m if they refused to sign the treaty; that he would tak-
tablished by Government for their benefit — that the laws,
that they would be compelled to emigrate even though a minority
bent on removing them & therefore they would find it
how also, that individuals were usually urged to sign on
go without a cent in their pockets — while, if they would make
y might go with their pockets full of cash.

in Buffalo City in order to obtain a majority by their means, was in
nd not only unfair in itself, but rendered doubly so by the effort
reaty should have been by this means, ratified at Washington.
invalidity of that transaction, and that the same men were
clearly shewing that in counting the signatures to the amend-
stricken off the men were nothing but common war

that Mr Gil — tied as having stated before the
ures were — signatures of — ed G
of them — ou well — ses
the orgas — ration party among
ng that last — Ind Chief, & a few of the were
same warriors have since been appointed Chiefs, by their
own view, they were not Chiefs, at the time they signed the treaty;
means, the constant effort to conceal all the operations of
s from the Chiefs opposed to emigration. The fact that such an
. Mr Gillet himself, would not allow me to see the signatures to
et & would not divulge them to the people. Some of those who
fsured that their names should never be known. If they were
their signatures could not but know that the papers in the
enemies of the treaty, this was also unfair.
k of what will come under the denomination of Corrupt means,

offer of large sums of money and the lease of their farms
eeds of considerable tracts of land, sufficient to enrich them
have, I suppose, so much evidence on this point, that it will
e, by some, regarded in the light of honorable presents
mer Indian treaties. That this not the fact will appear
rom the Government, are made openly, as presents;
ons for the signature of the individual. Besides, the prin
enormous sum of ten thousand dollars: and in several

cases, to five or six thousand. While some were tol
be paid them if they would sign. Moreover, in their am
appended to the treaty making provision for presents
company offered to pay those Chiefs all the sums thus stru
would still come forward and sign the amended treaty
this subject. But a further consideration is, that thes
and not by the Government: with the express provi
many cases, that he should remain at home upon
sell their names, should be compelled to emigrate. S
They are expected not to remove at all — While the
to go beyond the Mississippi in consequence of that
self seen contracts and certified copies of contracts i
the lease of several hundred acres of land, part, f
of the lessee, were promised to eight individuals
Chiefs of a high grade.

2. You will see from many affidavits that intoxicating l
ted to be used in many, to deprive Chiefs of their senses a
upon to do in the sober exercise of reason.

3. It is said also, that one (if not more) of the Chiefs,
that all the men who signed the amended treaty, we
Nation — and that seventeen of those who signed th
thority to act in behalf of the people. If he did mak
as may be seen by reference to the affidavits on th
retary of War.

4. It will be seen by the affidavits Mark Cher
Berry, and, I believe, two or three others, that if, as
it was a downright forgery. In respect to Jack B
fesedly obtained last year. That Jack appear
ally disrownsing the treaty and all concerned i
In his last sickness he was confined only two or th
5th day of July, an obituary notice prepared by an emi
in which it is said that one of the last acts of Jack Berry
their interests by removing beyond the Mississippi — Or wo
to what look place during his last illness, as he was viol
is tantamount to a confession that his pretended sign
forgery. Perhaps there may be some explanation wo
and I only name it as a matter worthy of investigat
action of the President

told that whatever sum they might demand, should
amendments, the Senate struck out entirely the article
nts to certain Chiefs, and it is said that the purchasing
struck out in addition to their other stipulations if they
eaty. The contracts of Gordon & Bennet will throw light on
these sums are to be paid by the preemptive company.
ovision that the individual should sign: and in very
on his farm: while the poor, and those too virtuous to
e. This is said to be the case with most of the removal party
their opponents will be constrained, against their will,
o men selling their names to the company. I have my-
s in which nearly twenty thousand dollars, besides
t, for the term of ten years, and part during the life
ls and yet, not more than three of those eight, were

g liquors were used in some instances, and were attempt
es and thus lead them to do, what they could not be prevailed

s, made oath before the committee of Indian affairs
were regularly authorized Chiefs of the Seneca -
the remonstrance were not Chiefs, and had no au-
ke such an oath, he swore falsely in both particulars
the subject of Chiefs, already in the hands of the Sec.

arles, George Kinjaketty (or Sgendinhguedih) Jack-
as is reported, their names are appended to the assent;
Berry it ought to be stated that his name was pro-
ed to be very angry at the report, and was continu-
d in making it, as long as he was able to get out.
three weeks, and he died I believe on the third of July. On the
migration man appeared in the Commercial Advertiser,
ry was to sign the treaty, and exhort his people to promote
ords to that effect. Now if this is true at all, it must relate
lent in his opposition till that time. But if it be true, it
nature last year, was as he stated in his affidavit, a
which will present the matter in a different light.
ation if you can have opportunity previous to the

In respect to the others, it has been suggested that
have been deceived by some one personating the Ch
these gentlemen, being strangers to the Indians, be
would be especially easy in those cases where the
davit of John, or, as he is sometimes called James o
such things. By referring to that affidavit you will
by one of the company's runners, if he would go and
Adam Poyteator to a paper empowering some per
them to subscribe himself as a witness that the si
From the affidavit of John Snow & several other
ignorant of the means employed; but on the con
using them. Another affidavit deserving par
hibits some of the expedients resorted to when o
I have just been informed that one of the most
that one of the principal Chiefs, a Sachem who h
was made drunk, and while he still refused,
got him earnestly engaged in a [illegible] bute with on
back his arm and took it [illegible] ped it betwe
mark was made up [illegible], without
being [illegible] intoxi[illegible] ly engage
[illegible] the next day w[illegible] somewhe
[illegible] and now there wa[illegible] for him, o
[illegible] with all his strength [illegible] d he at l
who gave me this information states that if ye
Samuel Gordon can be procured testifying
the emigration party to be the away in wic
and he can probably procure for you the te
The next point in your note, has respect to
to protect the Indians, were concerned in
It may be supposed that the Government a
tected: and especially to see that they are
time. You will see from the pamphlet
you, that this course in relation to Mone
complaint before the Grand Jury of Erie Co
who composed that jury you will be able
as they have a bearing upon the point at iss

In respect to the treaty question, I am well acquainted with
part of the purchasing company: while on the other h
Mr. Schermerhorn was trying to negociate a treaty.
to Mr. Schermerhorn's proceedings. In the Councils of the
against the treaty, and several times concerned Ch
it. But suddenly he changed his course and has
signatures. By what means you will learn from the var

et the commissioner and General Dearborn, may
Chief whose signature was sought, so as to make
believe the signature genuine. Such a deception
the signing was done by an attorney. and the affi-
s or Henry Hudson, will explain the manner of doing
e see that said Hudson was offered a certain sum
d induce one Joseph Dudley to affix the name of
erson to sign the amended treaty as his attorney, &
signature was genuine.

ers, it will appear that the Commissioner was not
ontrary himself, in some instances, took part in
articular attention, is that of Wm. Cass, which ex-
other means proved ineffectual.

st active of the emigration Chiefs has stated,
had a seat in the council of the six nations
d, to sign, the persons present crowded around him and
one who stood before him, and then drew
ween his fingers and held them upon it
t his noticing what was done, one ex
ged in the conversation with the pair — you
hat sober, they told him that he had signed the
, only in falling in with them and urging it
last yielded and consented to do so. The person
you deem it important the affidavit of
g that this is known and acknowledged among
ich the signature referred to, was obtained.
testimony of eye witnesses.

to the question whether any whose duty it was
using any of the ~~means~~ above detailed means.
agent, (or subagent) is bound to see them pro-
e regularly paid their annuities, at the appoin-
t of Mr. Peacock which has been forwarded
ney matters has already subjected him to a
Co. & from that pamphlet and from the persons
to learn something of his delinquencies, so far
issue.

ith the fact that for three or four years past he has taken the
r hand he did warmly oppose the emigration policy when
y. He once expressed his views to me very freely in opposition
the Chiefs, he also at that time threw all his influence
Chiefs at his house to concert measures for opposing
s since been very active in endeavouring to obtain
various affidavits in your hands, and at the law office at Wash.

ington. His motive in doing so, I know not, unless the f
sums of money from him as soon as the treaty shall b
it. His regular salary as Government agent, none wil
ty.

He was also present at a Council held by the emi
pose of electing Chiefs in a manner contrary to all
and abetting that transaction: but as I do not know
treaty by that election, I cannot tell whether the fa
his manner of trampling upon the rights of the

Thus, Gentlemen, I have endeavoured to give you a plain
your inquiries. As I said in the outset, my sole objects to
comment on whom rests the responsibilty of deciding
in being cordially to unite with you in your eff
acquainted with these facts, they will deem justly
shed with your request, on the ground that yo
information: and I wish you to use my statements
must be particular in requesting you not to publ
person's property or reputation. Not that I have any
because I deem it always important to refrain fro
those even, whose conduct might not allow
reason I have also avoided naming the indiv
not seem indispensable. It has been my objec
using them. The former, I regret, as I believe every
to eternity, & trust I feel an unfeigned desire for th
prayer, that whatever may have been their past c
obtain the consciousness ~~of sinfulness~~ and the rewa
as an enemy of the treaty, on any other grounds than
in reality constituted its chief hindrance. They have
ple, and furnished their chief arguments for strengthe
furnished their chief grounds of hope: for prejudice
against the Whites, they have still so much confide
they will not believe that he will sanction the use
tions of Commissioners and Agents that it is the po
the treaty must be ratified. They think those me
that when the truth is known, it will treat them fa
induce the Government to expend the contemplated
for the sake of carrying out its policy, when it is k
instead of regarding it as an act of kindness, fif
as one of the sorest calamities. And whatever m
course, they do not believe that either the Governm
will require them to lay aside the right of prive
They think, as a nation we are too magnanimo
hope that the treaty will be rejected.

Allow me, Gentlemen, to add in conclusion, the
to the justice & magnanimity of the Presiden

the fact that his cre[illegible]rs and sureties are expecting being
ll be ratified mea[illegible] thought by some to throw light upon
will suppose dep[illegible]ds upon the ratification of the trea

emigration party on the 18th of July last for the pur-
all the laws & usages of the six nations, evidently aiding
ove whether it is thought to affect the fate of the
fact will be of any avail, except as illustrating
the people,

ein statement of such things as come within the scope of
to cause the truth to be known to those officers of the Gov-
ing the important question at issue. I am happy
expressions of confidence that as soon as they become
lly and honorably with the Indians. I have com-
you were directed by the President to obtain this
nts only for the purpose of satisfying his mind, And I have
blish them on my responsibility, to the injury of any
ny doubt of their correctness, in one particular; but
from unnecessarily exposing to injury or opprobrium
o reason to hope for any better treatment. For this
dividuals alluded to, in every case where it did
ject to exhibit the means used and not the persons
ry good men must: the latter I regard as fellow travellers
their welfare in both worlds: and it is my sincere
t course, they may be enabled in future to seek and
wards of virtue. Neither would I wish to be regarded
an the means used to effect it. I believe those means have
e aroused the jealousies and the prejudices of the peo-
thening each other in their opposition. They have also
ced as the Indians are on account of such things
dence in the integrity & honour of the President, that
se of such means, notwithstanding the oft repeated asser-
olicy of the Government, and therefore, right or wrong
men treat the Government. They cannot but believe
fairly & honourably. They cannot see any motive to
d great amount without any hope of equivalent, merely
known that after all that has been said and done,
fifteen sixteenths of the Indians would deplore it
may be thought of the wisdom, or the folly of their
nment, or the popular voice throughout the nation
wrong judgment in regard to their own interests.
ons to do this, and on these grounds they cherish strong

that I can cheerfully commit their cause, under God,
st.

With much respect — Your Ob't Serv't

Rev. As
to

Frie

Rec'd
at M

(Copy

such things as
by some of the
Adam Clapter
time to assert
from the offic
ignorant of
using their
hibits so.
I have
the

signatures. By what means you were

D.9.

Asher Wright
to the
ienes.

June 30th 1840.
Missionary House

y.)

Rev. David Greene,
Missionary House, Boston. } Rev. & Dear Sir.

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22d

Your letter of May 22d. was duly received & Mr. Graves came on last Saturday and commenced his labours with us. In respect to his becoming a missionary I have said nothing to him as yet, and know nothing of his intentions, but have no doubt he would be one of the most efficient if his services could be secured. The same may be said of Ephraim C. Hall, who has been laboring with his brother at Allegheny for a year past, and is now teaching the Academy at Springville in this County. Mr. Hall, I believe, has strong predilections for the Missionary service, and hopes to enter it after completing his Theological studies. I regret that he has found it necessary to step into a different field of usefulness for the purpose of acquiring the means of completing his education. Providence directs wisely, however, but it seems to me desireable for the Committee to keep their eye on him, and if possible prevent his permanent engagement as a teacher. His talents and acquisitions will render him very liable to be picked up for a professor in some college by the time he finishes his studies, if he is not pretty strongly bound to the cause of Missions. From a joint communication we are preparing you will see that bro. Hall of Allegheny is here, but I have written the above without any communication with him, simply as the expression of my own feelings, as the result of my own acquaintance with his brother. Of Mr. Graves I hope to be able to say more hereafter. With the exception of Mrs. Hall,

who has been sick here a few days. our brethren at all the stations are in usual health.

I embrace this opportunity to forward a brief statistical report of our station. We have at present 3 schools in operation, and with the exception of the ordinary vacations, & a few weeks of suspension on account of sickness, they have been in operation during the year. The number of scholars is somewhat diminished by the removal of several families to Cattaraugus, perhaps the average attendance of the 3 schools will not exceed 45 Indian scholars, & 20 to 30 White and Colored children. The whole number on the teachers lists is about 90. We can hardly expect our schools to be in a flourishing state again till the business of emigration is finished.

During the year we have finished an edition of the Indian Hymn Book of about 500 copies, containing 111 hymns & 11 doxologies, which with the preface and index make a book of 136 pages. A tract of 4 pages designed to enforce the duty of obedience to the Divine Government has also been printed (about 400 copies) & considerable progress has been made in a sort of definition spelling Book or dictionary, about 70 pages are struck off, and the number of copies will be about 500.

In the church one death has occurred since our last report, 2 excommunicated members have been restored. One person has been received by letter, and 5 by profession. 4 of the latter at our last Communion & the first sabbath of June, all young persons, had been baptized in infancy.

Our Congregation is not large. About 30 of our church going people have removed to Cattaraugus, but their place is nearly supplied by others who have not been accustomed to attend our meetings. There is apparent seriousness, but nothing like a revival. Our sabbath schools are sustained in two neighborhoods with usual success. The attendance amounts to about 50. Mr. Graves has commenced an evening service for white people. What success will attend the effort we cannot yet predict. There are more than a hundred persons who ought to be gathered in to such a meeting.

Nothing new has transpired in regard to the disposal of the Mission property here.

Peter Wilson has completed his medical studies and is a skillfull practitioner. He has been with us a few weeks, but the question is yet undecided relative to his settling among the Indians. Probably few or none of the Indians will ever go beyond the Mississippi. The number willing to go is so small that Govt are unwilling to send them. The Counsel employed by the Indians have at last advised them not to contest the ~~treaty~~ claims of the Ogden Co. in a suit at law but the people seem indisposed to follow their advice. I hate. Yours respectfully.

Asher Wright.

Rev. Asher Wright

Rec'd June 17. 1844

acted June 18. DS

Offering attached

CHICAGO THEOLOGICAL SEMINARY

ABC:18.5.8 v.1 90-96

Asher Wright, New York
90) 26 July 1840
91) 20 August 1840
92) 10 Nov 1840
93) 11 Nov 1840
94) 9 March 1841
95) 20 April 1841
96) 10 Dec 1841

THE HOUGHTON LIBRARY

July 26. 1840.

Rev. & Dear Sir.

Your letter & one from Mr Hill were received on the same day. and on the same evening miss Mudgett arrived. We are highly pleased with her. I have but a moment to write, as we are about to start to attend a meeting of the Presbytery in a case where ministerial character is implicated & I suppose I must be a witness. I have been for several days so occupied with medical labours & investigating the state of the people that my ~~last~~ letter to me Hill is not finished and cannot be now till I return from Presbytery. I suppose the draft was not sent to Messrs. Jones & Kennedy, & therefore they will hand the borrowed money to me & I shall credit it in my account.

The Indians wished to send to the Gov. & Council a census of their nation taken in such a manner that no possible doubt of its correctness could be entertained: with their feelings on the subject of emigration. They accordingly requested me to accompany Seneca White and see the whole & give my name as a witness. I thought this a convenient opportunity to obtain facts of value to the Board & to all parties among the Indians. I therefore accompanied him 4 days last week. but the labour, in the close, scrutinizing way we carry it on, is so great that it will require two or three days more to finish it: so that it cannot be done till after the meeting of Presbytery. Perhaps if it were done now it would be too late for the next meeting of the Council. But I have been requested to desire you to inform Mr. Adam, the chairman of the Com. of the Council, of our progress. We have taken the names

of nearly 250 persons & found only six or seven in favour of emigration: We have visited the most difficult parts of the reservation, in respect of access: of course the proportion of emigrationists would naturally be less, than in those parts more easily operated upon but from my thorough knowledge of the people & of the movements of both parties I am convinced that the statements of the non emigrating party are correct, & that not more than 1/14 of the people, at the most, are in favour of emigration. We hope to finish the work, however, soon, & if any thing important may, in the minds of the committee depend upon the result, it will be a favour to Indians, if they will delay action till they shall be informed of that result. Please say these things to Mr. Adam, and greatly oblige the Indians, and Yours respectfully

Asher Wright.

BUFFALO
JUL 27
N.Y.

25

Rev. David Greene.
Missionary House.
Boston.

Rev Asher Wright

Date July 26. 1840.

Rec'd July 31.

Auburn Aug. 20. 1840.

Rev. David Greene,
Missionary Rooms, Boston

Rev & Dear Sir

Your letter noticing the receipt of mine on the subject of the Indian Census was received in due time. Since writing my last the census has been completed as accurately as possible, and I brought it, with several other papers, to this place hoping to find some opportunity of safe private conveyance to Boston. I have not yet met with any person from your City, and probably shall not find any opportunity so safe & expeditious that I shall dare trust it. In my communication to Mr. Adam I have taken the liberty of referring him to my letter to the Friends in your hands, & will be obliged if you will hand it to him, in case he shall desire to see it.

Our family were all in health when I left home, & we have recently heard from the brethren at all the other stations. Bro. Hall writes of more hopeful appearances at Allegheny; at the other stations things were much as usual. Miss Mudgett is teaching in Miss Bishop's place and doing admirably well. Miss Bishop, who was much worn out, is trying to recruit her health & strength a little preparatory to undertaking the Mauulaga school, if on the whole it shall be thought desireable for her to do so. Her health has been rather declining for several months, and she will probably need several weeks of relaxation. Nothing has been yet done relative to conversing with Mr. Wadsworth, as he has been spending most of the time in Philadelphia since you were with us. I expect however to see him, & perhaps Ogden & Fellows, immediately on my return to Buffalo. They are very sore on the ground of pecuniary perplexities, & it is very doubtful whether much good can be accomplished by conversing with them. But relying on God for aid, I mean to discharge my duty faithfully as possible.

The exercises of the Anniversary (which I came to attend as commissioner from our Presbytery) have been on the whole pretty interesting. Still, Auburn is not Andover, and I fear under the present system of Presbyterial supervision never will be. Rev. Baxter Dickinson, D.D. was inaugurated as one of the Professors. And the prospects of the Seminary are regarded as flattering in all respects except their pecuniary matters, which in these hard times are in rather an embarrassing condition.

Brighton, near Rochester Aug. 24. 1842.

I have found no opportunity to forward the enclosed, and take the liberty of sending it to your care in consequence of not knowing the address of Mr. Adam.

Please hand it to him immediately on his return from Northampton, and oblige

Yours respectfully

Asher Wright

Hon. Lafayette Emmons.

Albany.

New York.

Massachusetts.

Ashe Wright

Rev. David G

Missionary

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C

Rev. Asher Wright

Date Augt. 20. 1860

Rec'd Augt. 29.

Ans'd. Sept. 18.
D.G.

92

Seneca Mission Nov. 10th 1840.

Rev. David Greene
Missionary House. Boston.

Rev. & Dear Sir.

Your letter in reference to the case of Mr. Vanduzee, was received in due time, and should have been answered sooner but for the delay necessary in procuring the treaty papers requested for Mr. Adam. I first sent Mr. Pierce to look for them in Buffalo, who spent most of a day in the search, afterwards I spent a day myself in looking for them, & could find none but the copies kept on file at the Printing offices & Reading Room, and as a last resort sent by Mr. Fletcher who was going to Eden, to find one with some former in the country who preserved his papers, and buy it, at any price short of the expence of copying. He returned last night and brought a copy, which I enclose to you, as you may like to read it before it goes into the hands of the Committee.

By a mistake, (perhaps), of the President the names of those who signed the original treaty, are appended to the amended treaty. Whereas, some 7 or 8 of the most influential chiefs refused their assent to the amendments, as will be seen by comparing the first list of signatures, with the list appended to the assent to the amended treaty near the close of the document. They complain of unfairness, as they are thus held up before their people, & before the

public, as sanctioning that which they absolutely refused to sanction.

The Resolution of the Senate, is quoted verbatim by the President in his Proclamation. The vote on its passage was as follows,

Yeas, Messrs. Allen, Benton, Dixon, Grundy, Henderson, Hubbard, Lumpkin, Merrick, Norvell, Porter, Preston, Robinson, Ruggles, Smith, of Indiana, Sturgeon, Tallmadge, Tappan, Wright, Young. 19.

Nays, Messrs. Anderson, Brown, Calhoun, Clay, of Alabama, Clay, of Kentucky, Clayton, Crittenden, Fulton, King, Linn, Nicholas, Phelps, Prentiss, Roane, Sevier, Southard, Strange, White, Williams. 19.

The Vice President decided in the affirmative.

An abstract of the proceedings of the Senate may be found in the National Intelligencer of the 11th April, 1840. introduced by a Message from the President stating some important facts. The daily Globe, is said to have contained more complete reports but I am not able to get access to it. Probably it may be found in some Reading Room in Boston, if none of the Committee have preserved it on file.

It is rather probable that Mr. Pierce, or some other chief, will be in Boston next week. Some of the chiefs are anxious that I should go with him; but I suppose I could add very little to the facts already before the Committee, i.e. if they have all the information which I suppose has been communicated to them, and my last letter contains my views of what benevolence & philanthropy would lead the friends of the Indians to attempt for their benefit, so that I do not

think any advantage sufficient to counterbalance the expence would be gained by my going.

In respect to Mr. Van Dusee, I can only state our situation & necessities, and the Committee can decide whether he is the proper person to relieve us. I have become almost entirely secularized, and my wife is almost worn out with care, & labours, while the desponding and almost reckless condition of the people demands far more vigorous efforts than ever before, if we expect to save a relic from the ruins of the treaty. If Mr. & Mrs. Van Dusee can come and take the load of secular care, or even a moiety of it, upon their shoulders, they would be a great relief to us. On the other hand, if they are unaccustomed to care & labour, and expect simply to teach, without bearing any other responsibility, and leave us to take care of them, in addition to our present load, we shall find it very difficult to sustain the burden. Still, our station really needs an efficient assistant to devote his whole time & strength to the business of teaching, lecturing, &c. Our young people are becoming dissipated, horse racing, card playing, &c. have fearfully increased since the proclamation of the treaty, and some sort of counter excitement must be got up and sustained soon, or we shall have little left to work upon. Oh that the Spirit of the Lord might lift up a standard against the iniquity which comes in like a flood.

We have hired Jeremiah Slingerland, a Stockbridge Indian who taught last winter at the Stockbridge Mission to teach one of our schools this winter. Miss Bishop has gone to spend the winter with her friends. She had the fever & ague, and her health was so poor, we thought it inexpedient for her to attempt to teach during the cold season. Mr. Fletcher and wife are about leaving us, so that we are now destitute of help. In regard to the increase of expense by providing board and

We shall be happy to hear from you soon upon the subject, as the arrangements must be made for the winter may we request of you a reply by the return of your messenger.

Very respectfully yours, Asher Wright.

Wilson, I do not just see so as to know the will of God much longer.
So far as the youth the determination of the family might be in a time, that
immediately decide a some one else. All this are a great many Indian
tribes in having the family under one roof, only they are from a larger
unity of interest, so in particular adapted to each other's benefit. We are
entire strangers to Mr. & Mrs. Bi-State. I of course know not whether
we could live a long harmonious together or not. But if they are just
what the Committee and Board intended to send, all the difficulties
are of the Mission in their hands if it should at any time become so that
substantial, we shall be very glad indeed to have them come. I think
(in manuscript) that the pay to the assistant more than justify the additional expense.

Rev. Asher Wright
Date Nov. 10. 1840
Rec'd Nov. 17th.
ans. Nov. 27. 8.
Mississippi.

Rev. David Greene,
Missionary House
Boston.

BUFFALO N.Y. NOV 10 1840

clothing, every thing will depend on their habits and notions. Clothes and provisions are comparatively cheap here, at present; the former probably a little dearer, and the latter a little cheaper than at Boston. If they are the right sort of people, and can manage to help in the care of the premises in doors & out, so that we shall not need to hire, they can save to the station more than all their living ought to cost in addition to all the missionary work they can perform. As now situated, we are obliged to hire a man and woman constantly. I have tried to do the work alone, but constant interruptions render it impossible; and yet we have very little hard labour, as we do not undertake any heavy farming. In the house, however, there is always a great deal of hard work, taking care of so large a family, and do much comfort as we are always pressed with it. Now, if they come, can we dispense with most or all of this hired help? Especially, will the hunter of caring for every thing, and doing the greater part, with a few fall upon my wife, as heretofore? She is willing

Buffalo Creek Reservation
Nov. 11th 1840.

Rev David Greene,
Missionary House, Boston,

Rev. & Dear Sir.

Your letter making known Mr. Adam's wish that Pierce, or some other chief should be at Boston at the time of making his report has just been received. Mr. Pierce had before resolved to go, & was making his arrangements to start to-morrow morning. The chiefs are anxious to have him remain, if possible, till the decision of the Governor and Council shall be known. Mr. Heacock, who is well acquainted with all the affairs of the Indians might have accompanied him, but the Indians wish to reserve all their funds for use at Washington, unless there should prove to be some actual lack of information with the Committee; and in that case they will wish to be apprized of it immediately after the arrival of Mr. Pierce; & mr. Heacock will start without delay.

I wrote you yesterday, and also forwarded a paper containing the Presidents Proclamation of the Treaty. I should have added the following to my letter.

Please forward to Rev. J. B. Wilson, Colden, Erie Co. N. Y. the Nov. and Dec. numbers of the Missionary Herald, and the volume for the coming year. He has paid for them.

I have recently learned that the Mission family at Cattaraugus are in usual health.
Paganism is making fearful invads among us just now, and as a specimen of the shallowness of Christian feeling among some of our Church members, a woman whom we have heretofore regarded as an exemplary Church member now talks of giving up Christianity and becoming a pagan again, because she has heard that certain individuals have reported that she is engaged to be married to a certain neighbour, a very respectable Pagan.

Do not cease to pray for us. We do see some tokens for good amidst our discouragements, At least Salah seems to act as if he thought his time was short. I know also that there are a few somewhat anxious minds. One non professor wept rather freely during religious conversation this morning.

Mrs. Wright has procured some little specimens of bead work made by Mrs. Krouse, wife of one of our chiefs, one of which she desires you to accept.

In haste, Respectfully Your Ob Serv
Asher Wright.

Rev. Asher Wright
Date Nov. 11th. 1840

Rec'd Nov. 17.

✓ Finals.

Ackd Nov. 27. D.G.

Rev. David Greene.
Millstone Place.
Princeton
N.J.

Ever since the arrival of Mr. & Mr. Van Duzee, we have been turning our thoughts to the inquiry, "What system of arrangements will enable us to accomplish the most in our several spheres of labour, for the benefit of this people, with the least expense to the Board, the least inconvenience to ourselves."

A variety of circumstances have prevented us from fixing upon any thing which we could feel safe in recommending, or in attempting to carry into execution, until to day. We have this morning unanimously resolved to propose for the sanction of the Committee the following plan.

1. The care of the Station will be assumed by Mr. Van Duzee, in respect to all other matters besides ministerial & medical labour, and the preparation of books &c. in the Indian Language, to which things it is expected that Mr. Wright will exclusively direct his attention.

2. All the provisions consumed on the premises, the wood, hay, grain &c. will be procured at the expense of the Board, except such as can be obtained from the farm.

3. A small addition will be made to the house, (principally by disposing of articles now on hand so as not to have a bill of expense brought against the Board) sufficient to make it convenient for two families; when Mr. & Mrs. Wright with their adopted child, and the Indian boy they have in charge will constitute one family, & Mr. & Mrs. Van Duzee with their child & such teachers as may from time to time be employed will constitute the other.

4. All the ordinary expences of the families & teachers except the board, medicine, & house rent, to be met by salaries as follows: for Mr. Wright & family $225. pr annum, for Mr. Van Duzee & family $200.; for Miss Mudgett $50. & if any other teacher, appointed by the Board, shall be employed, and will take the same allowance instead of the full support that may be regarded as the settled arrangement in such cases. Teachers employed temporarily, to be hired by the month or week as heretofore.

The furniture, utensils of husbandry, wagons, harnesses, &c. belong-

ing to the Board to be used in common, as needed, as far as they will go: and when it shall become necessary to replace them with new articles of the kind: the missionaries to procure them out of their salaries, and each individual to own as personal property all articles so procured in proportion to the amount paid by the individual. The cows, horses, &c. to remain the property of the Board. A new buggy of Mr. Wright's, not yet used at all, to be made as good as new to him, if at any time he should become disconnected with the Mission, or to his heirs in case of his death, and on that consideration to be used as common property at the Station. Help hired to labour for the Board, i.e. in procuring or preparing provisions, so far as may be necessary to the efficiency of the Mission, to be paid and boarded at the expense of the Mission: but all domestic help for other purposes to be at the expense of the family employing it.

The board & clothing of the Indian children in the family of Mr. Wright to be at his expense except so far as by their services they may indemnify the Mission (his adopted child not being included in this rule) with the understanding that, if in future, & while under his care they shall become competent to teach or perform other Missionary labour of any kind, the ordinary price of such labour may be charged for their services, until their expenses shall have been refunded to Mr Wright. If they are never able to do this the loss will fall on Mr. W. and not upon the Board.

The following are some of the benefits which we hope will result from these arrangements. (1) All care will be taken off from the hands of Mr. Wright in respect to providing for the station, and he will be at liberty to devote himself to more direct effort among the people. (2). All the advantages of separate families will be gained in connexion with most of those ~~connected with~~ resulting from a single establishment on the common stock system. (3) Additional facilities for labour will be afforded by the additional room, more especially such as will result from having a doctor's office and a study where they will not interfere with the household operations, nor be disturbed by them. (4) We think if our arrangements work as we expect, they will prove more economical than any other plan we have been able to think of, not only for accomplishing the same amount of labour

willing to get along almost any way to save expense. While we attempt to bring a new engine to bear upon our people, but if the committee deem it important enough to let us have a journeyman, so must the latter & we will be very thankful.

Mr. Van Fleet has a brother who is a very skillful printer, who may be induced to come & give us one half of his time, if he can find a good opening for his boys (two in number) & a suitable place for carrying on his business. We have facilities for carrying on the business, & a few months

but also for keeping the establishment in operation. We may be disappointed. We may fail to perform the work we hope to, or to do it with as little trouble & expense, but if the Committee will give their approbation & let us make the experiment, we will endeavour, by the blessing of God, that the failure shall not result from want of exertion on our part. We shall be happy to receive an answer as soon as can consist with other & more important business of the Committee.

With great respect. Your Ob.t Serv.t

Asher Wright.

Wm. S. Van Duzee
Sophia Mudgett

Brother Reid has been officiated by the loss of his youngest child, a little daughter. Br. & Sr. Vanduzee are in better health than when they came. The rest of us in usual health except that I have a somewhat troublesome cough, the result of a hard cold. It is very encouraging to see increasing interest in prayer among our people. In a letter to Mr. Hill received this morning from Rev. Mr. Bowen, he says "Prospects are more encouraging than for us, upon the whole, for some time past." Respectfully yours, Asher Wright

Rev. Laurens Hill
Missionary House Boston.

Rev. Mr. Van Duzee has been invited to come & give us one half of his time in painting the other half. Probably, also, Mr. Sales, the father of Francis Sales, will come & give us a few months assistance in painting the other half. If the plan meets the approbation of the Committee we will be ready to set the press in motion as soon as it can get here after the opening of navigation.

The foregoing communication expresses our views relative to family arrangements, salaries &c. The contemplated addition to our buildings, we expect will cost about $100. The work can be paid for in horseflesh at a reasonable rate. The materials can part of them be paid for in potatoes &c. which we have on hand. Other property may be sold and turned into the remaining part of the materials. So that we shall not be obliged to call on the Board for cash to the amount of more than 30 dollars, probably not so much, unless it should become necessary to replace the horse next summer. And we think that our labours will be enough more efficient to pay the cost, even if the treaty goes into operation, & all our improvements become a loss after the 4 years we have to remain are ended. But the prospects of the treaty are not very favorable at present: & perhaps if it should succeed the property may not all be lost. In respect to salaries we should have proposed to take a sufficient sum for each family to defray all expenses & each of us look out for our own provisions, and charge the board of the teachers as formerly: but in that case my time must have been partly occupied in providing for my family, and with my present state of health, the general feeling among the brethren at the other stations as well as here seems to be in favour of confining me exclusively to such labours as will promote the general interests of the mission; and we could think of no plan which would accomplish all the ends we aim at as well as that we have proposed: If the committee sanction it we shall wish the arrangement to bear date from the commencement of this quarter, i.e. the first of January. In entering upon the new arrangement I should like the privilege of turning my property into the hands

Mr. Van Duzee has a brother who is a very skillful painter, who may be for his board and some few facilities for carrying on his business of painting in Western N.Y. would start for a week or two in order to be in season to come & give us one half of his time in painting the other half. Probably, also, Mr. Sales, the father of Francis Sales, will come & give us a few months assistance in painting the other half. If the plan meets the approbation of the Committee we will be ready to set the press in motion as soon as it can get here after the opening of navigation.

of the Board to cancel the debts I owe them. Reckoning principal at their value, & the horses, cows, &c. at what they will fetch in market I shall be able to square off, with all my other creditors except the A. & L. Soc.) although it is to what may remain, it would be of little consequence on either side. It would be a pleasant, at the end of ten years, (should my life be spared) to have had the hand title next fall to see that land cost / have had means enough to defray the expense of a journey to Illinois to visit my father, and I have sometimes thought that in view of having borne all the expense of my medical labours myself, I should ask an allowance from the Board, either next fall or in the spring following. Still I do not like much to be anticipating any so distant earthly comfort. Sickness or death may disclose of the question sooner as to deny the Comfort. Neither the necessity of acting upon it, there is another question, however, which the brethren think should come up now: that is, whether we may not have a cheap second-hand printing press furnished us, with type sufficient for all necessary purposes, so that a small paper may be circulated among our people, once a month or once a fortnight, and tracts & portions of scripture, hymns &c. be scattered as they are needed on all the reservations. This question was discussed at our Missionary meeting, yet I recollect, and the better course appeared to be determined to make some capital out of our knowledge of the language that they instructed me to do. I expect that it may come before the Board, the matter, before you with the reasons on both sides. The reasons are, (1) that the expense of printing is done away, there will be but little of it done, because of the difficulty of correctly preparing work, of sufficient magnitude to make it worth while to go to Boston to get the printing done, or of sufficient accuracy to make the expense advantageous. (2) a periodical will keep an interest alive that is nothing else can excite. (3) It will give an opportunity for correcting mistranslations of Christian & hymns, & bring the language (4) It will arouse the mind of the people to advance in knowledge of our language. (5) It will furnish us facilities by pastoral visits & itinerating excursions. Religion, which whenever it has existed, has always resulted, Religious labour confounding our prostitute. (6) The expense will not be great. Perhaps we do not more than probably the sum. A small press and some but half a dozen men, sell for as much after being used here in New England, type would depreciate. It can be bought here cheap, for we want to buy dearer. (7) All the Six Nations, which may be benefitted more or less, and especially the Canada Indians, for there is little in Canada, as many more for all other Indians in all, at the first experiment 400. mean to induce the Indians to buy for them, as far as they may be able.

Rev. Asher Wright

Date 9 March/44

Rec'd. March 18.

Plan of labor — Prep.

and Mar. 24. 44.

Single

The probable

Boston.

Mr. Jessup Stone

Mr. Lucius Greene.

N.Y.

Seneca Mission April 20. 1841

96

Rev. David Greene
Missionary House Boston

Rev. & Dear Sir.

I sent you some days since a pamphlet purporting to be written by N. T. Strong, one of our Cattaraugus young men. For some weeks after its publication I was so out of health as to be able to accomplish very little. And since I am somewhat recovered, I have too little resolution to undertake any very serious effort. The charges against the Missionaries in that pamphlet are, however, so abusive as well as groundless that I have attempted to write Mr. Ogden, the publisher, it is said, or by many supposed to be the real author, upon the subject, demanding a correction as public as the charges. Before sending my letter I shall take the advice of brethren in Buffalo in regard to the propriety of it. In regard to the statement that we assigned as a reason for opposition to the treaty that it made no provision for refunding the value of the Mission property, I can furnish indubitable evidence that the offer has been made that all the Mission property should be paid for by those who were acting in behalf of the Company. A copy of my letter will be forwarded to you as soon as I can find time & strength to write it.

This letter has been delayed a week or two for the purpose of obtaining more certain knowledge in regard to the movements of the Company & the parties among the Indians. It is rumoured that Strong has turned against the company since the publication of his pamphlet. It is also reported that a gentleman employed by the Company to act upon the minds of the Senators at Washington & get

the treaty ratified, not having received the stipulated compensation, is ready to act now for the opponents of the treaty, & develope all the abominations of the whole concern, if desired to do so, & if he can have his expenses borne. Still it is rumored that the company mean to sell the land this spring, and that for that purpose they are buying up the improvements of such emigration men as will sell to them so that they can have a pretext for selling off a part of the land and thus getting a claim before a Court that they have begun to possess under the treaty. Capt. Pollard died ten days ago. His death may have some bearing upon the course of his party. It is also rumored that several of the emigration Chiefs are very much displeased because their bribery contracts are not fulfilled, and threatening pretty severely. It is even said that perhaps they will commence suits against the company, & that if the consideration money for the treaty is not soon paid over, they will unanimously turn against the whole business of emigration.

Mean-while many hard things against the enemies of the treaty, the Chiefs who refused to sign the amended treaty, the Quakers, & the Missionaries, have from time to time appeared in one of the Buffalo papers, over the name of one of the emigration Indians. And it is said that the Emigrationists claim to have turned public opinion in their favour by their writings. Still it is true that some thousands of signatures were sent into Congress to petitions against the treaty, & that no appropriation was made at the late session to carry it into effect. Thus far also the Quaker remains Indian agent under the new administration, and the opi-

ions of men in the War Office are said to be quite favorable to the anti emigrating party. The death of President Harrison may operate against us, but a council is called to choose a delegation to the extra session of Congress, and push the opposition as far as may be. The Friends are preparing an answer to the pamphlet of Strang, but they lack information on one or two points. Cannot you ascertain from the Secretary of State or from Mr. Adam, the exact sum paid to Massachusetts for the original preemptive right, and state it in your next letter. Another matter which seems important to the Indians is, that the Senators from Massachusetts should call up the subject and move a reconsideration of the vote ratifying the Treaty, in case that Mr. Tyler should not recommend any action at the extra session.

Cannot some of your friends exert an influence to secure the making such a motion by your delegation in the Senate.

I hoped to be able to state more definitely the prospects of the people, but my expectations have been disappointed. Nor do I see an probability that much can be known with certainty till after the next session of Congress. It is said by some who profess to know that the policy of the present administration will be to refuse the appropriation requisite for carrying the treaty into effect and thus let it die a natural death. Time will shew, and it should be, & sometimes I think it is a precious consolation that he who hears prayer has the ordering of all these matters.

There has been & is a very interesting revival in Buffalo, but I have not been able to attend any of their meetings since it commenced. In your letter, which was duly received, no notice is taken of our request for a printing press. Mr. Van Duzee has hired his brother to work for him, who is a printer by trade. We think we could get along

Yours in Christian Companionship, with all the apparatus necessary for getting up a paper. But our first great object is to make all impression upon the Congregation upon the Sabbath. & prepare ourselves for more efficient work from home & home & from neighborhood to neighborhood. We will not involve the Board in any great amount of expense, after the arrival of the type, until the experiment has been so fully made that definite results appear.

Rev. Asher Wright

Date April 20th 1861

Rec'd April 27.

Ans'd May 5. DG.

Mayhachsetts.

Rev. David Greene.
Missionary House.
Boston.

BUFFALO N.Y. APR 21

and accomplish valuable results for our people if you would send us the type prepared for printing Seneca. We can get type enough in Buffalo, but not the letters and characters peculiar to this language. We want to furnish our people with something to read from Sabbath to Sabbath, if it be nothing more than a tract of 4 pages. Our meetings are quite as well attended as usual, perhaps a little better. The nature of the human mind requires something new occasionally, to give it impulse. We have nearly finished the additions to our house, and a corner can be devoted to the printing business. If we had only the type used for printing the little book you printed for us a few years ago, we could use it to good advantage, though we should be glad of as much as is required to print the

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Seneca Mission
Dec 10th 1841.

Rev. David Greene
Missionary House Boston

Rev. & Dear Sir.

It is a long time since I have forwarded any communication to the Missionary House, but you have heard from us occasionally through Mr. Van Dusen, so that we have little that is new and important to communicate. Our last missionary meeting was at Alleghany, commencing on the 15th of Sept. & closing on the 25th. It was an interesting and refreshing season, and we hoped good would result from it to the Indians there as well as to ourselves. I was appointed to write a report of it, but have neglected my duty because other duties have seemed all along to be more imperiously pressing. And there was nothing except the report of the schools and churches which it seemed very important to communicate: and these would be too late for the meeting of the Board, and therefore might as well be delayed till an opportunity should offer for making a more particular statement than my circumstances would allow. I think it doubtful, however, whether I shall now have an opportunity of making out a satisfactory report till the meeting of Convention the first week in February. A letter just received from Cattaraugus represents their schools as flourishing, and states that bro. Hall has an interesting state of things at Alleghany amounting almost to a revival. At Tuscarora every thing was going on as usual last week.

At this station the schools are flourishing. And in respect to spiritual things we have as good prospect perhaps as at any time since our people became so distracted with the affairs of the Treaty. We have done a little in the way of discipline. Two have been excommunicated, & eleven suspended. and we have had two Communion seasons which though attended by very few were yet solemn, & interesting. Our Congregation has been small, but has seemed to be a little larger since we began to exercise discipline in the church. We have still a great work of preparation before the church can be in a proper state to expect a revival of religion. The probability now is that more than half of our suspended members must be excommunicated. and probably we have erred in not doing it years ago. We are hoping to see an additional interest awaked by our printing operations. We have struck off a few hymns by hand. which have been gladly received by our choir of singers. And today have been working off one side of the first number of a little paper of eight octavo pages, which I have set up principally with my own hand. We have expended the $40 dollars allowed us and most of a contribution from Tuscarora of $10. in the purchase of a press and type & a ream of paper. and are now getting short of funds. but by doing almost every thing among ourselves we shall fulfil our promise. of trying the experiment. and shall have on hand the $40 worth of materials to go on with. A delegation of our chiefs expect to be in Boston in about ten days. by whom we mean to send ten or a dozen copies of our paper. We shall have the cost of a

hundred copies of it paid by Bro. Hall. and of as many more by Bro. Bliss. Bro. Rockwood will take fifty. and we hope to get a hundred in use at Tonawanda. Perhaps fifty more will go to Canada, and fifty to Onandaga Hollow. and a few to Oneida Castle. It is a small matter. but it is a commencement, and we hope with the blessing of God. it will result in both spiritual and intellectual good to the Indians.

But small as it is we have exhausted the stock of type, or in printer phrase "got out of sorts" and we wish for the matrices in which our type was cast and then we can get any quantity that may be necessary cast for us at the foundry in Buffalo. The Capital O was not sent us with the other type and we suffer some inconvenience for the want of it. It was used in the book printed for us at Boston and was probably overlooked in packing. We should like it, or the matrix, or the punch. and if you have an ĕ, and an ĕ we could use them to advantage, though they are not of as much consequence as the capital O. Perhaps a little bundle could be brought by the Express with safety even if it were no larger than would be made by tying up the matrices in a paper. I am not sure that the Express runs directly from Buffalo to Boston but it does so to New York every week. and any little package will come with safety from that city.

I have learned that Mr. Pierce wrote you something relative to the school which under a Government salary as interpreter is required to carry on on this Reservation. What he wrote I have not learned, nor what was contained in your reply, except a line which he read me recommending him to have a conference on the subject with Mr. Van Dusen & myself. He has not asked for such a conference, nor told us particularly the nature of it if it should be

desired. Perhaps he may however request it before he starts for Boston. If he should he will inform you, and state the results. But thinking it possible he might neglect to do so, and might yet seek an interview with you on the subject, whatever it may be, we thought it best you should know beforehand that he has neglected to hold the conference with us which you recommended. I might perhaps be able to conjecture what he has written and the reasons of his doing so, but suppose it better to wait till he shall make a definite statement of his plans & wishes. I am free to say that we do not know any sufficient reason for his pursuing such a course as we should infer that he has done from the little we have learned of his communication. We are all in comfortable health at present. With christian regards to yourself, family, and associates at the Rooms I remain

Yours respectfully A. Wright.

Rev. Asher Wright
Date Dec. 10. 1861
Rec'd Dec. 19.
Ack Dec. 28. 1861. DG

Rev. David Greene.
Missionary House.
Boston.
Massachusetts

UNITED PRESBYTERIAN

ABC:18.5.8 v.1 97-102

Asher Wright, New York
97) 13 Dec 1841
98) 18 July 1842
99) 16 Sept 1842
100) 19 Dec 1842
101) 7 April 1843
102) 25 Sept 1843

THE HOUGHTON LIBRARY

Seneca Mission Dec. 13. 1841.

Rev. David Greene
Missionary house Boston

Rev. & Dear Sir

In my letter of last week I mentioned that we were working off the first number of a little paper in the Indian language. Mr. Parce will hand you half a dozen of them. We intended to have 500 copies that wouldn't be readable but by a little accident about 50 were spoiled by misplacing the pages and we wish to send a few among our friends, so that we shall have only about 400 for circulation among the Indians.

Our press is a little thing only capable of printing this sized sheet. We paid $10. for it and the needed repairs made it cost about $15. We timed our work a few moments and found the greatest speed we could obtain with it was 240 impressions per hour. Perhaps more experience will give us greater despatch: but at our present rate Mrs W and myself could just set the type and work off the paper once a week by devoting our whole time to it. Since writing last week we have learned that a daily express was to commence running from Buffalo to Boston this morning. We shall be thankful therefore for the matrices or punches, or both, and the remainder of the type prepared for the little First Book printer at Boston as soon as you have leisure to get them put up, provided our operations are approved of by the committee. And we should be glad of punches or matrices for the small ẽ and ẽ if they can be made without too much expense. We hope the Committee will allow us a printing and translating fund of $200. for the year 1842. to be charged equally to the several stations of the Western N.Y. Mission. We expect to print in Tuscarora and perhaps in Mohawk & Onondaga, as many hymns as will supply the more important deficiencies in their present stock, either in this paper or on separate sheets as they may desire.

The next number will contain the Lord's Prayer thrown into the form of a hymn in Tuscarora. We hope to get it out in two or three weeks. Seneca White encourages our operations and manifests an excellent spirit, but some of the old adherents of his system of orthography complain that ours

is too hard for them. I told them we had this kind of type, and we must use it, unless they would provide us with the other kind. but if they would purchase $40 dollars worth of type, we would print for them also, as well as for those who prefered our mode; for our great object was to have all the Indians learn to read. and we would leave all parties among without excuse as far as it might be in our power. &c. They were satisfied. and promised to raise the $40 but have deferred it, till Seneca White shall return from Washington. Meanwhile, probably most of them will learn to read our plan and thus we hope to avoid any serious difficulty on the subject.

Mr. Pierce. has to day informed me of the nature of his communication and of your reply. He wished me to write you an explanation of the whole affair; but I told him, it seemed to be an affair too delicate for me to interfere with, under existing circumstances, at least gratuitously. I hopes every thing would come round right in the end. &c. I believe he intends, notwithstanding to communicate his own views & feelings, if he shall have an opportunity of conversing with you. Of course they will differ in some respects from Mr. Van Buren's. and as in all cases of the kind, while both of them would wish & endeavour to give a perfectly correct statement, probably some allowance would be required for the peculiar shape in which the thing lies in the mind of each.

The delegation are about to start & I have time to say nothing more. I trust you will be able to render them some important aid in their renewed application to the Governor & council of Massachusetts. In great haste

Respectfully Your obl. Serv.t
Asher Wright.

Please excuse the torn paper.

Rec.d Mass. Dec. 1841
Dec. 22 1841
Acc.d Dec. 22
Dec.

Seneca Mission 18th July 1842.

Rev. David Greene
Missionary House, Boston

Rev. & Dear Sir.

Your letter in reply to our request that you would visit the Western N.Y. Mission was received while Bro's Bliss & Rockwood were here assisting in a somewhat general pastoral visitation among our people. The brethren agree that on the whole the object of your coming might be secured as well in October as at any other time. There is one thing which however should be taken into the account; our roads in this Western country are very muddy, and to eastern people seem almost impassable after the fall rains have set in; and on that account it would be desireable to fix the time as early after the meeting of the Board as will be consistent with your circumstances. Besides we hope it will be convenient for you to stop long enough to explore the whole ground. on both the Cattaraugus & Alleghany Reservations and become acquainted with the feelings of the Indians and judge of the expediency of retaining us all in the field, dismissing some of us, exchanging some of us for other labourers, or strengthening our hands by the addition of others to the Missionary Corps. Probably all of us have at times entertained the question whether we might not be more useful in other fields of labour, or, whether other persons might not accomplish far more than we for the benefit of Indians & the interests of the Board. Probably all of us have at times felt that we were labouring in vain, or at least wasting our lives in something which could not be expected to accomplish any permanent good for the Indians. Perhaps all of us have at times committed errours which seriously injure our usefulness; and it may be without being ourselves conscious of the feelings which exist in the minds of the multitude. Perhaps, too, we have our own prejudices against the people, or against individuals or locations, or modes of conducting our operations, or the present policy of the

missions, and possibly, (as seldom fails to be the fact when men of different training and peculiar views are thrown together without previous opportunities for assimilation) against each other also. In view therefore of the possibility that some of us may not remain among the Indians, and of the certainty that other help will be needed even though we should none of us leave at present, permit me on my own responsibility to suggest the importance of having your eye on some person who may be sent to our aid if it should be deemed necessary after your visit. In saying this I know that I speak the feelings of some of my associates though not authorized by them to communicate them in this manner. Speaking without consultation with them in this also) I beg to be indulged in saying that we want a man of peculiar qualifications, such as it may be much easier to describe than to find in the possession of any single individual. He should be a man of much deeper piety than any of us now on the ground: skilled in languages: having the power of ready acquisition; and young that he may get the language before grey hairs steal over him: fertile, endlessly so, in expedients, that he may elude the shrewd cunning of an Indian opponent, and come off without loss of dignity: incapable of making blunders, never obliged to retrace his steps: refined, but yet able to sleep on a blanket among the fleas without ever knowing that he has been bitten: without an aristocratic feeling or else so thoroughly skilled in dissembling that the most debased pagan will not mistrust him of contrasting himself with him with any feeling of self complacency: whom no possible temptation can betray into the exercise of a close miserly disposition: yet able to live within very narrow limits, by practising a rigid economy without feeling it a hardship to do so: possessing far reaching foresight: able to see thro every one on the slightest acquaintance: incapable of sectarian prejudice: who can disarm the bitterest enemy by kindness; and rebuke a friend with the utmost ness without incurring his displeasure: of thorough science & classical attainments: yet who can make himself intelligible on abstruse topics to a child 4 years old: equally qualified to

instruct an infant school and the senior class in College: who can secure the fear, love, respect & confidence of men of all grades among the whites, & what is vastly more difficult, of all grades among the Indians, and especially among Indians who have passed through such training as has been inflicted on these New York Indians for the last 8 or 10 years.

I have not presumed to make these remarks from any apprehension that the subject was not fully understood, but from a keen sense, such as one not on the ground can never have of the utter hopelessness of attempting to do any thing with these Indians without possessing absolutely higher and better qualifications than would be requisite for the honorable discharge of ministerial duties in the best congregations in the land. If possible the missionary should be not a quack like me, but a thorough bred skilful physician; and what is of more consequence than all the rest, except unquenchable piety, he should be one who will not sink into despondency & inactivity when the ardent imaginings of a young missionary heart give place to the chilling, perplexing, and not unfrequently disgusting realities of Mission service. Probably no missionary ever has, or ever can have a just and true idea of what is before him, until experience becomes his teacher. If he has, his wife has not, and that, of the two, is probably the greater evil.

Our schools have been kept in operation since the report in February, with much the same appearance of prosperity. One is now destitute of a teacher, the former teacher being compelled to leave on account of sickness. We expect another next week, when there will be 3 schools in operation sustained entirely by the Mission, embracing in all about 70 pupils. During the spring another school has been sustained by whites residing on the Reservation, in which we have paid the tuition of 8 Indian Children, some for a longer & some a shorter period. In the Onondaga Village, the school has been entirely under the supervision of Mr. Pierce the Govt Interpreter.

Our Church has received two members during the year, lost none by death, but has lost 12 by excommunication, and we fear two or three others must eventually be cut off. Our present number is only 20 in regular standing and one under discipline. One child has been baptized. We have the hope of receiving another member soon

The attendance on preaching has been better than during the preceding year, and a few minds seem to be seriously, and two or three at present somewhat deeply impressed. We hope some good was accomplished by the pastoral visits mentioned on the first page: but we greatly need a copious effusion of the Holy Spirit. It is our reproach as a church that we are held fast by the Spirit of Slumber. Strong temperance efforts have been made at times during the year, but being fitful, too little good has resulted from them. Two or three it is hoped have been reclaimed from drunkenness. Our printing is hardly worth mentioning of itself, but as the commencement of a new era among the Senecas we hope great good from it. Five numbers of an 8 page 32p pamphlet have been published, and 2 sheets of a definition Spelling Book, and some hand bill Temp. hymns. see ~~[illegible]~~

Rev. Asher Wright
to Sept. 1842

Rec'd July 23.

Cash Dana Secy
S.C.

Rev. David Greene
Missionary House
Boston,
Massachusetts.

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JUL 19

Tuscarora Mission Sept. 16. 1842.

Rev. David Greene
Missionary House. Boston

Rev. & Dear Sir.

I write just a line to say that the Supplemental Treaty is now ratified, and we are making arrangements to be together at Cattaraugus and Alleghany whenever your convenience will allow you to be with us. Our Alleghany brethren are desirous that you should be with them on the Sabbath, and they are intending to have the Lord's Supper administered on the occasion. Our communion season at Buffalo will be near the same time, & if we could know that it would be convenient for you to spend a Sabbath with us also we would make arrangements to have it on that day.

The weather has been rainy for a week or two, and it will be necessary to be prepared for a muddy excursion. The roads will be bad, but we shall endeavour to have an easy and safe conveyance by attaching steel springs to the seats in a two horse waggon. Still the ride will necessarily be tedious and uncomfortable, and we hope you will allow yourself time enough so as to be able to take rest when it may be necessary to preserve health.

If this should reach you in season please drop a line, and tell us on what day we may expect you.

I was at Alleghany and Cattaraugus last week. All the Mission families are in usual health, with the exception of Miss Adams at Cattaraugus, who is in a very feeble, and we fear dangerous state. We expect to return to Buffalo tomorrow. The Indians are very desirous to have a full opportunity of conferring with you. Desiring a continual remembrance in your prayers, I am with great respect

Asher Wright

Rev. Asher Wright
Apr. 16. 1842.
Ans Apr. 21.
Ans Apr 26. S.G.

Rev. David Greene,
Missionary House
Boston.
Massachusetts.

S G

P.S. Henry Tuss Guss wishes me to request you to ascertain whether the Gov. & Council of Massachusetts have ratified the supplemental Treaty, and either write, or bring the intelligence when you come out.

Seneca Mission Dec. 19th 1842.

Rev. David Greene
Missionary House Boston

Rev. & Dear Sir.

Yours of the
was duly received. I have written to Mr. Wadsworth but have received no answer. The affairs of the Company seem to move very slowly just at present. The appraisers made a little effort to commence their labours, but the setting in of winter drove them from the field, and they will do nothing until the grounds are dry in the Spring. There is no rational expectation of their completing the appraisal before next August or September. Consequently few of the Indians will be able to settle at Cattaraugus before next Fall, though many have already commenced improvements there. In a Council soon after you left us, several resolutions were passed contemplating improvements in the condition of the people. One of these was preparatory to the establishment of a code of laws. Mr. Pierce wishes me to inquire if you have at the Missionary House a pamphlet containing the laws adopted by the Cherokees since their settlement beyond the Mississippi, and requests, if you have, that it may be forwarded to me by mail if practicable that it may be consulted by the Committee of Chiefs who have charge of this business. He says it shall be preserved &

returned if you desire it. as soon as they have done with it.

Brother Bradley has finished his visiting at Allegany. He returned greatly delighted & encouraged with the hope of good results. He thinks the cause is rapidly advancing there. He expects to commence his school at Cattaraugus immediately. Bro. Hall has another fine boy, in the ordinary course of events, and we have found one on our door step. All efforts to find the parents have thus far proved abortive. Sister Adams came as far as here on her way to the West with her friends, and was unable to proceed any farther. She has been very sick, but Providence appears to smile on the effort for her cure, & she is now we think better than for some time previous to her leaving Cattaraugus. Still it can hardly be expected that she will be able to resume her labours before Spring, & perhaps not even then. I believe I mentioned to you while here that she had, among other complaints, a severe affection of almost the whole spinal Column, the result of violent concussion by a fall a year ago last June, which was aggravated by being thrown from a horse, last Spring or summer. She thinks, so far as that is concerned she is better now than for a year past, and has strong hopes of ultimate entire recovery. I have been mostly confined to the house for a fortnight past, by the old difficulty which troubled me while at Andover, but am now apparently relieved. I have obeyed your instructions in regard to preaching in Seneca so far as to say something without an interpreter every sabbath. I have been able to get to the Meeting House, and intend with the blessing of God to persevere, though the effort is sometimes very painful & doubtless to the hearers more than to myself. In respect

to a Telescope, it was not the glasses for a refracting instrument, but the mirror and eye glass for a reflecting one which I had in view. These I supposed would be much less expensive than the former, more easily adjusted in the case, and though not so conveniently handled, yet probably, on the whole, better adapted to our wants. I have supposed also that Mr. Holcombe manufactured only refracting telescopes, but may have a wrong impression. You mentioned forwarding some books and pictures. They have not been received, and we will thank you to inform us by what conveyance they were sent, and where we are to look for them.

Our printer desires that if you can conveniently, you would please go to some engraver and find out, if possible, the manner in which engravers make a transfer of an engraving to a block; i.e. not the manner of tracing a drawing on a block, but of making literal transfer from the printed engraving to the block, so as that the transfer on the block shall be an exact fac-simile of the printed engraving. This will be a great assistance to him in many cases where something to interest the Children is to be got up. & he thinks, though one of the secrets of the art, some one may be found willing to communicate it for Missionary purposes.

Desiring a continued remembrance before the throne of grace. Yours respectfully

Asher Wright

Rev. Asher Wright

Dec. 19. 1842

Rec'd Dec. 24.

- Laws
- Telescope
- Engravings

} Ans 2 Feb. 1843.
DG.

Boston.

Massachusetts

Jas. Stone Esqr.
Inspector Customs

BUFFALO
3 DEC
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N.Y.

101

Rev. David Greene,
Missionary House, Boston

Seneca Mission April 7th 1843.

Rev. & Dear Sir,

I take this large sheet with the hope that my health may ennable me to fill it, and save the postage of two or three letters of ordinary size. Soon after the receipt of yours in which you direct me to write Mr. Wadsworth in reference to the property of the Board about to fall into the Company's hands, I forwarded him the following note.

Seneca Mission Dec. 14th 1842

Sir,

In a conversation with Rev. David Greene, the Secretary of the American Board of Commissioners for Foreign Missions who has the charge of the Indian Department, on a recent visit to the stations among the Senecas, he inquired of me whether any arrangement had been made by the Company to refund the value of the Mission property, on their taking possession of the Indian lands. I informed him that a few words had passed between yourself and me upon the subject, but nothing very definite. Soon after his return to Boston I received instructions to write you and inquire what the Proprietors will be disposed to do relative to the property of the Board, both here, and on the Tuscarora Reservation. In consequence of ill health I have delayed writing for several days, and will therefore feel obliged by your replying at your earliest convenience.

Very Respectfully Yours
Asher Wright.

James S. Wadsworth, Esq.
Geinnesseo

To this note the following reply was soon after received.

Dear Sir

Yr favor of the 14th inst was duly recd. I have for the last two years entirely withdrawn from the management of the Preemptive Co. I and I am entirely unacquainted with their intentions upon the subject to which you refer. I will communicate your wishes upon this subject to Messrs Fellows & Ogden.

Very respectfully Yrs
(Signed) Jas. S. Wadsworth.
Dec 18th 1842

Revd Asher Wright

After a delay of three or four weeks I learned that Messrs. Fellows and Wadsworth were to be in Buffalo soon, for the purpose of transacting business with the Indians, and with the expectation of seeing them quietly awaited their arrival. They came, if I rightly recollect, the last week in Feb. I was then for the most part shut up at home by an attack of Cough & inflamation of the bronchial tubes. Mr. Fellows called on me, a few moments, and I inquired if Mr. Wadsworth had made the promised communication. He replied that he had heard nothing of it; that Wadsworth had returned to Genneseo but would be in Buffalo again the next week, & he would then converse with him on the subject. They were delayed in the prosecution of their business and Mr. Fellows soon after returned to Geneva, to remain a fortnight. The severe storms blocked up the rail road & prevented his coming at the time expected. and the matter remained in statu quo until about two weeks since Mr. Fellows called again, and on my renewing the inquiry respecting Wadsworth's communication, desired me to state in writing the wishes of the Board and he would lay the subject before the Company at their next meeting. I afterwards learned that he made inquiries of one of our young men who was interpreting for him, in respect to my salary, circumstances, connexion with the Board, &c. which indicates almost entire ignorance of the Board & its operations. & that he had supposed the property to belong to me personally, &c. and that he said the Company regarded me as having done them great injury and occasioned them great expense, & would not be disposed to do justice in the case on that account. He was said to

have manifested considerable surprise on being told that I was living here on about $200. and board, and that all the improvements belonged to the Board, and that I owned nothing as personal property. After hearing of this, I wrote him, as he had requested, the following.

Buffalo Creek Reservation March 28th 1843.

Sir,

In accordance with your suggestion I proceed to give you a written statement of the matter respecting which I spoke to you this morning. Some months since, the Rev. David Greene, the Secretary of the American Board of Commissioners for Foreign Missions who has the charge of the Indian Department while on a visit to the Western New York Mission, inquired of me respecting the arrangements which would be made relative to the Mission property on this and the Tuscarora Reservations, when these Reservations should come into the hands of the purchasing Proprietors. In reply I stated, that, so far as my knowledge extended, no formal arrangement had been agreed upon; that I had had verbal assurances from men professing to be in the company's interest that compensation would be made for whatever property belonging to the Board might fall into the hands of the Company; but that Mr. Wadsworth was the only individual of the Company with whom I had ever conversed upon the subject, and that I had nothing to shew from him except a casual admission in a letter which he wrote me that he had given me such assurances; &c.

Soon after his return to Boston I received directions from the Secretary to write Mr. Wadsworth upon the subject, and I accordingly sent him a note of which the following is a copy. (See copy on the first page) To this I received the following reply. (See 1st page)

I suppose the Board take this view of the case. As a benevolent Institution they have come upon the Indian lands, not as trespassers, but under the protection of laws passed expressly for this very purpose, & in the prosecution of their labours have erected buildings and made other improvements. This they have done at their own expense; with means, and so far as I have had any concern with the business, mostly with materials not taken from the Reservation, but procured abroad. To these improvements the Indians have no title or claim whatever, & of course they could not alienate them. They could alienate the title to the soil on which these improvements stand, and have done so, at least on this Reservation, and I suppose at Tuscarora also. This being the State of things, the Board wish to make such an arrangement with the Company as under the circumstances would be fair and equitable; & as a preliminary step have instructed me to make the inquiry contained in the above note to Mr. Wadsworth.

Perhaps I ought to state distinctly that I act in this matter solely as the agent of the Board. The nature of my connexion with them is such that I have no personal interest whatever in the result. [The improvements are all theirs. The only claim I hold is for the little matter of $45.— which I paid at the request of several of the Chiefs to extinguish the title of White Seneca who set up a claim to the improvements on the ground that he owned the land before the Chiefs set it apart for a Mission Station, and they had never paid him for it. This, at the time, the Chiefs agreed to pay me; but, as things now stand, I shall not ask them for it. At all events it has nothing to do with the interests of the Board which are now the matter under consideration, and I mention it merely to shew that it is the full extent to which I have, or ever have had, any pecuniary interest at stake, as in any way involved in the fate of the pending negotiations.

You spoke while here of laying the subject before the Company. If on reading this you should think of any point of inquiry not satisfactorily met in these statements I shall be happy to reply to it as far as able: and if, as the matter wholly concerns the Board, you would prefer communicating directly with the Secretary, I will apprize Mr. Greene of what I have done, and request him to address you upon the subject.]

Very Respectfully Yours
Asher Wright

Joseph Fellows Esqr.
Buffalo —

Before sending the above to Mr. Fellows I shewed it (except the part included in brackets) to Lea. Crocker who is a good lawyer besides being agent of the Board, & he approved of the grounds taken in it & suggested no alterations.

Three or four days after I received the following note from Mr. Fellows.

Geneva, Buffalo April 3. 1843

Rev. Asher Wright,

Sir. I have received your note of the 28th inst. written in behalf of the American Board of Commissioners of Foreign Missions inquiring what the proprietors of the reservations will be disposed to do, relative to the property of the Board on the Buffalo & Tuscarora reservations. Your communication will be submitted by me to my Co-trustee Mr. Thomas L. Ogden who will lay the same before the proprietors.— In June next many of the Proprietors will be in Buffalo, and they will then be prepared to answer your communication.

I am sir. Very Respectfully. Yr obt servt.

(Signed) Joseph Fellows.

Mr. Fellows' residence is Geneva. Probably Mr. Cannon is acquainted with him. Mr. Ogden resides in New York City. What course they will take I cannot guess. Mr. Fellows is generally pleasant and sociable when I meet him, but no doubt he and all the company feel very hard towards me, as having baffled their plans and prevented the success of their designs upon the Indians. If I were to suffer personally by it they would doubtless do all in their power to get the Mission property without any equivalent. & perhaps they may yet take that course, unless some influence is exerted over them by others than the Missionaries. I have no means of forming an opinion, however, except what is contained in the preceding, and I do not see any thing further that I can do in the premises, at least until there shall be some developement of their intentions.

I showed brother Hall of Allegany your inquiries in respect to Mr. Bradley. He has already written you his opinion before this. I can hardly say that I have any opinion to express. Brother Bradley seems desirous of doing good, and appears to exert a good influence every where, wherever he goes. And the only difficulty seems to be that it takes him a great while to do it. There is a lack of vivacity, and sometimes perhaps a lack of cheerfulness. And he is so old and has so slender a constitution that he can hardly be expected to change very much for the better. He cannot perform a great amount of manual labor. He would not be the more to take the charge of secular affairs where a boarding school is to be superintended & kept in operation. Yet his assistance in these matters might occasionally be quite valuable. He probably would not be very happy as a teacher, & perhaps is not quite sufficiently modernized, though I am told he has succeeded well during the winter. He is a good hand to use carpenters tools as far as his strength goes, is a good house painter &c. and would superintend the erection of buildings pretty economically. Perhaps he would accomplish as much good as in any way, by acting as a general catechist and a sort of universal helper, to visit all the Indians on all the reservations, to hold meetings wherever necessity might require, subject at all times to receive special instructions, whenever any exigency might render any particular piece of labour desirable; but responsible directly to the Committee, making to them his own reports, keeping his own accounts, & drawing for his own funds, having, controlling, and providing for his own means of conveyance; residing either permanently on whichever reservation he might select, or, temporarily, on either, as there might be most need of his services. In respect to your remark that he & Mr. Bliss have not sufficient confidence in each other to labour together, it seems to me, that were they entirely disconnected, and each separately accountable for their own plans & doings, & the boundary lines definite & distinct there need be no difficulty from that source. I have confidence in them both as Christian brethren, who love the cause, and are ready and willing to labour to promote it. But I do not think Br. Bradley would be happy to be under the direction & supervision of one so differently constituted as bro. Bliss; Nor that Bro. Bliss would be at all satisfied with what bro. Bradley would do in carrying out any system of operations which he as the Superintendent of the Station might think best to prescribe. The precise objects to be accomplished by bro. Bradleys labours will it seems to me depend very much on the plans of the Committee, the number and kind of labourers to be kept in the field, &c. &c. In regard to myself, I can accomplish but little in any way, and it would be very gratifying if that little might be in preaching & preparing books, without any other care or responsibility, and I have very little preference in respect to location. Cattaraugus or Allegany will either of them be satisfactory, and Mrs. W. also will be satisfied with either, if it should be thought advisable for us to continue in the field. There are some reasons for our desiring to have the question settled as soon as

may be, as we r
affairs if we were
Some of our people
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next September, e
convey real estate
have a freehold wor
pects of our people
bution of their land
will be settled; and
or nearly so, and o
be a great savin
they might be picked
I am not, and I suppose
the extent to which th

ght wish to make somewhat different calculations in regard to our domestic
going to Allegheny from what might be desireable if we were going to Cattaraugus.
have already removed. Several families will go in the Fall. It is extremely doubt
be expedient to attempt to keep more than one school in operation here after
law has just been passed by our Legislature which will enable native Indians to hold &
the same manner as white men. & to come under the laws of the State as soon as they
a hundred dollars. This may have an important bearing upon the future pros-
bably many will avail themselves of its provisions, and in that case the distri-
ill be inevitable. If such a distribution should take place soon, then all the lands
geographical centres will be the central points in reference to the populatio
locations should be selected accordingly. If any new buildings are to be erected it would
the plans could be sufficiently matured to admit of collecting lumber & other materials as
economically, and by bartering such things as could be spared, so as to avoid paying out cash. But
brethren at Cattaraugus & Allegheny are not sufficiently acquainted with the views of the Committee &
mean to carry on the work among the Indians, to know how to calculate even for our own individual interests.

Mr. Adams is still here. Her health is much im-
proved, but we think not quite enough to make it safe for
her to commence teaching. Miss Prudgett is quite out
of health also. I have a opportunity to send this to
the P.O. just as we have not time to read it.
Having been written at so many different times there
are probably many mistakes which please excuse
Your May of the Reservation is nearly complete.
& will be forwarded soon in connexion with a report of
our meeting. We have done taking for good. Rev
Mr. Allen our weekly meeting for inquiry, and
we entertain hopes, but we have some fears that they
understand their own hearts. We ask for a
blessing at the throne of Grace.
Yours Respectfully
Asher Wright

Single

Mr. Asher Wright
Mar 7. 1843
Rec Apr. 26.

Rev. David Greene,
Missionary House,
Boston,
Massachusetts.

Ans May 2. 43.

We are hoping for greatly increased opportunities of usefulness if the Board can furnish means & sustain laborers enough
to take immediate advantage of such opportunities. It would be easy to tell what would be desireable, but from the prospect
of the treasury as exhibited in the monthly receipts, we cannot help fearing that the allowance for the Missions among the
Senecas must be curtailed rather than enlarged, and that extra appropriations for buildings, furniture, and other requisites
for any new establishments that may be required must of necessity be very limited. In view of these things, I have had some
thoughts of making some arrangements to sustain myself in part, if Providence should open the way, for it to be done
without detracting from the amount of labour performed for the mission, be so that, if, as I sometimes fear, I shall be laid
aside by disease, I may have a retreat where I may live without expense to the Board, or the christian community.
I have taken no steps toward any thing of the kind, and shall not without the approbation of the Committee, but the
idea suggested to my mind is to procure a title to a lot of land favorably situated for the purpose, and employ a brother
in law to go on and take charge of a flock of sheep, on conditions mutually advantageous, & which will exempt me from
all care & labour, so long as I may be able to labour among the Indians, & give me a place of retirement when
failing health requires it. This is the substance of the scheme. I am not sure that there is any wisdom in it. It oc-
curred to me probably for the reason that "thy servants trade hath been about cattle from his youth," & I could live
more easily in that way than any other if disabled in respect to missionary work. If there were no fear of this, and if the
Board were not embarrassed, I should not allow a thought of the kind to enter my mind. But it would be wrong for me to
conceal my apprehension that my health may never be equal to the task of preaching, doctoring, & book-making
to the extent that would be desireable, if I should undertake the charge of the church on either of the Reservations.
It is better however, just now, than last summer, or the early part of winter, & perhaps if I were sufficiently
thankful & submissive, & diligent withal, it might prove to be equal to all that is required of me.
I received a bill for Silliman's Journal a few weeks since which I declined paying till it might be ascertained
whether it was included in your arrangements with the publishers. Please inform on that point in your next. If
I pay for it here, it will cost six dollars & they pay the postage. Mr. Van Buren will not, I think, decide
to be permanently employed by the Board. On that account, it might be well if possible to get your eye
on some pious young man who knows enough about printing to be able to set & distribute with facility who would
work for his support, like other Missionaries. There is a good journeyman in Buffalo, who would work a year for a-
bout $200. and board, but he is not a professor of religion, though very steady & of good moral character. Mr. Van
Buren does not intend leaving us immediately, but it is somewhat doubtful whether he stays longer than two or three
months. And whenever he leaves we shall be unable to hire any one whom we are acquainted with, without an addi-
tion to the printing appropriation. We have struck off 40 pages of our Hymn Book which includes the whole of the old hymn book
prepared by Mr. Harris and four additional hymns, besides which we have 27 more in our paper, making in all 60 hymns in use. In ma-
king out a report of the printing done, what is the usus loquendi? Suppose I say 100,000 pages have been printed
what will be understood by it, so many consecutive pages of compositors work, or so many pages aggregate of all the matter.

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Seneca Mission Sept. 25th 1843

Rev. David Greene,
Missionary House, Boston.

Rev. & dear Sir.

Since my return from Rochester I have been endeavoring to ascertain the prospects of the Mission for the year to come, in order to make out an estimate of the expenses. The result is that I can hear of only two or three families who intend to remove to Cattaraugus before next Fall, and but one before next Spring. I am disappointed in this, for I had supposed that at least a half a dozen families would go before the setting in of winter, and a larger number in the Spring. And now, I have no doubt that if the company should get the appraisal finished this fall, and make them fair offers for their two years privilege of occupancy, many would be induced to accept them and remove in season for getting in their Spring crops. At present, however, they say they expect to remain till next fall. Under such circumstances, I know of no better way than to propose the same estimate as last year. There are places for 4 schools. In the first there will probably be the average of 15 Indian scholars, besides ten or a dozen white children who will pay something for their tuition. In the second there will probably be 30 scholars occasionally while the average will fall below 20, all Indians. The 3d will range from 12 to 25 Indian children, & the 4th from 10 to 30, as they happen to feel.

There are 100 children who ought to attend these schools constantly, and would do so if they had sufficient zeal on the subject of education. They might probably all prosper during the winter, and longer, perhaps, unless the Company undertake to buy up the 2 years privilege in the spring. In view of these things, perhaps, if the Committee have the means, as much good will be accomplished by continuing the appropriation for schools as it has been for the last year, as has been ever accomplished by the same amount since our day school system was commenced. If, however, a change should take place in the spring, which should render some or all of the schools unprofitable, they can be suspended and the money reserved.

Our estimate of station & family expenses, including hired help, board of teachers & printer, interpreter, and the incidental expenses, in doors & out, was $500.—, and in the three quarters now past the amount has a little exceeded $400.—; shewing that, if the family continues the same, there is no room for reduction there. We have done nothing at printing since June. Our printer was induced (we suppose by friends) to leave us and resume the business of painting. He has written me that he has experimented enough for the sake of pleasing others, and now, for the sake of pleasing himself and discharging his duty, he is ready to return and labor for the good of the Indians, if his services are needed. If he should return we shall need the same amount for printing fund as last year. If he should not return, we shall need a larger appropriation, unless we are content with less work, as he is willing to labour for half the cost of hiring any other printer we have heard of. The appropriation for medicines is too small for the current year, but I hope to pursue a course of practice which will make it sufficient for the year to come. The list will then stand as follows.

Station & family expenses.	$500.—
Schools	250.—
Printing	200.—
Medical	75.—
Salary	225.—
Total	$1250.—

We shall run under this sum this year, in consequence of suspending our printing operations for nearly half the year. I have also a patient who is teaching school for his doctor's bill, which saves about a quarter's wages of a teacher. But if all our schools and the printing go on through the coming year, it will require close economy to get —

through with the $1250.- When at Rochester I spoke of making a journey to Illinois and Wisconsin, if there might be any opportunity to render service to the Board by doing so, enough to cover some considerable portion of the expense. My object would be to visit my father, and a numerous circle of relatives ~~scattered~~ throughout that region, most of whom I have not seen for more than twelve years; and to regain, if possible, a little vigour, corporeal & mental, previous to settling down at Cattaraugus. Such a visit, if I call on all my friends, would lead me to or through most of the principal towns & villages in the Northern half of Illinois & the Southern part of Wisconsin, besides two or three places in the western part of Indiana. And if the expense would not be too much increased by it, it would be pleasant to visit an Uncle in Cincinnati whom I have not seen for about 30 years, either going or returning. I have hoped that with the Divine blessing on the effort I might accomplish some good by labouring to awaken more interest in the Missionary cause at suitable times and places, if the Committee should think it proper for me to do so. In respect to the time of starting it is very difficult for us to decide whether late in the fall or early in the spring would be preferable. It would be more pleasant travelling and visiting in April or May, than during the winter months. Crossing the Lakes late in the fall is frequently disagreeable & sometimes dangerous from the prevalence of storms. If Mrs. W. should accompany me, as she would like, if practicable, we could leave Louisa with Miss Mudgett in the Spring, but we should feel it unsafe to do so during the winter, & Mrs. W. would remain at home, or we should wish to take Louisa with us, if we conclude to go in the fall. The expense of providing clothing, & perhaps also a portion of the travelling expenses would be greater in the fall. ~~On the other hand~~ Besides, we have translations made of scripture and hymns which are very much needed, and it would seem very desirable if possible to have the press in operation during the winter, which cannot be done if we go this fall. On the other hand, my health has generally been worse during the winter season for the last three or four years, and there would probably be a greater opportunity to plead the cause of missions with effect in that region during the winter months. Besides, I suppose Br. Bradley might more readily be induced to come here and take charge of things during our absence in the winter than in the spring, & Br. Bliss would probably be willing to spare him, if his services were needed here. Probably if he should come here in the Spring it might disarrange his calculations for the summer, unless he should be retained through the year in the service of the Mission. That might indeed be desireable if circumstances should render it expedient to build at Cattaraugus during the summer, and again if Mr. Van Dozen should return and print for us through the winter, it would be safe to leave him in charge of things in the Spring without any aid from Mr. Bradley.

These are all the reasons of importance we can think of. Except that our Indian convention meets in the month of February, and matters may be brought up by the Indians which would render it somewhat important to be present. Perhaps the Committee

Rev. Asher Wright

Seneca Nat., 25 Sept. 1843

Rec'd Oct. 3.

and Nov. 23 D.S.

Estimates and Nov. 1, D.S.

P.C. #1250 1250

1844

Rev. David Greene.

Missionary House.

Boston.

Massachusetts.

will not think it best for us to go at all, but if they should we will be ready to go at such time as shall be in view of the circumstances.

Please the best.

I have communicated with Br. Bright at Rochester relative to the Buffalo property here, he replied the opinion that it would seem it would be the company are making arrangements to divide their lands and the Mr. Fairchild's right to the other two reservations among the stockholders, as it is uncertain if the Board here, as it is uncertain if the village has been laid out into village lots & lots are fast filling with an industrious & 2 or 3 other parts, a street is to cut through our garden and first tier of lots on Lot No. 16, which embraces about 3 a. the buildings stand on Lot No. 16, all the land & acres, but as the lots are in said square with the exception of the building & fences stand connected with the exception of the building & fences stand connected with the exception of the building & fences stand connected

ABC:18.5.8 v.1 103-108

Asher Wright, New York
103) 23 March 1844
104) 17 May 1844
Asher Bliss, New York
105) 27 Aug 1844
106) 5 Oct 1837
107) 1 Nov 1837
108) 3 July 1838

THE HOUGHTON LIBRARY

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Seneca Mission
March 23d. 1844

DA neh' neh so'ąh wa a'dya nọk ne Paul, wa at'gat huh, it haat' nọ'gweh, ne ho'ọ weh ne Ma ce do ni a tha'nạ geh, wa o'do e'syọh gwąh, wa'ąh, Don da'ja a-yak, ga oh'da set, nik ho'ọ weh ne Ma-ce do ni a, neh a'sgwa ye nạ'wạhs.
Acts, xvi. 9.

Rev. David Greene,
Missionary House, Boston

Rev. and Dear Sir.

I have been delaying to write for a long while, on account of the peculiar uncertainty attending the prospects of the Indians. Last evening I received some information which it will be important to communicate.

The Ogden Company have experienced a great deal of difficulty in regard to the Tonawanda Reservation. The Indians there consulted their friends, and among others some legal gentleman who stand high in their profession, and decided to oppose every step towards the consummation of the treaty. When the appraisers appointed under the treaty to apportion the sums to be paid for the two Reservations, and for the improvements thereon attempted to proceed in the discharge of their duty, the Tonawandas led them off their Reservation and charged them never to return. Government then ordered the appraisers to make an estimate of that Reservation according to the best information they could obtain. By the treaty, the two appraisers were authorized to choose an umpire if they could not agree. They differed some $20,000. - Judge Love, the appraiser chosen by the Indians was inflexible; and in attempting to select an umpire they could agree no better; the Judge naming several individuals in this vicinity with whom the Indians, and the community are acquainted; and the Company's appraiser insisting on some gentleman at the east. This disagreement threatened to delay proceedings for a long while, and taken in connexion with the purpose of the Tonawandas to resist all attempts to take possession by an appeal to law, rendered it probable enough that years might elapse before the Indians would settle at Cattaraugus.

But the company have at last consented to the estimates of Judge Love. and the Report of the appraisers is now, it is said, nearly ready to be forwarded to Washington. As soon as this is done it is expected that the money will be paid over into the hands of the proper officers according to the Treaty. and then the Company will attempt to take possession of the unimproved lands. At the time when the appraisers were ejected from the Tonawanda Reservation, the Government were applied to for their interference to carry out the Treaty. The reply of the Sec. of War was, in substance, that Governt. had no right to interfere, but that, as in ordinary contracts, the Company must get possession by the Laws of this State. The Tonawandas, and many on this Reservation are determined to appeal to law. and the probability is very great, that every effort to take possession will be resisted. It is very doubtful what will be the result; as many well informed lawyers are of the opinion that the new treaty, under the circumstances, does not bind the old one, and that the old one was a fraud upon the Indians and therefore a nullity. but if the old treaty is a nullity, the new one is so connected with & dependant upon it, that that must be a nullity also. They think that the question can be brought before the courts in such form that the whole ground will be traversed. & if so, that the Company will unavoidably be defeated. The popular voice sides strongly with the Indians. They are aware of this, and therefore the more determined to risk an appeal to law. I have felt, and still feel that this is to be regretted: & whenever a proper opportunity has presented, have endeavoured to make them realize the evils to their people of a long protracted struggle, such as the one before them must necessarily be if they engage in it. but I fear without doing any good.

I wrote Mr. Dwight according to your suggestion. He replied that he had not seen Mr. Fellows, but had conversed with Mr. Young (I suppose Mr. Fellows' agent, or chief Clerk.) & adds "My impression is from the fact that the Company have not yet obtained undisputed possession, & that they are greatly embarrassed. I

P.S. March 30th. I have already written Mr. Dwight, a long confidential letter, explaining the position of affairs

doubt whether you will be able to obtain any remuneration for the buildings & improvements from them. Yet I think that the Company will consent that you sell the buildings for what you can get and remove them, or that they will sell the land to the Board for the fair value of the lands without the improvements which have been made at your Expense, so that by your paying the fair value of the land at the time you commenced the improvements, it will become yours with the increased value you have put upon it." In a Post script he says, "I find Mr. Fellows still absent. Mr. Young thinks that until the appraisers make their report and every thing finished that all action is premature, that the Indians claim remuneration for all the improvements and will be paid by the Co. If this is so, then will it not be your true way after the appraisal to obtain from the Indians an assignment of the value of your improvements, or to arrange with the Indians that they shall receive the appraised value and pay it over to you."

To this letter I have not yet replied, but since commencing this sheet I have had an interview with Mr. Fellows, and the result is a pretty strong conviction that the Company mean to get the improvements without paying for them. He did not say this, and he said that they were now getting the business into such a train that the way would soon be open to take up this question.

He said that he could not say any thing upon the subject without conversing with Mr. Ogden, also that the Company would be together in Buffalo next summer to make arrangements for selling these lands, and that probably nothing would be done before that time. He seemed carefully to avoid saying any thing which would lead me to any hope that they would deal honorably with the Board in the matter. In regard to Mr. Dwight's suggestion there is no chance for any thing of the kind, as the appraisers did not call on us while appraising in this vicinity, and their interpreter afterwards informed me that they doubted whether they had any right to appraise the premises, or something to that effect, and that they had concluded to let the question remain till they had finished the rest. When they were making out their estimates I was not aware of the position of affairs and what they were doing till it was too late to have our improvements included in the appraisal. Although if I had known the exact position of the business it is somewhat doubtful whether it could have been effected. And at that time I had so much confidence in the opinion expressed by Mr. Dwight at Rochester that he would be able to induce them to do right in the premises, that I was perhaps not sufficiently awake to the importance of making an effort to secure some thing by way of the Indians. As the matter now stands the Company can have no plea but avarice and High Churchism for taking possession of the Board's property without paying for it. The event will show how much they will be influenced by these things. I mean to write Mr. Dwight again immediately. Would it not be well for the Committee to empower him to act definitely in the premises. And, if nothing should be done before the contemplated meeting of the Company in Buffalo, might not Rev. Crocker be authorized to act there in the Board's behalf.

P.S. March 30th. I have already written Mr. Dwight, a long confidential letter explaining the position of affairs

The Board have legal rights on their side, which need not and ought not to be relinquished: and, in the present state of their affairs, if I could but know certainly that they would not deal fairly with the Board I could give them an amount of trouble which twenty such establishments as this would not pay for, and that without doing them any injustice. (This ought not to be repeated & perhaps ought not to have been written on that account, for if they should hear any thing of the sort they will be charging all their future troubles, as they do most of the past, upon me.)

Bro. Eddy of Springville has decided not to be a missionary, so that no further steps are necessary in regard to that matter. We have relinquished our journey to the West until Fall, for the sake of getting as much printing done as possible, as it is not certain that Mr. Van Buren's services can be had after the month of June. We have finished our Hymn Book, and printed a little tract of 4 pages, and are now advanced about 64 pages in a sort of definition Spelling Book. Bro. Bradley is now here visiting our people. He wishes me to inform his friends that his health is very poor, but apparently improving so much (March 28th) that he intends to spend his vacation & his wife, the rest of the year with us as well as Albany. Bro. Eddy and others of Springville are decidedly interested in missionary work, & have promised to spend a portion of his vacation with us. I expect to visit Springville, with the consent of the Board, as soon as I can after the last of this month, for we need the influence of the Board there very much. He was deeply anxious in regard to his spiritual state, for many weeks before he left home.

Rev. Robert Murphy
Seneca Mission, 1844
Rec'd Albany Feb. 30
Rec'd Albany Feb. 30
Rec'd Albany Feb. 30
Michigan
Boston.
Massachusetts.
Rev. David Greene.
Missionary House
Boston.

BUFFALO
MAR 31
N.Y.

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DA neh' neh so'ah wa a'dya nok ne Paul, wa at'gat huh, it haat' no'gweh, ne ho'o weh ne Ma ce do ni a tha'na geh, wa o'do e'syoh gwah, wa'ah, Don da'ja a-yak, ga oh'da set, nik ho'o weh ne Ma-ce do ni a, neh a'sgwa ye na'wahs.

Acts, xvi. 9.

Seneca Mission May 17. 1844

Rev. David Greene.
Missionary House. Boston

Rev. & Dear Sir.

I write a line to inform you that I have the opportunity of engaging the assistance of an excellent young man with whom I have been long acquainted, for three or four months, at the rate of $20. per month, to labour as preacher, teacher of music, superintendent of schools, & sabbath schools, or to do any other missionary labour which may be necessary. He is a son of Dea. Graves, formerly of Belchertown Mass. now of Springville in this County. He is a member of the Theological Seminary at Auburn; has had license to preach about a year, is a very active energetic young man, and a very acceptable preacher. He is a graduate of Amherst College. He was somewhat familiar with our missionary operations before he went to College, and has always taken a deep interest in them. He called yesterday on his return from Auburn, and ascertaining that he had no engagement for the summer

I proposed to him to spend some time with us and assist us in preaching & pastoral labour. He said he would gladly do so, but was under the necessity of earning something to meet a portion of his seminary expenses. I proposed to him to state the amount for which he would labour, and I would write and ascertain if the Committee would allow us to employ him. He said he must reserve a week or two for the purpose of attending the Anniversary at Auburn in August, and with that exception he would labour till about the first of October for $20. per month. His assistance would be a great, and much needed relief to me, if we may be authorized to engage it. And I think if we should have two or three boxes of goods with which to pay help in the family and out of doors, we might keep within our appropriation and employ him; & perhaps we might do so without the boxes; ~~though~~ though it would be desireable to receive them, if they can be forwarded without detriment to other stations.

Please give as early instructions as practicable, what to do in regard to his proposals, as he may like to find other employment if it should be thought impracticable to retain him here.

Since I last wrote we have passed through another season of affliction. Our little adopted daughter, Louisa has been taken away from us. She was sick several weeks, the disease evidently in her chest, but no one of five physicians who were consulted in her case could satisfactorily account for it, or decide on what particular organs it was located. She seemed calm & peaceful in view of death.

and in answer to Mrs. W's inquiries if she were not afraid to die said "No, for I think Jesus will be my friend." Being asked why she thought Jesus would befriend her she replied, "because I know he loves little children who love him, and ma, I do hope I love him." Mrs. Wright is preparing a little sketch of her for the Day Spring. It may be a gratification to you to know that the little books you sent her, Todd's ~~Lectures to Children~~ Truth made simple, & The Peep of day, and especially the latter, appeared to exert a powerful influence over her moral character and as early as December of last year there were some very pleasing evidences of a change of heart.

God's ways are not as ours, but it is a consolation to know that they are all right.

I have only time to add that there is nothing new of importance on this Reservation, in relation to Indian or Missionary affairs, except that Mr. Van Dusen is about leaving us again, expecting to go into business in New York city. Our meetings have been more interesting for a few weeks past, and the minds of many appear somewhat softened, though none appear as yet under the influence of deep convictions. Please not forget to plead in our behalf before the Throne of Grace.

Yours Respectfully

Asher Wright.

Rev: Asher Wright

Seneca, 17 May, 1844

Rec'd May 21.

P.O.

Ans'd May 22

GG

Presbyterian

Board.

Mr. Johnson Abner

Rev. Asher Wright

BUFFALO N.Y. MAY 17

GG

4100

105

Buffalo Aug. 27th 1844.

Rev. David Greene
Miss House, Boston.

Rev. & Dear Sir.

I have been delaying to write you with the hope of being able to state definitely our prospects in regard to obtaining the value of our improvements from the Ogden Co. They have sold out a portion of the lands on our Reservation and have taken some other steps towards carrying out the treaty; but every thing moves on very slowly, and there is reason to fear that it will be long before the business will be finally settled. The best terms we can obtain of them are that they will give $500 for all our improvements allowing us to occupy them another year, or they will sell us a lot of three & 1/100 acres containing all our buildings and a part of the garden for $500. The land exclusive of the improvements may perhaps be worth $50 per acre. They think they will have a village there, and therefore pretend to value it from 100 to 150 dollars per acre. Our improvements are worth at least $1000 dollars. They cost much more than that, but 8 years use of the house and 15 to 20 years use of the other buildings and improvements has detracted somewhat from their value. Probably, if they would give $800, or, take $200 for the lot, it might be better to settle on such terms than to defend our rights by law. Mr. Dwight was not present at the sale. Dea. Crocker conversed with them and thinks they ought to do better than they have offered, and that such a course may be pursued as will make it for their interest to do so, but he wishes for more definite instructions. He told me that the Trustees of the Company will be here again in oct. Probably a settlement can be made then if ever. I should be glad to have

an opportunity of conversing with you an hour or two. and Sec. Crocker suggested whether it would not be best for me to go on to Boston so as to attend the Meeting of the Board, and when the pressure of business connected with the Meeting is past, lay all the facts in the case before the Committee, and get definite instructions.

Mrs. W and myself both very much need relaxation, and should have requested permission before this to spend a few months in visiting our friends had it not been for the expensiveness of our operations this year which we fear will come quite up to our allowance without using any thing for journeys. Mr. Graves being with us and able to take charge of every thing, we could be better absent now than after he leaves. I wish also at some time to have an opportunity of consulting such Libraries in Boston & Cambridge, as may contain specimens of ancient languages which by comparison with the Seneca may throw light on some questions of importance relative to the past history of the Indians. If you should regard all these objects as sufficiently important to justify the expense of a journey to New England we should be pleased to go and might get there in time for the Meeting at Worcester, if your reply could be received by the 4th of Sept.

The Indians are just now holding their annual Council at our place, and will probably decide whether they will as a people unitedly defend against the Company, or not.

We have a female teacher with us who thinks she would like to be permanently employed by the Board among the South western Indians if there is any opening for her to go out this fall. She is an excellent teacher, but we are very little acquainted with her past history. She taught a school in Boston a year or two since under the Salem Street Church. Her name is Mary Howe. (She has a middle name which I do

not recollect). She was formerly from Brattleboro' Vt. Her parents are both dead. I have too slight knowledge of her to take the responsibility of recommending her, though, if she should fail in any respect I am inclined to think it might be in regard to steadiness of purpose. She appears to be devotedly pious, & happy in the employment of teaching Indians, & skillful in gaining their confidence. She has been with us about twelve weeks. Her school probably cannot be kept, with profit more than 2 months longer, though, from the unsettled state of Indian affairs, it is difficult to say what will and what will not be profitable, two months beforehand.

Mr. Van Dozee has returned and recommenced printing, and would be willing to engage for a year, if it is thought best to employ him; with the expectation that by the expiration of the year some estimate may be made of the probability of permanence to the printing business among the Indians.

Our Sabbath schools are very interesting. In other respects there is nothing new among us, so far as regards the state of religious feeling.

The box forwarded from Boston, in company with boxes for the other Stations, has not been received, probably from being marked "Seneca", instead of "Buffalo," there being a place of that name off East. The agent of the Line here has written the agent at Albany in regard to it.

I write in the city in great haste in order to forward by to day's mail, desiring your continued intercessions in our behalf. I remain

Yours Respectfully,

Asher Wright.

BUFFALO
AUG
24

20

Rev. David Greene.
Missionary House.
Boston.
Massachusetts.

Eu. A. Wright
Aug 27th, 1844
Rec'd Aug 31.
Ans Aug 31, 25

Cattaraugus Oct. 5 1837

Rev. D. Greene
Boston Mass.

Dear Sir

I received your letter of Aug. 11th many weeks since & designed to answer it when a convenient season arrived. But alas! like many others, I have found that convenient seasons are seldom present for performing neglected duties.

It has however been a season of uncommon pressure of late. Since the reception of your letter, I have visited Allegany twice, attended the meeting of Presbytery, (which occupied most of four days,) & been to Buffalo to aid the brethren in their protracted prayer meeting. This detained me from home a whole week. And now I am laboring as God gives me ability, to prepare our people for a meeting which is to commence on the 17th day of the present month.

We think that the prayer meeting at Allegany has been especially blest in strengthening the hands of the mission family, & giving them an increased measure of spirituality. And indeed, all of us who are missionaries felt an increased measure of the Spirit of God on our hearts, & formed purposes of more fidelity to the Saviour & the souls of men. The meeting was apparently blest to the salvation of several white persons living on the reservation.

One man living near the house of God, who has been a backslider from Methodism ten or twelve years, & been notoriously wicked, profane, dishonest, passionate &c. has become a humble praying man. His wife also professes to hope that she is delivered from the bondage of sin. Two or three others indulge hope. The Indian Brethren were very backward about attending the meeting, & the Lord seems for the present to withhold from them the refreshing communications of his grace.

The result of the meeting at Buffalo was very similar. The church were backwards, & their families were almost entirely past by, while we hope that two or three young ladies, having a partial connection with the mission family were led to hope in the salvation of lost men.

Oct. 12th. Dear Sir. Since commencing this letter my mind has been considerably occupied, in endeavoring to prepare myself & church for our approaching meeting; ~~&c~~ We have had some religious meeting every day, or evening for several days. Yesterday we had a funeral of a child, & last evening a prayer meeting at the house of the parents. I have been unusually busy also, in endeavoring to secure some of the fruits of the earth for food. This is my apology for delaying so long your letter.

Rev. Jacob Wilson
The Home Mission Society
Wa[illegible]

You spoke in your last, about furnishing aid in the way of clothing. I shall need a suit of woolen, this winter including an overcoat. If you can send a good quality of cloth, at a moderate price, I am willing to receive it. I should like broad cloth for the coat & surtout, which would require 5 yds. or 5½. Perhaps kersey or something else might answer for pantaloons, & I am willing to trust the business with you or Mr. Hill.
If some good articles already made up can be furnished very cheap you may use your own discretion about sending them.
In the request for books, I did not intend any general request except for some new book of a superior kind which would be useful for all missionaries.
If you have not forwarded the box of wh. you spoke, please to do it, if convenient, before navigation closes.

We think there are some favorable appearances among the people. Pray for us.
With much love from us all,
I am yours in the Gospel.
Asher Bliss

Mr Henry Hill Oct. 12 – 1839.

Sir

I have made a draft on Mr Pratt of Buffalo for $25.00 to apply on the next quarter, payable the 1st of Nov. Also on Mr. Talbot for $100 payable at the same time. I do this to accommodate a trader who wishes to send money to New York.
Truly yours A. Bliss

Wa. Smith
a book entitled the Home & Foreign

Rev. Asher Bliss.

Date Oct. 5—12, 1839.

Rec'd Oct. 19.

Ans'd same day. Dlr

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Catt. Nov. 1st 1839.

Rev D. Greene

Dear Sir

I receive your favor of Oct. 20th last evening expressing the deep interest you feel in our spiritual state.

I feel it both a privilege & duty to inform you for the encouragement of your own heart, & that of your Brethren, that we are enjoying a refreshing from the presence of the Lord unless we are wonderfully deceived as to the tokens of divine presence. We do feel as if the chariot wheels of Jehovah, laden with salvation, are actually moving in our midst.

We have been prophesying to the dry bones in the name of the Lord & there is a noise, & a shaking which is felt ~~nearly to~~ from the centre to the circumference of the Reservation. And we have called for the breath to come upon them & we hope that numbers are raised from spiritual death to a life of faith in Christ Jesus the Lord.

The Church here were in a measure waiting for the meeting & they endeavored to remove the stumbling blocks & set their houses in order. We cut off some barren branches from the vine, & testified before the world our abhorrence of sin.

We had meetings every day for

We are all in good health. Lo

some time previous to the commence-
ment of the prayer meeting held in differ-
ent parts of the Reservation.)
We commenced, & went on part of two
days before any help arrived.
Br. W— came on Wed. evening with
some of his brethren from Buffalo, &
Mr B. Pierce from Dartmouth College,
who is waiting for Council.
We continued our Meeting fourteen
days testifying to great & small the
grace of our Lord Jesus Christ.
We hope & believe there was some
strong crying & many tears both
among the missionaries & Indians.
Br. Hall arrived at the close of the
first week. Our meeting was well
attended by the whole Christian par-
ty, & on the sabbath our house was
filled to overflowing.
More than sixty persons, inclu-
ding about 20 white persons, have
exhibited concern for their im-
mortal souls.
We have reason to hope that
a goodly number have settled
the great question for life to
be on the Lord's side.
We cannot tell the number of those
for whom we have some hope.
More than 30 have resolved to seek
until they find the right way.
The Lord has also given us
direct access to the Pagan.
Our Chiefs of the christian party invi-
ted a meeting of the other party
at their Council House in the
early part of the meeting. Br. Wright
went & preached to them in their
own language, & was followed by

addresses from the most devoted of our Indian brethren. The Pagans were pleased & invited another meeting. We then dismissed our meeting for half a day & missionaries & church went together. The meeting was small, & assembled so late that we could not develope very fully the principles of the gospel. Br. Pierce proposed that they should appoint another meeting, & "hang on the Big kettles", & give a general invitation. This was done. Our brethren furnished their part of the provision, & although it was in the time of a great freshet, the house was filled. Nearly every Chief was present. They previously made the request that we should (in their language) use up the whole gospel among them. Mr. Wright thereupon told as fully as possible, in a speech of two hours through an interpreter, the contents of the bible. This they received with candor & kindness, & appointed another meeting for me to tell my story. I went last Saturday & preached nearly two hours longer from Mark 16: 15, 16. I endeavored to disclose the nature of the gospel, & the principal points of doctrine to be believed in order for salvation. The leading men expressed their satisfaction, & some of them came to the sanctuary the next day to learn the way more perfectly. Yesterday at the funeral of a Pagan woman where several Chiefs were present, I preached another short discourse on the way of salvation. Thus you will perceive that they have

heard five sermons & several addresses & prayers within ten days past. Some of them admit the truth of the gospel, & that God hears the prayers of Christians. One young man who has occasionally attended our meetings the year past, has resolved to forsake paganism & join with us. A young man who is now Br. Wright's interpreter, was brought out very clearly with hope of salvation. Such are the tokens of God's presence. We all felt that it was good to be here.

Rev. Alfred Bliss
Dated Nov. 1. 1839.
Rec'd Jan. 13.
Ans'd Feb. 1. 1840. JG.

Copied
Mary Greene
Transcribed by Jeremiah Greene
Rec'd
Answered

Br. W. & his brethren were so filled with the Spirit, & with faith that they resolved to commence another meeting without delay on their Reservation. It is appointed next Monday the 6th. I expect to spend a few days more with them. We had no ministerial help but Br. W. ~~Old~~ Mr. Harry York the old Interpreter thinks he is now converted. Now, Brethren & the Rooms. Pray for us that this work may go on with power by the Spirit of God. A. Bliss

Cattaraugus Mission July 3d 1838.

Rev. David Greene
Boston Mass.

Dear Sir

I received your epistle perhaps ten days since, but as I was soon to start on a tour to the River, I thought it wise to defer the reply until my return, which was this morning. I went to Jamestown Chau. Co. to meet a little band of Congregational Brethren who are associated for the defence & advancement of the gospel of Christ. We met a week ago to day, when I had an opportunity of preaching from Matt 9:37, 38. The harvest truly is plenteous &c. I trust some good impressions were made on many minds in reference to furnishing reapers for the harvest of the great Spiritual field. I assisted also in ordaining a pastor over the church in that place.

Brothers Hall & Rockwood, assistant missionaries of the Board, presented themselves & passed an examination in Christian character theology, & composition of sermons that was highly satisfactory to the association. Brother Rockwood also in Greek & Latin. They were licensed for one year, to preach the gospel, with instructions, to be farther prepared in Church history, & composition, & brother Hall in the Greek Testament. After Association, brother Rockwood & myself went to the River & spent the Sabbath, preached & administered the Lord's Supper.

Brother Hall's field is very

The Assoc. to Clinton. I can obtain means of traveling there be strong objections to my spending two weeks from home & the Board, will not allow me to visit beyond here & three above & Ten?

hard & discouraging for the following reasons.

1. The Church is scattered up & down the River over a space of 20 miles. Consequently they can seldom be collected in one place.

2. His interpreter lives about ten miles from him, & there is no other one except a drunkard that he can get to interpret.

3. The agitation about removal has discouraged many of the Brethren. Some have exhibited temper, & unchristian conduct.

4. The great influx of unchristian white people, engaged in speculation, breaking the Sabbath, selling spirit &c. are a great hindrance.

5. Brother Hall not having a license to preach in time past, & being rather diffident, has not labored as directly in the great work of the ministry as the case requires.

Other discouraging circumstances might be mentioned. My opinion is, that the time has not yet come for him to leave the field, but to labor more directly in the work of preaching the gospel, visiting &c. He ought by some means to have an interpreter. I hope he will be encouraged by you to make full proof of the power of the gospel to reclaim the lost & wandering.

A respectable & attentive audience was assembled the last sabbath, & a system of visitation is to be commenced this week in connection with Br. Waythe from Napoli. The church has taken hold of the work of Discipline, & suspended a

considerable number of useless members.
On my return to day I found a letter from
N. T. Strong dated Washington June 17th. It expres
sed a decided disapprobation of the course
which Br. Wright & myself pursued in refer-
ence to the Remonstrance to the Indian
Treaty last winter. The course was simply
this. At a council where Chiefs & warriors
were assembled, I went to aid in writing, &
witnessed the signatures. These names in
my hand writing, went to Washington, & as I
suspect, perhaps caused some delay in their
business. Mr. Strong talks of laying the sub
ject before the Board, complaining that
their missionaries are interfering with pol
itics, & therefore requesting their removal.
Report says, the treaty is ratified, &
again contradict the same. I have not
seen Washington papers, & cannot tell
precisely the state of the case at present,
as there is much contradiction here.
Whether my usefulness is at an end
among the Indians, or not, I am willing
that impartial judges should decide.
It is a time of coldness, & declension &
backsliding, in all our churches for the
present, & we can hardly expect anything
better, until Society is in some way settled.
Our people at this station, particularly those
who are opposed to emigration, are general
ly regular in their attendance on public wor
ship. I believe also, for the most part they
are industrious, & temperate. The greatest trial
I think is respecting honesty. On this point
I think even the ~~best~~ most of the church, are
losing ground. Their zeal also in reference
to education is nearly exhausted.

Sometime last Autumn, I requested a few books added to our library. I think you replied that they would be sent. I have not received them. Brother Moshein's book history, & some tracts, which Moshein obtained on Theology, I have Daughter which I can lend, if it would be preferable to dear some other work. B. Rockwood. recommended for Dwight's sermons & Moshein's history. He wishes for some theological tracts also & money to the amount of $1 for the library at Buffalo as, the library is usually so that children is

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Angola N.Y.
July 9

Rev. David Greene
Missionary Rooms
Boston
Mass.

This letter is not signed for want of time.

Mr. Adam Poe.
Boston July 31st 1838.
Boston Mass. July 19. 38.

My pen chance to decend a box, you may put all on board Topsfield to my care of Charles Porter. Esq. Lowell. I can clear up of the remainder of Conference commentary. I have the not first published regularly with the rest. Dest. I mentioned also Memoirs of Sarah Porter & Cornelius & wish for Weightman's Hymns. I can attend a Delegate from the Office to the Conference. Yours W. H. Pa. to the Office to Clinton Day 23d. Please you any trouble to that body? Rechtfalls yours &c. A. Bibb.

ABC:18.5.8 v.1 109-115

Asher Bliss, New York
109) 16 July 1838
110) 4 May 1839
111) 19 Aug 1839
112) 31 March 1840
113) 29 July 1840
114) 19 Aug 1840
115) 17 Sept 1840

THE HOUGHTON LIBRARY

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Cattaraugus Reserv.n July 16th 1838.

Rev. David Greene,

Dear Sir,

I found at the close of my last, that I had almost entirely overlooked your request to give a report of the year.

I do not know as I can give any information which will be of great importance, that you have not in some way previously received. Yet for the sake of facilitating your investigations & for the sake of order, I will report briefly on the following topics.

1. The Church.

Our present number is 55. including 5 white members.

Died within a year past	4.
Dismissed	1
Suspended Indefinitely	3
Excinded entirely	3.

Added during the year — 8.

Our congregation varies from 50 to 100, on the Sabbath.

The monthly concert is sometimes observed, & tolerably well attended.

Weekly meetings were kept up during the winter one or two evenings in a week. Occasional meetings are held in different places this summer.

Female prayer meetings have generally been observed on Friday P.M. ever since we have been here.

2. Societies.

The Temperance Society, as such is very inefficient, & nearly extinct. We have many Temperance men who never use intoxicating drinks. I think that in fact Temperance is increasing, & its principles observed by several in the church.

A Moral Reform Society (female) was formed last year, which held regular monthly meetings for sometime. Whether it has really done any good, we cannot tell. Mrs B. labored to communicate to the young women correct sentiments; yet, many ~~had~~ have grievously departed, & disgraced ~~d~~ themselves by licentious conduct.

3. Religious Instruction

During some part of the year, Sister Adams has taught a Sabbath school. It has sometimes been held in the meeting house at the intermission of public services. At present, it is taught in the school room at 9 o'clock in the morning. The exercise continues about an hour or an hour & half. There are about 20 pupils.

Besides preaching two sermons on the Sabbath, I sometimes lecture half an hour or more, at intermission, to all who are disposed to listen. A considerable portion of the audience not unfrequently remain. This is all I can do towards a bible class. We have often

tried to interest the people in studying the scriptures, but have for the most part failed. The Indians with few exceptions have scarcely any taste for reading & therefore do not love studying.
Their instruction must generally come at their minds through the ear.
We have a conference or prayer meeting somewhere in our neighborhood on Sab. Eve which I generally attend unless, I go out & preach somewhere else.

4. Schools.

Under this head I hardly know what to say. For the present, the school is run down, so far as Indian children are concerned. We have an interesting school of white children not more than 10 or 12 Indian children & many of those very irregular. We have serious doubts, whether it is (worth while) to use an old phrase — to try to sustain the school. The Quaker school takes all the pagan children who wish to go. The number of children belonging to christian families within a mile is very small. Almost every farm is cultivated by a white man. Most of them are able to educate their own children. Shall we have discretionary power to continue or not according to circumstances? Or will you appoint Br. Wright a committee to act in the case. If sister Adams leaves she will need an appropriation of money to bear her expenses, home or somewhere else. If she remains she wishes some funds for clothes, & traveling a little.
Miss Hall has had a school near Lagrange with about 10 or 12 Indian children, & others enough to make out a large school. She has ~~no~~

had no connection with the Board since last Fall, except, that I subscribed a few dollars, last winter.

I received a line from B. W. this morning (July 17) saying that he had received a letter from you, in which you mention the business of N. J. Strong. Also, if consistent for me to visit New England & bring attend his family back this Fall, he wishes to be excused. Shall I go? If so, How shall I turn my journey to the best account for the cause of Missions & the Church?

Rev. Asher Blish
Date July 16th, 1850
Rec'd July 20th
Ans'd
Argusta Me
July 20
Rev. Daniel Greene
Missionary Rooms
Boston
Mass.

One reason for going a journey is on account of the health of my family. Another is visiting & attending religious meetings. Where is the next meeting of the A. B. C. F. M.? And when? Please inform me whether all things considered, you think I have acted unadvisedly in reference to exposing the wickedness of parties concerned in the Treaty? Which, by the way, appears to be not ratified. Shall I come to Boston & hold a conference in reference to our whole affairs touching emigration &c. &c.? Or if I should ask a dismission, could you not probably send a better man to supply my place? We need counsel & wisdom.

With much love I am Dear Sir, Yours Truly A. Blish

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Cattaraugus Mission May 4-1839.

Revd David Greene
Boston

Dear Sir,

It has been some considerable time now since any communications have passed between us.
I have neglected writing because there was very little of importance, pertaining to this station to communicate. You have probably learned before now, the state of the political affairs of the nation. that the Treaty is not ratified, & it is very doubtful whether it will be, &c.
Another reason that I have delayed writing was that I hoped to receive a line from you, although I am not certain to whom it properly belongs to break the silence.
You probably wish to have some report of the general state of things at present ~~with~~ which I will endeavor briefly to make.
As to politics, the Indians are more quiet & still than they have been for a long time. It seems as if the storm was past. Of course the minds of the people are turned to their own domestic affairs. They are applying themselves to agriculture & improvement ~~than~~ much more than has been the case for two years, & probably more than ever before.
They expect to have the seat of Government for the six Nations here, & have contracted for the building of a large Council House

forthwith. They are increasing the number of framed houses & barns, & they seem to feel a confidence that they shall remain undisturbed where they are. The question however, concerning the Treaty, I suppose is not finally settled. Still I think the prospect of those who wish to remain, much brighter than they have been. The State of religion is very low. Or at least it must be so regarded if we critically examine the state of individual members. Cases of intemperance ~~&c~~ licentiousness, tale bearing, slander, &c. are frequently occurring, & require much wisdom, in order to dispose of them in a right manner.

Our meetings on the sabbath are well attended; the ordinances of the gospel regularly administered, prayer meetings in some measure attended, & the discipline of the church not wholly neglected.

As to schools, there are very few Indian children who attend our school. Miss Adams' school consisted mostly of white children through the winter. She felt as if she were hardly doing the work for which she came, & was desirous of obtaining a school somewhere, composed of Indian children. As her reputation for teaching is somewhat high, the Friends who are residing on the Reservation for the purposes of civilization invited her to teach their school. Rather I should say they have endeavored for several months past, to secure her

services. After much reflection we were of opinion that a door of usefulness was opened which ought to be entered, & therefore we discontinued the school in our house in Feb. & Miss Ans has already taught for them a number of weeks. She has a large school part of the time, & among the rest several large lads nearly grown to manhood.
Two or three of our christian families are better accommodated at that school, & nearly all if they choose can send there, who would come to our house. She boards in the Lumber family who are very kind & pleasant, & allow her to govern & instruct the school in her own way.

There are two or three other places on the Reservation where schools can be kept with a competent number of scholars, of whom the majority would be white or mulatto.
The parents are poor. Many of them vicious. Children truly needy. Shall schools be sustained at the expense of the Board? There might be from five to ten Indian children at each school.
I have employed Dea. J. D. Simeson to teach one of these schools about five or six weeks at the expense of $20,00 this Spring.
I wish for some new instructions in relations to schools. Our white neighbors are anxious for a school but do not feel able to sustain it alone. Some would pay a proper proportion if a school were

in operation.

If we can be allowed to labor in quietness without any further political agitations I am confident we shall see an improvement directly, both in the physical & moral condition of the people. Pray for us.

I remain as ever yours in the gospel.

Asher Bliss

Rev. Asher Bliss.
Pat Mass 7th. 1836
No.

Rec May 16.
and answ. Sept.

Rev. David Greene
Sec. A.B.C.F.M.
Boston
Mass.

Cattaraugus Mission Aug. 19th 1839

Rev. D. Greene

Dear Sir

Your favor of Aug. 10. is received, & I have but a short time in which to reply, as we should wish a return to this before the Anniversary at Troy.

Sister Fidelia Adams wishes permission to visit her native place next month. There are two or three reasons why it seems desirable. Her parents are expected to leave that part of the country for the West next Spring. & she desires to see them once more in their present location.

There are two Indian youth from our Reservation in that place supported considerably by Mis. A & her friends. Some new arrangements may be necessary to carry them forward in their studies.

These & some other reasons which weigh in her mind, have led her to suppose that it might be expedient for her to be at the expense of a journey. She requests therefore leave of absence three or four weeks, & an appropriation of $40,00 to bear her expenses, should you judge it expedient.

The council was held here the last week. We had the pleasure of entertaining Gen. Dearborn at our house one night. Mr. Poinsett also the Secy of War, spent a night

on the Reservation with the Friends. His interview with the Indians was short, listening to their complaints, & explanation, &c. What the result will be, it is impossible to predict. For myself I have serious doubts whether our President is prepared to sanction such dishonest proceedings with his eyes open. I apprehend the present amended Treaty will prove a failure. How soon another onset will be made I know not.

It will be very agreeable to my feeling to attend the meeting of the Board at Troy. I know of no serious objection except the expense. The people here have been supplied with preaching (as I now think) every sabbath but two since Convention in Feb last. There are some subjects which it would be very desirable to discuss freely with you & other members of the Board. I should wish however to have Bro. Wright present. Probably you have made the same proposition to him, to meet the Board, as to me. But as he is now absent as Commissioner to Auburn I fear he will not be able to go. The condition of the Station at Allegany is perplexing. I will endeavor to ascertain distinctly its prospects & converse about it if I see you.

Will the Board deem it advisable for me to visit Troy at the expense of twenty five dollars? I think this will be amply sufficient.

If you can send a line from Boston within a week I shall probably receive it in season to go even though

I travel by private conveyance.

There are one or two books which I am desirous to obtain which I cannot find in the book stores ~~about~~ at Buffalo. Supplement to Comprehensive Commentary & Schauffleers Meditation on the ~~last~~ days of Christ.

Perhaps I ought to say a word concerning Miss Adams expense. She has received most of her support for five or six months past from the Friends. She has usually spent the Sabbath with us. All the Indians of whatever party have enjoyed free access to the School.

Our expenses thus far this year have been rathe moderate. We hope to expend more for s bye & bye.

I close by sending much love to you & your associates, thanking you for yours invitation &c.

We are all in good health.

Yours in the gospel of Christ
Asher Bliss.

Rec. Asher Blis.
Date Augt. 19. 1839.

Rec Augt. 26.

and 27. DG.

Geo. Saml. Gibson
Jeffersn Gibson
Boston
Mass.

Pd
Augt 27

(112)

Cattaraugus Mission March 31st 1840.

Rev. David Greene
Mission house Boston

Dear Sir,

As it is now some time since I have reported concerning our state & prospects, I will endeavor to give you some idea of the condition of the church, school &c. & leave you to judge for yourself what encouragement we have.

First concerning the Church & state of religion.

(3 inches)

For a number of weeks past, I have noticed that the minds of the church seemed to be more directed to their religious state. About the last of Jan. three Deacons viz. Jacob Johnson. Oliver Silverheels, & Blue Eyes, formerly of Allegany, came to our house uninvited, to talk over our difficulties & consult about the course to be pursued for their removal. They proposed to call a church meeting for prayer, conference, exhortation, confession & discipline if necessary, & to continue the meeting from day to day until the evils existing, were removed if posible.

The meeting was called & continued to meet four days in succession. Some confessions were made, & difficulties disposed of, which evidently left more union & harmony among the members of the church. The animosity which has long existed between the Emigration & Ante-Emigration parties, seemed in some measure to give away. The feeling that politics must not come into the church pervaded some bosoms, but others could not feel willing to fellowship those in favor of emigration.

The convention which was held here in Feb. was happy & peaceful in its influence. Both parties met, consulted, prayed, & acted together. During the meeting some confessions were made on both sides & two or three members who have stood at a distance from the church for a long time were restored to fellowship. One was Charles Greybeard son in law of Capt. Strong who had been suspended for drinking & other irregularities, about the time of becoming an emigration man. His wife also had absented herself from meeting on his account. Both were restored, & another woman the wife of an emigration man.

About three weeks since Deac. Blue Eyes, who is of the emigration party (but acknowledged by the others to be a good man) went into Capt. Strong's house & held a meeting on the Sabbath. The families in the neighborhood generally attended. They had three meetings during the day & evening, in which Capt. Strong & a number of others spoke & confessed their sins, & manifested a desire to reform their lives.

A meeting was appointed by themselves for the next Wedy evening. Deac. Blue Eyes informed me & invited me to attend. I complied & had an interesting meeting. I have attended two meetings there since, in which ~~were well attended~~ much seriousness was manifested. Capt. S. repeats his resolution at every meeting to reform his immoral life & serve the Lord. The sisters belonging to the church in that neighborhood, as well as Br. Greybeard seem to be very much revived & comforted. The younger members of their families come forward & speak in the meetings confessing their sins, asking prayers &c.

In the neighborhood, near Lodi at the other extremity of the Reservation, called the Turkey neighborhood, from the fact that three families of that name reside there, there is at present some attention to religion.
Isaac Scott, son of James Turkey's wife died a few weeks since in a happy state of mind. About two days before his death I had an appointment to preach in the neighborhood, leaving them to fix the place. It was decided to have it in the room where the dying man was. He called his relations & friends together at the same time, gave his dying exhortation, & finally expressed to them his strong hope in Christ & willingness to depart &c.
Within a week or two past I have been into the neighborhood & preached twice. The first time when I arrived at the appointed hour nearly every man, woman & child belonging to the Indian families in the settlement, were together, & one of our brethren was addressing them on the subject of their souls salvation. We had an interesting meeting.
A brother of the young man lately deceased, seems very much excited. He has formerly had a hope but never made a profession of religion. He is now ready to speak & pray publicly, & will probably seek admission to the ~~church~~ Church before a great while.
But I must say something about

Schools.

After Miss Adams returned from Vermont last Autumn she waited some weeks under a promise from the Indians, that a boarding school should be started. This not being done, & our prospects being very dark, Miss A. accepted an invitation from Br. Hall to spend a few weeks in his family & teach a school at Allegany. She had a very full & interesting school,

We have had a school however ten or twelve weeks during the winter & Spring. Sister A. has returned & is now teaching. She has been strongly solicited to teach for the Friends five or six months this season on our reservation. At a missionary meeting held at the time of Convention it was decided that it was her duty to comply. We expect she will soon dismiss our school, & commence that.

Rev. Alfred Bishop
Dat. March 31. 1870.
Rec'd April 5. 1870.

Clergy
Alfred Greene
Rev. David Greene
Mission House
Boston Mass.

They have had a school three months during the winter past at which the school was East of us could be accommodated. The white tenants on their lands, have also had a school about a mile West, where several Indian children have attended. I have encouraged them to expect about 12 or 14 dollars from me this summer on account of the Indian children. Capt. Strong is calling for a teacher in his district. Wages & board will amount to two or dollars per week. Shall they not have it? Very sincerely Yours &c.
A. Bishop

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Cattaraugus Mission, July 29 1840

Rev. David Greene
Boston Mass.

Dear Sir

Although I have deferred my report longer than I designed to do when I said you, yet I will endeavor to bring it within the prescribed limit, viz. the month of July. As there is nothing of great importance to report respecting the transactions of the year past, I have thought, perhaps, it might not be altogether unacceptable to give a glance at the numerical strength of the church from the beginning.

The church was organized July 6th 1827. It has therefore been in existence a little more than 13 years. It embraced at the outset 14 members including Mr Wm T. Hayes the Teacher & his wife.

The whole number of names that have been entered on the records, as constituent members having the whole time, is 100. Of this number 12 have been white persons for the most part connected with the Mission family. 7 of the white persons have been regularly dismissed. I find no record of the dismission of Nancy Henderson who had left before I came here. One other member is now in Vt. Six of the Indian members have been dismissed to other mission churches & eight received from them, both of which are included to make the number one hundred. Fourteen have been released from their earthly labors to try the realities of eternity.

The most of these with whom I have been acquainted have departed in peace, leaving satisfactory evidence of their preparation for a better & happier state. One died sudden with the cholera, & another in a state of apostacy was murdered by a drunken neighbor.
I might here add that three or four others who never united with the church, have died apparently in the faith, & left their testimony in favor of the gospel of Christ.

The numbers of the church have also been greatly reduced by expulsion. Some of these, have from time to time, been reclaimed & restored to the fellowship of the church, while 15 remain still excluded.

We may say then

Whole number ——— 100
Dismissed 13. Dead 14. Excluded 15. In all 42.) — 42
Present no. including absentees ——— 58.

Deaths the last year. 2. Suspended 2. Restored 4.
Neo members added 3. ~~three~~ Our increase for the year is therefore but three.
The present year with us, is one of comparative quietness. The people are more accessible, especially the Emigration party. All so far as I know are now on good terms with their ministers & teachers. A better attention is given to the preached gospel than for two years previous.
There are cases of declension in the church, but perhaps on the whole, there have not been less for some time.

Schools.

We have had a school at the station about three months in the latter part of winter & Spring which embraced about 15 pupils. We have another school

at Capt. Strong's which commenced in April with 30 scholars, 18 of whom are Indian. About 5 have attended a school which was sustained principally by the whites. The schools directly sustained by the Board have been about equal to one school six months, with 25 scholars. Besides this it should be remarked that Miss Adams our regularly appointed teacher spent the winter in a flourishing school at Allegany. Since the first week in May, she has been engaged in the Quaker school, which is located to accommodate a number of the Christian families, besides most of the Pagans.

Conclusion. When we look at the church in this place mathematically, although we do not count by thousands, there is no ground of despondency. Or if we look at it in a moral point of view, we have reason to conclude that the Seneca nation is in a condition far more favorable than it would have been without the gospel. It is true there is a dark side to the picture. ~~Are~~ Cases of grievous apostacy have occurred, much of the knowledge & influence obtained through the operation of the mission school, has been basely prostituted to unworthy selfish & party ends. A large proportion of the youth, & even of the baptized children are corrupt, & paganish in their lives. Nevertheless the Lord knoweth them that are his, & his foundation standeth sure.

The note of paganish infidelity which a few years ago so confidently trumpeted a prediction that the church would come to nothing, has now died away & ceased to murmur. Christians are now respected & meet little or no opposition on account of their religion. Their friendship is sought, & their cooperation in worldly matters earnestly solicited.
Now when we consider the increase of general intelligence & especially a knowledge of the English language. the increase of wealth & worldly comforts, the fixed habits & correct principles which pervade most of the church in regard to temperance, industry, sabbath keeping & attention to religious ordinances; or when we contemplate

Rev. Asher Bliss.
Date July 27th, 1844
Rec'd Aug. 6.
Ans'd Sept. 6. 30.
Filed.
31

Springfield July 3rd
Rev. David Greene
Missionary House
Boston

the peaceful & happy deaths of so many whom we hope are now in the regions of the blessed, we are constrained to admit, believe, & feel that our labor has not been in vain in the Lord.
We feel that we are urged to gird the loins of our mind, to renew our strength in the name of the Lord of hosts, & make a new & vigorous attack upon the powers of darkness.
While success has not been equal to our wishes we have to acknowledge that it has been greater than we had reason to expect in view of the unworthiness of the instruments. All this is respectfully submitted. By your Bro in the Lord.
Asher Bliss.

Cattaraugus Mission Aug. 19 1840

Rev. David Greene
Sec. of A. B. C. F. M.

Dear Sir,

From communications recently made by you to Br. Hall, & also to me bearing date Aug. 6th it appears, that the Governor & Council of Mass. had not made up their mind to sign the Death warrant of the poor Seneca.

The closing paragraph of your letter has awakened in my mind, a train of inquiries, arising, probably, mostly from my ignorance, which in behalf of suffering humanity, & in the name of the great Ruler over the nations, I would gladly make to that Honourable body.

1. Is it not engraven as with Sun beams on the very heavens, which are spread out as a curtain over the length & breadth of our American people so that he who runs may read, That the whole transaction, relative to the Treaty with the Seneca nation, originated in supreme selfishness, has been carried on, with fraud hypocrisy, & falsehood, & if completed must terminate in oppression, injustice, cruelty & blood?

2. Are not the Governor & Council of Massachusetts high-minded & independent Freemen, placed by the God of hosts in the high places of trust & power at such a time as this, that they may be a spectacle to the world, of uncorrupted moral integrity, proving to the President, Senate, & all others, that the use of their names is a high trust committed to their own care, for which they are amenable only to God, their consciences, & an enlightened community?

3. Have they not, beyond a question, the political & moral right, to withhold their ~~name~~ signatures in the present case, provided they are convinced of the injustice of the Treaty?
Nay are they not bound by every consideration of justice, in the present case to do so, the wishes of several interested parties to the contrary, notwithstanding?

4. Is there a power on earth that can either compel them to sign, or impeach them for not doing so?

5. In case they decline, I ask by what lawful, can the Ogden Company (so called) claim the right to these Indian Reservations? I have been credibly informed that the Company in a recent communication to certain Aspersors of taxes, deny that they have a title to the soil.

their title must of course be derived from the State of Massachusetts.

6. Once more, How can the only proper guardians & protectors of the helpless & dependent Indians, be obligated to sign a most shameful & iniquitous amended Treaty, because they signed the Original which was approved by a much larger number of Indian Chiefs, & executed in a manner much more businesslike & honorable?

The amended Treaty is in fact another & if I mistake not is so regarded by some of the ablest Senators. At any rate the Senate as a body made such alterations, that they did not consider themselves at liberty to ratify it, & carry it into effect without the approbation of the Indians.

How have they obtained their consent?

This question has been agitated, & it appears so settled as to satisfy the tender consciences of those Senators who are in favor of the emigration policy. Yet it should be constantly borne in mind by men in high places, as well as low, that only 16 out of 60, or 90 chiefs, signed the amended Treaty in open council, which was the manner, & the only manner which the Senate themselves decided as proper to execute as important a document. And again, can any man or body of

men be morally bound to be a party in an unjust transaction with their eyes open, because they have been once ignorantly drawn into it?

Rev. Asher Blips
Date Aug. 19. 1840
Rec'd Aug 31.
Ans'd same day, 8½

David Greene,
Mission House.
Boston. Mass.

Aug. 26th
Rec.

P. S. Aug. 20th Dear Sir After hastily sketching some of the above thoughts, I had an opportunity of communicating them to ~~some~~ of our leading Chiefs. They manifested a wish to have them submitted to your inspection. & if their business still remains in suspense, they wish you to present the substance of the above, in the present or a better form, to the Governor &c.

Truly yours, Asher Blips.

Cattaraugus Mission Sept. 17 – 1840

Rev. D. Greene

Dear Sir,

Your communication respecting the title of the Land company to Indian soil was instructive to me, & presents the subject in a different light from what I have hitherto contemplated it.

I communicated the contents of your letter to the Chiefs, & they seemed as much surprized as myself at the disclosure of certain facts. I am not certain however that the effect was produced on their minds which you would wish. Instead of being discouraged, they seem to be stimulated to new efforts to resist the doings of the Company.

There are two or three circumstances in the transactions of the Company which appear to our dim sighted vision, as very inconsistent.

The first is the claiming the validity of a deed, which depended on the execution of a Treaty, when the Treaty itself was rejected. I had supposed that all the bargains, contracts, deeds &c. connected with, or growing out of the Treaty as proposed by Mr. Gillett in 1839, were null & void, when that document was set aside by the Senate. If this view is correct, the Indian title remained the same as it had done in years past.

Another thing which appears inconsistent

to me, is the fact that the Company should go & demand a deed, under the first stipulations, at so late a period, after there had been a reconsideration of the whole affair on both sides, & new action on the subject.

If they waited the action of the Senate, & the ratification of the President, in the first case, before they applied to Massachusetts for a deed, why did they not do the same in the second?

It looks a little as if they thought the Governor & Council of Mass. would be too honest to patronize such a fraudulent concern if they knew the whole truth, & therefore they secured their signatures, before the truth was published to the world.

You intimated, to say the least, that there might be some hope of a reconsideration of the case provided the Governor & Council see fit to insist on their rights. The Chiefs seem to be roused to new efforts by the least prospect of success.

They are determined to leave no measure untried, to retain their lands, & not yield an inch until they are driven by motives & influences which are irresistible. They wish to ascertain through you, what course the Governor & Council are disposed to pursue in reference to the treaty. If there is hope in the case, what motives & considerations are necessary to secure for the Indians the necessary assistance?

If money is necessary to sustain a civil process even in the Supreme Court of the United States, the Chiefs will undoubtedly appropriate enough from their public monies.

If you can gather any further light as to the most likely means of success in their enterprize, it will be very thankfully received. A general Council is already called to ~~up~~ see if they will devote their annuities for years to come for the defence of their soil.

They greatly need a man of the first talents & influence in the nation to act as their ~~counsel~~ Counsellor, & prosecutor.

Since commencing this I have seen M. B. Pierce, who says the chiefs were not aware that the Governor had signed the deed until they obtained the information from your letter to me.

The reason that no remonstrance was sent to Mass. was that they had no idea ~~that~~ of action on the business in that direction until after the ratification by the President of the United States.

This is their apology for inaction at the time when you allude to their tardiness. Please write soon. Excuse the interest which I necessarily feel on a subject so intimately connected with the people of my charge. Yours Truly

O. Bliss

POSTAL
N.Y.

Rev. David Greene
Mission House
Boston
Mass.

Rev. Walter Lillie
Date Mar 17th, 1846.
P.S. Pd. 2¢
Ans. on 14. Apl.

ABC:18.5.8 v.1 116-122

Asher Bliss, New York
116) 1 Oct 1840
117) 19 Jan 1841
118) 1 April 1841
119) 17 June 1841
120) 4 Nov 1841
121) 29 Nov 1842
122) 4 March 1842

THE HOUGHTON LIBRARY

Cattaraugus Mission Oct. 1 – 1840

Henry Hill Esq.
Treasurer A.B.C.F.M.

Dear Sir, There is a certain subject having some relation to the pecuniary interests of the Board, which I deem of sufficient importance to lay before you for your candid consideration, & advice. Though it is a subject which may appear small, yet we know that great results sometimes spring from little causes, & if the Lord smile on feeble & honest efforts to aid his cause, the most trivial circumstance may commence a train of operations of great importance.

I will therefore give a brief statement of my views & feelings on the topic, with the results thereof. Since becoming a parent, I have felt solicitous for the education of my children. As the operations of the Board are extensive, & extending, & oftentimes embarrassed for want of funds, I have studied to start some little fund which might perpetually increase until my children shall arrive at an age to be benefitted by it. For this purpose I have in my own mind, & in my arrangements located to each of my three boys, a heifer calf with the intention of letting them receive all the profit, which may with a blessing result from it. I commenced few years ago, last spring & the beautiful, old, which was appropriated to my first born has already had three calves, the first of which has also had one. So that I now have the use of two good cows, & have 2 heifer calves this year, besides one male a year old & upwards.

The one appropriated to the second son is also a cow of three years old. Her only calf was a male, & I therefore disposed of it with the intention of replacing a female. When this vacancy is filled I shall have, including a yearling heifer for the third son, a little stock of eight young thrifty animals. I consider the milk of the three, sufficient to pay the keeping

of the whole. Feed in summer costs almost noth
ing, & hay, of which I have a supply, is worth
but $4, or $5 per ton. It has always been my inten
tion if I proceed to carry out the plan to have it
so guarded ~~by [illegible]~~ by the officers of the
Board, or some ones appointed by them, that it
shall not be perverted or abused.
If it meets your views, & wish to have, they
the property of the Board, with certain condi
tions such as we may both be willing to
adopt. e.g. 1. If I live & remain in the employ
ment of the Board, I will take the general
management of the stock. 2. The Board may
appoint one or more of the missionaries
connected with this mission as Trustees, to
see that it is wisely managed. 3. I will report
once a year either to the ~~mission~~ or Trustees
or to the Committee at Boston, concerning
the success & the state of the stock.
4. The profits of the stock, shall be reserv
ed for the express purpose of educating
my children if they need the use of it.
5. Should they be removed by death, or for
other reasons, not need the property for
their education & support, then it may
be applied for the benefit of other Mission
aries Children, always giving a preference
to those who are or have been connect
ed with the mission to the Six Nations.
6. Should I leave the service of the Board
before my children are of age, then the
Board shall relinquish their claim to the
stock.
7. If this course is adopted & attended with
an ordinary blessing, the Board may con
sider no other provision necessary for the

education of my children.

I am aware that there may be serious objections, to the plan proposed.

1. There is considerable risk & danger of loss by disease.

2. When the stock is increased so that it is necessary to rent a part of it, which can generally be done in the country, it may be difficult to obtain good security, for the returns &c.

3. There may be an apprehension in your mind & in the minds of others that it will divert too much time & attention on my part. Or

4. It may be descending to a minutia on the part of the Officers of the Board inconsistent with their other duties.

Therefore I wish for advice, in respect to pursuing my plan. If I pursue it, I wish to be so hedged in as to restrain the operation of the selfish principle, & make me feel that the fund, I shall strive to increase, is sacred to the cause of christian education.

If you think it best, the plan can be now relinquished with no loss or injury. I submit it to your consideration.

I also add below my Quarterly account

The Balance in my hands July 1st was	$229,50
Drawn since on A. G. Ball & York	50,00
	279,50

Expenses of the Quarter.

To Salary of myself & interpreter	$115,75
To Board & wages of teachers	7,00
To Board & wages of Miss Adams two sisters	1,37
To postage of Miss Adams two letters	3,50
To one lesson $1.00 Viol strings $2,00 glass $6,50	130,62
Balance in favor of the Board.	148,88

Angola N.Y.
Oct 7th

25

Henry Hill Esq.
Mission House.
Boston.
Mass.

Dear Sir, I have pleasure in forwarding you an account of receipts that I have credit the Board for the Cash I have received of J. B. Hobart Napoli Cattr. Co. which I have kindly been requested to remit to the Herald. Please to credit the balance since notice in the Herald. This leaves the balance due B. 1st 1856.
&c &c which is subject to your order.
Very truly yours &c.
Asher Bliss

Mass Dec. 10. 56.

Daily Tel. Oct. 20. 1860
Rec'd Oct. 20. 1860

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Cattaraugus Mission Jan. 19 - 1841

Rev. David Greene
Boston, Mass.

Dear Sir,

You will probably wish to know what our condition is, although it may not be such as you could earnestly desire. We have nothing cheering to report in reference to the church. Our ecclesiastical matters remain very much as they have been for some time past. We keep up our meetings on the Sabbath & attend to the ordinances. Our meetings have been very thin for a part of the Autumn & Winter, on account of the unusual number of our church going people who went a hunting. Dea. Oliver Silverheels & Henry, my interpreter, went to Penn. & were absent four or five weeks. The Deacon was rather out of health when he went, & his health suffered very much by the fatigue & cold. He has now alarming symptoms of consumption. He has sent for Bro. Wright as the best medical advice we can obtain. The physicians about us have very little success among Indian patients. They require different treatment, in consequence of early habits difference of constitution, & manner of nursing &c.

Probably there were never more Indian children on this Reservation in School than there are this winter. We have not had so large a school for several years as we have now. We have had above 30 children of native families, besides half a dozen whites including my own.

We have another school at the Lake of 12 or 15 children. There are also between 30 & 40 in the Quaker school. There are therefore 80, or 90 children in school on this Reservation.

I have recently been to the Congregational Association of Western New York. I have taken up my connection with Presbytery & joined the Association in full. The reasons are briefly as follows. 1. I have always been a Congregationalist in sentiment. I think the organization & government more scriptural than Presbyterianism. 2. I have never surrendered any of my predilections on the subject. Presbytery scarcely asked me a question when I entered with them. 3. Within two or three years past they are disposed to be more strict than formerly. Instead of being more lenient & liberal by the expunging act of the Old School, they wish to prove to the world that they are as good Presbyterians as any body. Therefore they make some rather sore thrusts at all the heretics. 4. Our Synod is divided so that they will probably soon be rent among themselves. 5. Our Presbytery is so large & spread over so much territory, as to require considerable time to attend all the meetings, especially when there are numerous adjourned meetings for installations &c. 6. There are so many men of talent in Presbytery that my influence is but a little among so many. 7. The Association although rising in importance & respectability, needs ministerial counsel & strength. Other reasons might be assigned.

The missionary cause was advocated last week. Forty seven dollars were paid in. Part of it was the fruit of a pledge made last year

& part was contributed on the spot. One poor man from Cassville by the name of Cowan came with his five dollar bill which he was moved to bring by a sermon from Br. Wright last year. He raised his money by selling a calf (I think his only one) last Spring, & reserved it until now. He said he would not be deprived of giving it for an hundred dollars. One minister who was very poorly clothed & is in rather embarrassed circumstances gave $15,00.

I obtained several new subscribers to the Missionary Herald. I will send you the names & Post Office address requesting you to give them to the Publishers.

Rev. Ebenezer Raymond P.O. Collins Erie Co. N.Y.
He is entitled to the Herald by the payment of $15,00
Dea. James H. Clayton East Evans, Erie Co. N.Y.
Paid $1,50. The others are to pay hereafter.
Rev. Seeger Morgan Waterford Erie, Co. Penn.
Rev. H. S. Eddy Sherman Chau. Co. N.Y.
Rev. O. D. Hibbard Sugar Grove Warren Co. Penn.
* Rev. H. B. Taylor (Pine grove) P.O. Busti Chau Co. N.Y.
Dea. Thomas Danforth Busti Chau. Co. N.Y. for his family.
Mr. Charles Taylor Do. Do do do.

N.B. I perceive by a note that Rev. H. Taylor is entitled to his by a donation from the Church.

Perhaps I ought to say a word respecting Abolitionism. A considerable part of the ministry (I should say a large majority) in Western New York & no small part of the church profess to be Abolitionists. They are not all efficiently employed to carry out their views.
Among others I think all your Missionaries profess to believe the doctrine of immediate emancipation. Some of us feel that we have said too little, & that we are called upon to bear our testimony against the abominations

of slavery. We shall be sorry to differ from our friends & patrons of the Board yet we must keep a clear conscience. Probably after our Convention in Feb. at Tuscarora we shall communicate a united expression of our views on certain points.

Rev. Asher Bliss
Date Jan. 19. 1860.
Rec'd Jan 28.
Answered
and Feb. 28. DS

Rev. David Greene
Mission House
Boston
Mass

BUFFALO
JA 22
N.Y.

Jan. 22. Br. Wright has come & is about returning. He thinks Dea. Silverheels can be helped.

He says moreover there is a pamphlet on the subject of slavery from the Board which he thinks satisfactory. I hope to see it soon.

We are in tolerable health at present. The Lord has sent us a little daughter, who was born Nov. 20th. Accept our best wishes, & pray for us. Yours &c. Asher Bliss.

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Cattaraugus Mission April 1st 1841.

Rev David Greene

Dear Sir

I received your favor of Feb. 27th in due time, but owing to the peculiar State of things among us, it has been inconvenient for me to do much in the way of correspondence.

The months of Feb. & March have been remarkable for the number of deaths ~~amongst us~~ on the Reservation. So great a mortality has not been known since my residence here, not excepting even the days of Cholera. Yet, aside from measles, there has been no prevailing sickness of an alarming character.

The number of deaths has been somewhat more than twenty including other residents beside Indians.

Amongst others we have been called to mourn the loss of our only daughter an infant of about 3 months. She was born Nov. 20th 1840. Baptized by the name Lydia-Ann Dec. 13th. & died Feb. 25th 1841. Thus has she been snatched from us in the very bud of her existence. But we have been consoled & sustained in our affliction by the consideration that the Lord gave & took away & all his chastisements are administered with a Fathers love. The Lord reigns let the earth rejoice.

Her disease was inflammation on the lungs & perhaps she was affected somewhat by the measles at last. All my other children had them at the time of her

death & had been sick several days.
A large proportion of the deaths have been young children who have had the measles.

Within two weeks past a physician has spent a number of days with us & I have given up my time to visit with him from house to house & search out those most in need of medicine. Yesterday an elderly female of the Munsee tribe was buried who has been wasting away with disease for a number of years. I went to her burial & the bitter wailing uttered by the poor deluded pagans, was enough to move any heart to pity. I had no opportunity of addressing them. Mr. Slingerland the young man of the Stockbridge tribe who has been ~~tea~~ teaching at Buffalo, was present & requested the privilege of speaking. But they knowing him to be a Christian informed him that their customs were different & therefore they did not wish to have him speak. He therefore said nothing except a few words at the grave referring them to the resurrection &c.
Last night a grand-son of Mr. Harry York (the old interpreter) died a few rods from our door. I hardly know what the disease was.

One thing however is obvious to my own mind ~~xxx~~ viz. that a large proportion of the deaths among the children have occurred for want of medicine & nursing. I sometimes exceedingly lament my want of medical knowledge, & yet there is a great deal of inconvenience in having the mind divided between two professions requiring so much research & investigation as

Theology & the healing art. I have no doubt Br. W. does much good with his medical practice. I find that our pagans are becoming more accessible, & especially when we go to relieve their distresses we are cordially received. We have had occasion to visit & assist many families both among christians & pagans, during the progress of the measles.

Respecting the topics of which you treat in your letter, I will not say much at present.
I am willing that you & all good Congregationalists at the East should keep your eye upon the Congregationalism of Western N. York & indeed, upon the State Association.
I think them orthodox in their Creed & for the most part correct in their deportment. There are a few somewhat tinged with Oberlin views, but to what extent these views may prevail, or have a bad effect, is impossible yet to say. Some of our Congregational brethren I think are as much opposed to Oberlin doctrines as any reasonable man ought to be.

In regard to Abolitionism, I must confess that I am comparatively ignorant, & yet I am convinced that Slavery is a fearful subject. One that is exceedingly hateful to God & ruinous to man. I think it is our duty as philanthropists & as christians to testify against it, in every place & manner that will most effectually enlighten the heads warm the hearts & arouse the consciences of the entire South. The best lever by which we shall reach & ~~move the South~~ in my opinion, is to press them with the duty of immedi

ate emancipation. Any thing short of this will afford a quietus to the conscience which will confirm the offender in his work of death. The pamphlet you sent shows clearly to what an awful extent the entire North are partakers in the guilt of slavery. It shows the importance of carrying out our Abolition principles in every department of life. The political views of the American Citizen published at Rochester correspond very nearly with my own.

Rev. Asher Wilcox.
Date April 1. 1861
Rec'd April 14.
Answered April 23.

Rev. David Greene
Missionary House
Boston
Mass.

Forty cents

Can you not send us one or two good female teachers soon? Miss Adams expects to teach the Quaker school again this summer. We need two or three other schools. Miss A. thinks she shall apply for a dismission this summer & not remain another winter. Therefore I ask the appointment of two more as soon as convenient. We need a teacher for Strong's neighborhood. With love & respect, Yours in the gospel

A. Wilcox.

Cattaraugus Mission June 17 – 1841.

Rev. D. Greene
Dear Sir,

We had a missionary meeting of the members who compose this mission which commenced last week Thursday & closed on Monday. It is a general time of health with us. Nearly all the laborers under appointment were assembled except Mrs. Rockwood & Mrs Hall. Our meeting was harmonious & pleasant. We were all especially pleased to enjoy the presence of Br. Bradley.
We had a number of sermons during the meeting & the Lords supper on the Sabbath.
~~Perhaps~~ You will be pleased to learn that our young brethren in the ministry are improving fast in the work of preparing & delivering sermons. This is especially true of Br. Hall, whose style of writing needed amendment.

Br. Bradley's soul is still in the missionary work & he longs to return to the Senecas. He was so uneasy that he has sold his farm at the East & is now looking for an opening to do good to the Indians.
I have had some conversation with him about coming here to assist us in our labors.
He prefers some employment where his influence shall affect the mind & heart of the nation.
In fixing a plan that would meet his views he proposed to teach one school, superintend others if necessary,

visit from house to house as he has opportunity — attend religious meetings & especially in my absence — he will assist in the Sabbath school — & do what he can to relieve our burden of secular cares.

These labors are all necessary to give efficiency to our operations. If it can be brought about in a satisfactory manner (which seems very probable to me) he is willing to teach in the Quaker school. If we can effect this object we shall do much towards the conversion of the Pagans. Miss Adams has already accomplished a great deal towards removing their prejudice.

I need not say that it would be very agreeable to us to have such a family as brother Bradley's associated with us.

But now for the expense.

1. He wishes for a dwelling. I have not yet consulted the Indians, but I presume we can have the use of the school house gratuitously by repairing a little.
2. He wishes for a garden spot. This I will cheerfully furnish.
3. A. cow. This also I can furnish by having it kept.
4. The use of a horse in his missionary excursions. He can probably be furnished without inconvenience so long as we keep a team for our own use.
5. Two hundred dollars in cash. One half of this I can be appropriated from the present expense of a female school. Will the Board add one

hundred dollars to one present limited allowance? Would not the holy life, the counsels, prayers & example of such a man as Brother Bradly be worth twice this sum to any of our stations?

Report of Church. No. Last year —	58.
Removed by death	2
Dismissed	1
Excommunicated —	4
Present no. —	51.

Of these 48 are Indians, & 8 of them are under the censure of the church for immoralities, drinking &c.

Schools

We have a small Sabbath School of three classes, which promises better at present than at any former time.

I have in my class eight or ten of the younger class of fathers. Most of them can read English & one is now spelling out his lessons.

In our several day schools we have had about 50 scholars under instruction some portion of the year, i.e. in the schools directly under our own control, besides several others taught by our Teacher in the other school house.

We now have a school at the Lake for which the Indians are responsible for the expense of the teachers board, & we pay one dollar per week for wages. Another is sustained mostly by the school fund for the benefit of the white families, in which 7 or 8 Indian children are accommodated. To this school we contribute in proportion to the number of Indian scholars.

I have made arrangements to commence another school in what is called the Turkey neighborhood near Lodi village next week. It will cost about 2 dollars a week. We shall have about 9 or 10 Indian pupils & a few others.

Rev. Alden Bliss
Date June 19th, 1861
Rec'd July 1.
M. N. Bradley.
Exam. Water.
Ship Aug 2.
Ans. Aug.
Boston

25

Rec'd Green
Missionary Station
Boston
June 25 1861

We have made some efforts to advance Temperance & I think there have been some intemperate ones reclaimed.
We have had no refreshing from the presence of the Lord. We need the prayers of the friends of God.
Pray for us. Should Br. Bradley be appointed perhaps no other appointment will be desirable at present. Yours in the gospel with much love.

A. Bliss.

Cattaraugus Mission Nov. 4th 1841.

120

Rev. D. Greene

Dear Sir,

At our missionary meeting held at Allegany in Sept. I read a short essay which had been previously assigned on the importance & means of obtaining native teachers & preachers. My essay was hastily prepared, & not finished. After some discussion of the subject the Brethren requested me to review it ~~the subject~~, make some additions & offer it for publication. I have endeavored to comply with their instructions as far as my ability would admit, & will now therefore submit it to you, to use in any way which you choose, or not at all.

Very truly yours &c.

A. B. Lisp.

The very great importance & necessity of native missionaries in the work of converting this sinful world to the obedience of Christ is manifest from the greatness of the enterprize in which the christian church is now engaged. The thing now before the church as a thing to be done, is the subjection of the entire empire of Satan on earth, to the dominion of the blessed Savior whose right it is to reign. If we divide the 600,000,000 of heathen, which are supposed now to exist on earth, into three equal parts, nearly one of those parts will devolve on the American churches. Not that American christians now constitute a third part of Protestant Christendom; but our abundant means of light, knowledge, wealth, & influence, lay us under great & solemn responsibilities, which never can be fully met, but by enlarged benevolence for the salvation of a lost world. It is true that even now the American churches sustain more than one

fourth of all the Protestant missionaries to the heathen in the world. The constant increase of our numbers & resources is constantly devolving a large proportion of the work upon us. "To whom much is given, of them will much be required." If God gives his Spirit in large measure to American churches, it is that they may abound more in his work of converting the world to himself.

But are the churches of the United States, at the present time, competent to furnish their share of missionaries to supply the whole world? Counting the number to be supplied by us 200,000,000, & giving each missionary a society of one thousand souls, 200,000, men will be necessary to meet the demand. Allowing the orthodox ministry of the United States to be 12,000, we need this moment sixteen times as many missionaries as all the ministers in the United States. The number of ordained missionaries now in the service of the American Board would need to be multiplied by nearly 1500 to make out the complement. Now what possible hope can there be that this number will ever be sent from this land to supply the heathen world for age & generations to come? Although the thing in itself is not impossible, yet if we calculate the future either by the past, or present, we may well fear that the trump of the last day will sound before half the population of the globe shall listen to the accents of gospel grace & redeeming love.

(Note. The prospect of supplying the heathen world with ministers from our meagre resources, is about as cheering as that of removing the black population to Africa while there are fifty born, & an hundred imported to one removed.)

If a whole generation of men pass off the stage once in thirty years, there must be at least 20,000,000 born annually to supply the places of the dead. Should one third of this number of adults emigrate to our shores, it would require more than half the clergy of this nation to supply the influx of a single year.

Now the question is, how are the millions of pagan worshippers to be brought under the transforming influence of the gospel? I answer, By the instrumentality of a native ministry undoubtedly. The heathen world must furnish to a great extent, the means ~~& instrumentality~~ of its own moral renovation. Missionary Societies can never be expected to do more than barely introduce the gospel to those who are ignorant of its principles, & sustain it long enough to let the moral influence of christianity be distinctly seen & felt. The missionaries sent abroad may be likened to the seed grain which at first appears to be lost, but soon yields a precious harvest, some thirty, some sixty, some an hundred fold. We are to expect not only an harvest of converts to christianity, but of ministers & missionaries who shall soon take the place of the foreign Missionary, & sustain all the institutions of the gospel. We may reasonably hope the

day is not distant when some of the missions of the American Board will assume the whole labor & expense of their religious operations. Still we must feel that it is not the work of a day or a year. Long established habits of idleness, prodigality, & sin are not easily eradicated. If the work is done in the passing off of one generation we shall have much cause of thanksgiving to God. Just as fast as any field becomes so far ~~cultivated & enlightened~~ improved as to furnish its own reapers, Missionary Societies can direct their efforts to still more desolate regions. The Missionary who goes abroad, like the luminaries of heaven, should enlighten an extensive circle around, while the minute labors of the pastoral office, must remain undone, except in a limited degree, until native helpers come forward to the work.

But Another Question is By what means shall native helpers be found & qualified so as to render them the most efficient & useful? Without the intervention of a miracle, every mission must be expected to labor under great embarrassment for a number of years, after its commencement, & especially among uncivilized tribes. Nevertheless, God often if not generally, provides a partial substitute in some of the early converts. Some will be found of sufficient stability of character, natural talent, & gift of speech to be immediately useful, in visiting, exhorting, praying, singing &c. God soon did on Sabbath gather the Seventy around him, & send them two & two into all the cities & villages round about! And when

the twelve Apostles went forth scattering the good seed of the kingdom, & blowing the gospel trumpet, how soon was there a Stephen, a Philip, a Saul, a Barnabas, a Mark, & a Silas to re-echo the blessed sound until mountain & vale were vocal with the high praises of God? Is it not so to some extent even now? In the little band where we labor though generally unlettered & rude, we have found such men as Wm Chen, Wm Mount Pleasant, Old Chief Warrior, Robert Pierce, Oliver Silverheels & many others to be important helpers in our work. The fame of the sightless Bartimeus of the Sandwich Islands has already gone round the globe, as a powerful native preacher, & yet before his conversion he was but an untaught heathen.

But the question contemplates some systematic & forts to furnish an <u>educated</u> ministry for the heathen.

It must be obvious to every considerate mind that the first step to be taken among the uncivilized & barbarous ~~after~~ preparing a few books is to adapt a system of primary schools to the circumstances of the people, which shall exert a controlling influence over the entire mass of juvenile intellect. This branch of missionary labor is absolutely indispensable to the highest success of the Mission, & the Church should feel that christian economy requires the education of the rising race. Nor is it sufficient barely to impart the <u>rudiments</u> of science. All the youth of promise should be conducted a long step by step through the high school ~~school~~ or academy, the college, & theological Seminary until they are prepared to preach the unsearchable riches of Christ.

Let every Christian dwell in his imagination on the delightful train of consequences growing out of the Seminary at Cayton. See hundreds of young men scattered through the land whose minds have been elevated, & their hearts made pure, under the guardian care of American missionary while they were nurtured by American charity. Think of an Obokiah, a David & Katharine Brown & many others. Who can doubt that it is the bounden duty of the American church, with the least possible delay to establish schools of the highest order, & sustain them in every land accessible by American Missionaries. We may lay it down as a general rule that wherever the gospel is faithfully preached, & missionary schools wisely conducted a class of competent native preachers will be furnished as a matter of course. God in his sovereignty is wont to bless these means & certain results may be confidently expected.

Education, in the fullest acceptation of the term — physical, mental, & moral, should be brought ~~to bear upon~~ within the reach, & proffered to every nation, tribe, & tongue, where the standard of the Cross is erected. This being done, & God's blessing added to his own appointed means, the necessity of foreign missionaries need not be expected long to continue.

But I shall probably be asked, Why has the general rule failed among the Senecas & other Indian tribes? I reply, not for want of power in the gospel to accomplish its object. Many have apparently been converted, both old & young. Many of the young men too with a sufficient amount of native talent to adorn any of the learned professions have been partially educated, with a hope that they might eventually preach the gospel. Some few of these have gone as far as to complete the college course & perhaps in a few cases of the South Western Indians they have completed their Theological studies. Our failure to raise up a native ministry has been owing principally to two causes. 1. The want of suitable preparatory schools which were accessible with their means. 2. The counteracting influence of political cir

cumstances & pains have been spared by interested persons to monopolize & control every young man of talent in the nation for the accomplishment of a special object. One young man of high promise who had been dandled on the knees of the Church for years, after he had bidden farewell to friends & home, & was on his way to New England for the purpose of a public education, was intercepted, coaxed, & persuaded to abandon his object for worldly gain. Of course he soon made shipwreck of his faith. Another who started at the same time, although he persevered until he obtained his degree yet has been so much absorbed in attempting to secure ~~the protection~~ their political rights that he has thus far postponed the study of Theology, & I fear will never pursue it with the intention of becoming a minister. Some similar, or worse fate has befallen every one whom we have attempted to qualify for stations of usefulness. Other causes of a local character might be assigned as reasons, that the gospel has not & does not, produce all its desired & legitimate fruit. But the Senecas are to be regarded as an exception, & not conforming to the general rule.

In conclusion I will suggest a thought by way of inquiry to my brethren & sisters of the mission. Is there not something more than we have done which we may do for the benefit & salvation of this unfortunate, & injured tribe? Can not our schools be rendered more interesting & useful? Can not a Seminary of a higher grade be started & conducted so as to secure the attendance of the young men & women by which a new impulse can be given to the sluggish native intellect?

Finally will not the christian public in view of the whole subject, enlarge their heart, & open their hand & furnish the means, at once of training up a host of native helpers at all the missions established by American churches throughout the world? Brethren, will you

can you dare you, knowingly cripple the energies & nullify the efforts of your brethren, who are doing your work as well as their own, while they labor for the salvation of a lost & ruined world? May God give all his servants wisdom & grace to be faithful unto the death that they may receive a crown of life. Amen.

Sister Adams health has been too poor to teach school for a number of years. She has also had charge of an orphan girl coming to live with her until she was a little over a year old.

Rev. Alden Bigelow

Rec'd Dec. 2. 1861

Ans June 3. 1862

Sister Adams

Mass.

Rev. David Greene
Missionary House
Boston

Single.

Chicago Ills
Nov 19 1863

Dear Sir I have received $1,13 of Brethren in the 2d Congregational Church in Sheridan to pay for nine copies of The Day Spring. To be directed to Deac. N. St. Yearick. of Sheridan Chau. Co. I do not know for certain what the name of his Post Office is. The Publishers of the Herald have his name & address. Please send us a copy or two of the Day Spring. As I submit this to your care, if you think it worth using you can publish in the Recorder or Missionary or otherwise as you think best.

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Cattaraugus Mission Nov. 29-1842.

Rev. David Greene
Boston Mass.

Dear Sir,

I have received your favor informing me of the amount appropriated to us for the financial year on which we have now entered. You say you hope with $695,00 we shall be able to make some advance on the last year. I think it possible we may - & yet perhaps there is some danger that we shall not. It will depend very much on the manner in which the money is appropriated, & the direction given to our efforts. Some departments of labor may be fully sustained & others essentially fail.

Suppose for example a Catechist is sustained through the year from our appropriation, It will require $600,00 to support the mission families. If we allow 75 dollars for interpreting & 25 for books & incidentals, we shall have but 135 left for schools. From this Sister Adams has been boarded three months & ten days. for which I charge 14$,00 dollars. I have furnished rising of forty dollars for traveling expenses, & eight dollars & sixty seven cents for clothing, shoes & postage amounting in all to sixty three dollars, & sixty seven cents. Deduct this from $135, leaves us $71,33 for our two schools at the extremes. As they have already had each of them a quarter at the cost of 51 dollars, we have only $21,33. remaining for the two schools

But as I have given encouragement to

the Indians in those neighborhoods to expect schools this winter, & as I have engaged teachers who are at work, I really do not know how to back out without giving them each another quarter. You know my doctrine is "Go a head!"

We can close up all our schools in the Spring, & shall be obliged to do so, unless there is a different disposition of, or addition to our funds.

As the Prudential Committee may be disposed to review, & direct the labourers, & the funds in the most useful manner. I will suggest such methods of relief as strike my own mind, as possible.

1. Dismiss your missionary in the Spring. This will leave funds to continue the schools. Perhaps Br. Bradly's labors with a blessing might keep the church together & even build it up until Br. Wright shall remove to this place.

2. Another thought is to have Br. Bradley's expenses divided between all the Stations, & his labors also. If this can not be, let him engage in some secular business & support himself in the summer.

or

3. Make an extra appropriation of the amount of Sister Adams expenses since the first of August. And also give somewhat of a select assortment of Goods. If we can obtain such goods as we had last Spring we can supply a portion

towards salary, & perhaably towards the payment of Interpreter & teachers.

4. There is something due for land rent ~~rent~~ which the Indians appropriated last summer to the Board. It is not yet paid, & I know not precisely how much it may amount to. Perhaps 25 or 30 dollars. This I designed to ~~[illegible]~~ acknowledge but perhaps it may be expended here without being deducted from our allowance.

These are some of the ways which have struck me ~~that~~ as proper that our necessities may be met.

Perhaps some may think that Sister Adams bill is rather large. In this I remark, that her health was such that she thought, she might be obliged to employ medical assistance, besides her traveling expenses & therefore forty dollars was the least that was prudent for her to start a long journey with.

I remark also, when she came to the station from Vermont she had clothes shoes &c. nearly to supply herself two years. Her expenses besides board have been less than 25 dollars per year.

She left us the 10th of this month. The last we heard, she had not left Br. Wright's & it was doubtful whether she would go any further. Lydia Hosper is married & left at the same time. Sister H. is also gone. I have nobody with me but my wife & children. Our solitude is not unpleasant. Br. Bradley has been to Allegany & spent two or three weeks, returned & gone

Rev Asher Blish

Nov. 29. 1842

Recd Dec. 13.

Ans Dec. 16. DG

Rev Asher Blish
Lighthouse Hill
Boston

Mass

Rev Asher Blish

again. I am trying to
stand firm against
demons & resist
resist & Satan
in the Spirit of
the great Christian
in contest
an common man
a Mormon. An abolitionist in that.

Rev Asher Blish

Nov. 29. 1842

Recd Dec. 13.

Ans Dec. 16. DG

(22)

Cattaraugus Mission March 4-1843

Rev. David Greene

Dear Sir,

You probably wish to learn more definitely our religious state & prospects.

Agreeably to your wishes, my own feelings, & the necessities of my family I have spent nearly all my time & strength at home & in my appropriate field. With the exception of going to Buffalo once, & spending two or three days at our Consociation, I believe I have not been absent over night since last Autumn. I have devoted a considerable portion of time to study. As a general rule I have written out fully one sermon a week on three or four sheets of paper. This I divide, & make the subject for all day on the sabbath. I have preached more on the doctrines that may perhaps be considered the "Strong meat."

I have preached on the Divine authority of the scriptures the fore knowledge & decrees of God, Sovereignty of God &c. Doctrine of Trinity, future misery &c.

Besides meetings on the Sabbath & sabbath evenings, I have generally had one lecture at one of the extremes during the week. I have devoted as much time as I consistently could to reading.

Br. Bradly also has generally held a meeting on the Sabbath separate from mine. His usual course has been to visit Strongs neighborhood one Sabbath, & the Finney neighborhood on the other. In this last named district near Lodi village there has been a growing attention to religion since last Autumn. The members of the Church manifested a deep interest in the meetings & spoke & exhorted the young. The impenitent began to exhibit a seriousness in the early part of the winter & some of them occasionally spoke & confessed themselves sinners & their faith in the gospel. The prospect continued more & more encouraging until the latter part of Jan. when I was prevented from preaching about three weeks, by a severe cold which affected my organs of speech. Since I have recovered & resumed meetings in that neighborhood, the feeling has appeared still deeper than ever. Sighs & sobs & tears are not infrequent, & several individuals profess to have made up their minds to lead Christian lives. One backslider has confessed his faults & is restored to the church, & another although he does not satisfy the church entirely, has resumed family worship & appears well in some respects. The labors of Br Bradly & also of a pious teacher in that district have undoubtedly done much towards ~~the~~ producing the present interesting state of things. I think also that a reformation spirit is beginning to manifest itself in other parts of the Reservation.

Meetings are much better attended both on the Sabbath & on other occasions. Our evening meetings are becoming more frequent. The members of the church & others begin to speak & confess their sinful state. Two couples who had disregarded the ceremony of christian marriage, have presented themselves publicly to take upon them the solemn covenant. The church are making a serious effort to dispose of the case in a right manner of all the suspended members. We hope to save & restore most of them if not all.

We have had quite an interesting Temperance meeting. The Washingtonians from Lodi came down, & spoke & sung & stirred up the good feelings of the Indians. Several of the back-sliddden Temperance folks renewed their pledge, & I hope the effort will not be in vain. Our chiefs & leading men I believe unanimously favor this cause. So far as I can judge the most of the intemperance among us now is by a few thoughtless youngmen. It is very seldom indeed that ~~we~~ I now witness a drunken Indian, or hear the savage whoop which is a well known token of drunkenness. We have not for many years enjoyed a season so favorable to dispensing religious truth, or when the means used appear to produce ~~a salutary~~ effect so salutary.

We feel incouraged to toil on patiently, requesting a remembrance in the prayers of all who love Zion, hoping that our captivity may effectually be turned away.

We desire to acknowledge the good hand of God in sending us another Son about 8 days since. Both the mother & the babe at present seem to be doing very well in point of health.

Very Truly Yours &c.
Asher Bliss.

Rev. Asher Bliss
Catt. Ms 4 Mar. (Apr?) 1843

Rec'd April 14.

Ans'd May 22. L.S.

ABC:18.5.8 v.1 123-129

Asher Bliss, New York
123) 22 May 1843
124) 10 June 1843
125) 15 August 1843
126) 4 Sept 1843
127) 19 Sept 1843
128) Expenses, Sept 1843
129) 7 Nov 1843

THE HOUGHTON LIBRARY

Cattaraugus Mission May 22. 1843

Rev David Greene,

Dear Sir

I have given intimations from time to time of some change for the better in our religious prospects. But our hopes have been so often raised only to be dashed again to the earth, I have been afraid to present our ~~for~~ condition in the most favorable light. But I can now, I think, with more safety, give you an account of an awakening which has resulted as we hope in the entire conversion of all the adults in one neighborhood.

The neighborhood is in the vicinity of Lodi, & about nine miles from the mission house & is called the Turkey neighborhood because most of the people bear that name.

One year ago there were three members in good standing in ~~that~~ the church, two members who had been suspended for intemperance & one, the oldest man & a chief had been excommunicated a long time before for covenant breaking. This man (James Turkey)

At a sacramental meeting I baptized three adults & ten children including our little son whom we call Daniel Greene

began to give signs of repentance in the early part of last year. In July he made confession & was restored to the Church. From that time he began to take a more active & lively interest in religion, set up family worship, & took an active part in the meetings which were frequently held in that neighborhood. Through his influence, together with the other professors there, the whole neighborhood old & young, consisting of 25 or 30 persons usually attended the meetings whenever they had opportunity. In fact they esteemed the privilege of having a meeting in their school house so great, that it was not uncommon for every individual to be present. George Turkey though a suspended member has always cheerfully done the interpreting without any compensation. In the early part of the winter there began to be more marked evidence of the operation of the divine Spirit on the minds of the people.

The members of the Church often expressed their feelings, & their desire for the salvation of their families.

The two suspended members confessed their faults the young people began to speak, & expressed a ~~desire~~ belief in the gospel & a desire to share its benefits.

One young woman as early as Dec. or

Jan. seemed to be under pungent convic-
tions, & confessed her sins with sighs,
& tears. The interest was increasing rap-
idly when I was prevented from visiting
them for a number of weeks by sickness.
The minds of the young were still ten-
der, & some were decided to be on the
Lord,s side. The interest increased from
week to week. Br. Bradley often spent
the Sabbath with them, & exported
them to their duty. Miss Bond also
who taught the school, conversed with
the children, visited the families & held
female prayer meetings &c.
The result has been that the two sus-
pended members have been restored
& nine others came forward on the
first Sabbath of this month & enter-
ed into covenant with the Church.
There are now in six families 15 membe
of the Church including every one over
15 years of age. The parents also brought
ten children at the same time & deli-
cated them in baptism. I am not aware
that there is a single person belonging to the
six families, who has not been bapti-
zed. There are also some tokens of
good on other parts of the Reservation.
Two backsliders are reclaimed & restored
to the fellowship of the church. Seve-
ral young persons have asked prayers

for their conversion. Some of them speak in evening meetings & confess themselves sinners, profess to believe the gospel & a determination to lead a religious life. Two or three have given in their names as candidates for church membership at the next Communion. Others backsliders are very uneasy & wish to find a place again in the ark.

Rev. Asher Bliss
Bellaire, Belmont Co.
Ohio
Rec'd May 30 1863
Ans. June 1st 1863
Rev. David Garrett
Missionary House
Boston
Mass.
N. C.
Missionary
May 1863
23

Our meetings are much more fully attended lately on the Sabbath. Our house is sometimes full. Among others, several young people from pagan families often stray into the sanctuary of the Lord. Although the reformation has been rather limited, yet we rejoice in it as a good work & bless the Lord for it. We also ask an interest in the prayers of Zion. Yours Very Truly
A. Bliss.

Cattaraugus Mission June 10, 1842

Rev D. Greene
Boston Mass.

Dear Sir

I received your favor dated May 22 1842. several days since. Your suggestions & cautions I think are both wise & timely.

It has been a time of considerable sensitiveness & some excitement growing out of the difficulty in managing their temporal concerns.

They have arrived at that pitch in their upward progress from a state of barbarism in which probably they experience more difficulty by far than before they had property, for then they had nothing comparatively to quarrel about. When they proceed a little farther & have a code of civil law of their own, or became citizens of the State these embarrassments will be removed.

Their property being in part common stock, & their minds having been whetted to a keen edge by conflict with

their apprehensions, they are in a state of constant preparation for defending their individual interests.

Their excitement this Spring was founded on the execution of the Statute of New York in the removal of Tenants.

The majority of the Chiefs & of the Church were in favor of carrying the provisions of the law into effect. Some few of those who possess large farms were much opposed to the removal of their farmers.

When they found themselves unable to resist the strong influence of the majority they raged with violence for a few days threatening to drive missionaries, Quakers mechanics, & every body from the Reservation & to prevent if possible all intercourse between Whites & Indians.

They attacked me of course & tried to injure me & sought by what means they could effect my removal. As the majority of the church stood by me, & also the Brethren from Buffalo who are moving on, & M. B. Pierce acted as Counsel I had very little to do but keep still. I gave up my improvements on the land into the hands of the Church. They appointed a Committee who sold my meadow to Dea Two-guns who paid one half the value in silver at the rate of ten dollars per acre. The Committee reserved

about five acres including the mission house, barn, garden orchard, &c to be used as a kind of parsonage. When the tempest had raged about a week, Israel Jameson Strong, & others of the minority finding themselves unable to accomplish their purposes, gave up apparently & became quiet. There has been no effort to disturb me since some time in April. I thought it not worth while to harass your mind with the subject.

I presume however from your letter that Strong or some other one has informed you in part, & perhaps forepaned serious complaints against me. I have said thus much that you may understand something about the difficulty. Dea. Johnson & one or two others of the church sympathized with the disaffected party. But most of the church were united & friendly to me.

I can make any further explanations if you wish. I think on the whole the prospects of the church & society are as good or nearly so, as they have been for the last four or five years.

I have hope that some suspended members of the emigration party will soon be restored. A few other young persons have given in their names as candidates for admission to the church. It is a time of severe trial at present to the steadfastness of young disciples. Pray for us.

Will you please to inform Mr Hill that the last box concerning which I wrote him a few days since is found. It was reported to Mr. Crocker. The other boxes directed to me & Mr. Bradly are also received.

Yours with Christian regards

Asher Bliss.

Rev. Asher Bliss
Catharages Stn Feb 10 1865
Rec'd Feb 22

Aug 14. 86.

Rev Daniel Greene
Missionary House
Boston
Mass.

Springfield
June 16

25

125

Cattaraugus Mission Aug 15 1843.

Rev. David Greene,
Boston

Dear Sir.

As the time draws near for the presentation of your Report at the Anniversary of your Society I suppose you will desire a sort of recapitulation of our doings the past year although I have nothing especially new to present.
I will include what I have to say under three or four general heads.

I will remark

I Concerning the Church & state of religion
A little more than one year since the state of religion with us was uncommonly low. A large number of members were in a backslidden state. Some had been excommunicated & others suspended.
In the month of July one excommunicated member was restored, on giving substantial evidence of repentance & reformation. He has appeared to be a living member ever since.
~~In Oct another was~~ In Nov. another excommunicated member was restored & dismissed to the Allegany Church. As I recently reported the dealings of the Lord with us during the winter it will be unnecessary to add much more except the statistics.
There have been added during the year ending July 1st 1843 By profession 9
Do. by letter 2
~~Back~~ Excommunicated — restored 3
14

Dismissed to Allegany Church 2
Died during the year 1
3

Increase of the Church. 11.

Whole number of Church members on the 1st of July 60.

Of this number there are suspended 5.
One has since died 1.
White persons not living on Reservation 2.
Belonging to the Mission family 1
9

Indian members now in good Standing 51.

We are not without hope that all the suspended members may be reclaimed by a faithful & judicious course of treatment. We hope also that one or two more of the excommunicated members will be reclaimed. Two or three other young people have manifested a wish to unite with the church.
It is a time of uncommon peace & quietness in regard to all those topics which have agitated the public mind for a few years past. We regard the last year as one of uncommon favor from the hand of the Lord & hope that we may still enjoy the divine blessing for the year to come.

II. Schools.

Two small schools at the extremities of the Reservation have been taught by female teachers most of the year. These schools have brought nearly all the children of a suitable age in those districts under their influence.
I cannot state positively the numbers taught but it will not vary much from 30.
The average number would fall below, but probably the maximum is somewhat more.

Br. Bradley taught several months

say three or four at Big Flats.
But as he does not consider himself particularly amenable to the mission, nor under the control of the missionaries perhaps it would be improper for me to report his school. I will therefore refer you to his own reports, both of the winter school, & also for a few weeks which he has taught here at the station this summer.
I have paid Miss Maria Eaton two dollars per week for teaching in Strong's neighborhood 30 weeks. Strong employs her this quarter at his own expense, or at least has become responsible, & paid half her wages in advance.
In the Turkey neighborhood near Lodi they furnished a room for Miss Bond & most of the provisions from Feb. until the ground was settled, when she chose to furnish a room for herself in the village. The Indians still furnished the provisions until the school closed about the first of July. The expense of that school was about 12 shillings per week.
The number of scholars who have received instruction in mission schools is not far from 60.

II. Temperance. There have been a number of Temperance meetings during the year. Some persons from Lodi calling themselves Washingtonians have been here twice & spoken to the Indians. Some Indians who have been in the habit of drinking, we hope are permanently reformed. Others have renewed their pledge who had formerly signed, & relapsed. We fear they may echo the same thing over. One fearful example of the evils of strong drink stands as in the face

Rev. Asher Bliss
Wallingford, Vt. Sept.
Rec'd Aug. 23.

1845

Reply.

Send Aug. 26. 1845

Mr. Stale.
Pastor
Rev. David Greene
Missionary Board

Samuel Mohawk an Indian belonging to the christian party of respectable connections, wandered off into Butler Co. Penn. (in a state of insanity probably from the use of liquor) & murdered a woman & five children by beating them with stones. He is to be tried for his life in Sept.

Mr. Bradley probably reports his labors as a Catechist & I will only say that he has visited from time to time among the people as he has been able to get an interpreter. He has also held meetings on the Sabbath during a part of the year at the remote points.
On the whole we feel that there is no ground of discouragement but to thank God, take courage & press onward. Yours truly
Asher Bliss

Cattaraugus Mission Sept 4th 1842.

Rev David Greene
Boston Mass.

Very Dear & Respected Sir,

On Saturday evening, I received your favor of Aug. 28th which I shall briefly attempt to answer although it is with feelings of peculiar embarrassment.

Before remarking on the subject which appears to be the burden of your communication I will reply to your inquiry respecting the school at Strong's.

At the close of the Spring Term I informed the people there that the funds in my hands would not admit of sustaining the school during the whole year, & unless they would sustain the school for one quarter it must stop. The teacher was desirous of continuing the school & all the Indians desired her services. After deliberating a few days they concluded to support the school for one quarter with the expectation, that the school is again to proceed as a mission school.

There is a mutual understanding on that subject, & I know of no other than kind & harmonious feelings respecting it.

On the other subject of your communication I hardly know what to say. Your letter conveys the idea that complaints have been made against me, & yet you do not say so, nor inform me of the nature of those complaints. I know not, therefore, what reply to make in my own defence or self-justification if I were disposed to do so.

Sometimes when I have felt depressed with a sense of unworthiness & unfitness for the Missionary work & unprofitableness in it, I have imagined that I had lost the confidence of the Indians, of my Missionary Brethren, & of the Board (or you in particular.)

With these feelings & views it has been a matter of serious inquiry with me whether, or not, to ask a dismission at once from the services of the Society.

Upon mature deliberation & attention I am not yet convinced that the majority of this church would wish to have me leave them. (Although a few are exerting themselves to effect it, & wish me to inform you that they have made up their minds to have Mr. Wright & do not wish but one minister &c.)
I also submitted my case to the consideration of the Brethren at the last Missionary meeting, stating my reasons & asking advice whether to request a dismission from the Board. The decision was that they saw no reason for my leaving my station which not apply equally to some or all of them. The harmony of their views greatly relieved my mind.
Still I infer that my character or qualifications are under a cloud in your mind. I know not how to clear it. I must leave my character in the hands of God & my missionary brethren who know me well. I am willing that you should make any investigation of facts which seems desirable.
As you inquire why there is no more sympathy co-operation & coalescence between myself & Br. Bradley I ought perhaps to furnish the key to a particular understanding of the subject & then refer to him to answer the questions, as I have no complaints or charges to prefer. The fact that there is not so much union as is desirable, is undeniable.
A careful review of the circumstances which bring us together, I think will serve in part to relieve your mind & enable you to judge correctly of the matter. You will recollect that in a communication touching Br. B- & the expediency of employing him in July 1841. you say It is doubtful whether he will have health & spirits adequate to the confinement & care, & we have some doubt, whether he has vivacity sufficient to interest & govern a school of listless, restless Indian boys. &c. &c. See Letter. You represent it as an experiment if the missionaries think it expedient as temporary. &c.

Br. B. was made acquainted with your view of the subject, & I should have been glad if he had seen fit to withdraw further application. Instead of that he expressed great surprize at your opinion & seemed anxious to have opportunity to show how much you were mistaken. We knew not well how to refuse without hurting his feelings. So sanguine was he of success in teaching, that he proposed to commence his school & have it inspected by all the missionaries, & if not found equal to any other school connected with the mission he would make his services a gratuity &c.

Before the year closed I was well satisfied that you perfectly understood the case, & it was no longer a doubtful question whether he could teach Indian boys to advantage. I presume he was greatly disappointed with his own success. He never called for a severe scrutiny by way of comparison. He was laid aside a considerable part of the year & his school dwindled almost to a point.

I experienced a measure of disappointment not only in that department of labor but others. I desired to treat him well & ease matters off in the best way without employing him again. I suppose he felt disappointed because I manifested no more earnestness to employ him. Under these circumstances, he pressed his claim upon you, & obtain his wishes. Of course he felt himself independent of me, & proceeded accordingly. I have endeavored to treat him well & facilitate his access to the people. We have had no quarrels, but rather an excessive ~~re~~ reserve. I have indeed questioned with myself ~~doubt~~ whether the funds would not be more profitably expended in female Schools. But that is a question for the Board rather than for me, to decide.

I am not aware of having manifested any want of courteousness, or Christian affection to Br B. He is a man (sui generis) whom you perfectly understand

We all love Br. B. & wish he could do all the good he desires. I am willing to co-operate with him so far as he can go with me. I cannot humor all his notions. nor resign the pastoral care of the church until I am fairly dismissed.

Perhaps we are not exactly fitted to draw in one yoke. You must judge of that. You understand of course that I cannot solicit the aid of any one to do my pastoral work exclusively. In my opinion a Cate chist should be responsible for something besides merely visiting a portion of the time.

Rev. Asher Bliss.
Gottingen, 4 Mo. 10th 1843.
Dear Br. Brewster 12 Mo.
and Dec. 6. 1843.

Rev. David Greene
Boston
Mass.

I submit the above explanations hoping to see you at Rochester, & making any verbal explanations you may wish.

I am Dear Sir as ever
Very Truly Yours &c
Asher Bliss.

Cattaraugus Mission Sept. 19-1843

Rev. David Greene
Missionary House Boston

Rev. & Dear Sir,

I have been led of late to suppose that you are somewhat deeply impressed with the idea of my unprofitableness & non-adaptedness to the Missionary work. This idea must of course have an effect upon my spirits, as my usefulness, my character & good name are concerned. Surely it must be a painful thought to any generous or christian heart to be suspected of living on the charities of the church for any sinister purpose, or without accomplishing the object for which it is bestowed

The grounds on which I have founded my opinion are not doubtful. Your views have been expressed in my study in your letters, & at Rochester. Although you have never stated in a formal manner the particular charges, which influence your judgement, yet I understand them to be the following.

I. Either idleness or a misdirection of effort. This is proved from the fact that I have not acquired the Indian language.

II. An unguarded temper, want of consideration, rashness. This is proved by the supposed fact that our church discipline has been unwisely managed, & persons wrongfully ejected from the Church.

III. A want of courteousness, charity, & amiability which renders one on the whole an undesirable co-adjutor.

IV. I have lost my influence with the Indians.

The course of Dear Johnson, Strong & others establishes this point.

These being the charges the Question is Guilty? or Not Guilty. Let me freely say Sir, that I cannot do the violence to my conscience to undertake absolutely & unconditionally to justify myself on all these points. As I am not an advocate of sinless perfection here below, it becomes me rather to lay my hand upon my mouth & my mouth in the dust, crying guilty & unclean. Yet while I admit that I am a sinful man in the eye of God, & holy law, & utterly destitute of goodness wisdom or righteousness, I have somewhat to answer, when I am judged by a contrast with my brethren. Sir I cannot avoid the feeling of mortification & grief, from a strong conviction that in comparing my labors with another brother in the Mission you do me great injustice. My belief is that in matter of Fact you are perfectly deceived. I was stung to the quick by your reflections on me in that comparison, & I did not feel at liberty to attempt to correct your mistake. It would have appeared malevolent & retaliatory towards a dear brother whom I always love for his kindness & charity. He is regarded not only as an elder Brother but as a father in this mission. He is highly esteemed among the Brethren, & we have no doubt by yourself & the Board. What could I say to extenuate or clear my self. Believing it better to suffer wrong than do wrong I have held my peace. But the time has come when self-respect, when justice to my own character, to my family & to this Church, over which the Holy Ghost hath made me an Overseer, require me to speak in my own behalf.

I suppose the bible does not forbid me to love myself as well as my neighbor. I must offer a few remarks, therefore, on each of the points which I have stated above.

I. Idleness, or misdirection of labor. On this point Sir I believe that no one who knows me, will charge me with absolute indolence however little I may accomplish for the mission. The question then must turn on the right improvement of time & expenditure of strength. I acknowledge most freely that ~~if~~ if I were a more perfect scholar, & had my mind under a more thorough discipline, & had a perfect system in the division of time, I might undoubtedly accomplish far more than I do at present. Perhaps I might have acquired the language.

As a partial apology however for not acquiring the Seneca tongue, I offer the following reasons.

1. The want of an interpreter, & time in the early part of my labors. When I first came I hired N. J. Strong by the month to teach me & my wife the language, & also to do the interpreting. After a few months he left my employment & there was no other person attainable, competent to instruct us. While he was with me much of my time was necessarily occupied in preparing for the Sabbath, & other labors, superintending schools, & providing for my family. I also had the Allegany church to visit which occupied from three to six days each month. How could I under the circumstances make any great proficiency? It should be borne in mind all the time that we had no books to study, & Strong had no great skill in teaching.

2. Another apology for neglecting the language would have been the expense, if a proper teacher could have been had. To keep an interpreter on hand, to board & pay him from the funds of the Society at an expense of 12 or 14 dollars per month when I had less than half my time to study the language seemed to me unadvisable, if not absolutely wrong. This belief was strengthened by another consideration which I offer as my

3d Apology. Br. Wright had entered the mission one year previous, & with his linguistic powers, enthusiasm, freedom from all family cares, (having a missionary partner at that time) & the best of interpreters, I supposed he would soon ~~give~~ publish a grammar of the language, & furnish other facilities for studying to advantage. I waited until I was tired, & you are aware of the final results.

4th. The difficulty of attaining the language is my present apology for still neglecting it. Br. W. has prosecuted the language for nearly 12 years, under the most auspicious ~~circumstances~~ having no family the first year, & a boarding school being in the establishment, he could mingle most freely with young & old. He has generally had in his family one or more who could interpret & teach. For no inconsiderable part of the time he has employed interpreters & translators by the month at the cost of 15 or 20 dollars per month (if I mistake not.) What has been the result? Can he use the language now? Very imperfectly. In preparing written discourses, he still needs an interpreter & in extemporaneous preaching, he makes frequent mistakes.

But I have another & stronger reason

5.thly. After long & patient consideration of the subject in connection with the experiments made I think it would be unadvisable to preach in Seneca if we had the language, for the following reasons. (1) There are several white people including our wives & children teachers & domestics, who need the benefit of preaching. (2.) Not unfrequently there are friends of missions & other strangers present in all of our congregations. They wish to hear the preaching. (3.) Many of the Indians already understand the English, & the number of such is constantly increasing. Besides all the benefits of the instruction imported our Sabbaths are accomplishing another incidental benefit, by importing to the mass a knowledge of our language. (4) I understand from good authority, that the novelty being past, the Indians (to some extent at least) prefer to have Br. W. speak through an interpreter. If our conversation & preaching were performed in Seneca, I sincerely believe that it would operate as a powerful check on the advancement of the people in civilization. I consider all the efforts to acquire their language, & the use of the press thus far little better than a practical failure.

In some further remarks, on the general subject of misdirected effort, it may be some satisfaction for you to know that I have not been an entire stranger to the use of the pen in the preparation of sermons. I find by inspection that I have on hand nearly 200 written sermons covering from one to four sheets of paper each. Suppose they average two sheets, it will give four hundred sheets written in sermonizing. To these add 150 sketches on full skeletons on half a sheet of foolscap. (mostly). In addition to these I have over three hundred skeletons generally on a quarter sheet. In all I have nearly 650 themes on paper, written in full or in part & covering about 550 sheets of paper. I do not mention this to prove that I have been very industrious, but I have done something. These preparations in connection with an exposition of considerable portions of the Psalms, Gospels, Acts &c. have necessarily occupied some time & thought.

II. In answering to the charge of violent temper, rashness &c. I cannot deny that I am a man of like passions with others. My thoughts, eyes, & tongue, I presume move quick sometimes. Probably I speak unadvisedly with my lips. Still I am unwilling to admit in absence of proof that I am so hasty & unforgivable as to carry anger & spite into the house of God, & in the solemn business of church discipline. Our church is Congregational & no person is received or excluded without the voice of the majority. I seldom vote, & do not always express my opinion. Why then should the fact that several persons have been excluded from church privilege (mostly for intemperance & licentious ness) be adduced as evidence of undue precipitation on my part? How would the same argument bear on my good Br. W.? In 1833 & 4 that church embraced about 50 members, & this church about 40. What has become of that once flourishing church? Is it not reduced more than half? Is the inference therefore to be drawn that the missionary is in fault? If the mantle of charity is extended over the misfortunes, or errors of my brother, why may it not to me also? I submit the question whether a prompt & vigorous discipline in the church is proof positive of ignorance or ill temper in the pastor? The third charge is want of courteousness, amiability or charity.

+ I.

Sir, notwithstanding my apparent roughness & plainness of speech, I can hardly believe that Br. B. has any just ground of complaint against me, for any disrespect or unkindness towards him. I need add nothing to my last, except to say that as Br. B. is not a member of the mission, & the time of his contract is expired I do not feel bound to hire him, when we have no work which he is willing to do. If you or other members of the Committee have employment for him at Batt. I will endeavor to aid him what I can unless he interferes with my own arrangements.

IV. You suggested the other day that I had lost my influence with the Indians. What is the evidence? I know it was whispered more than a year ago by a certain sister, Don't you think Br Bliss's usefulness is ended among the Indians? At another time it was remarked in the same direction. How bad I shall feel to go to Cattaraugus & not see Sister Bliss there! But where is the proof? Is it in the fact that half a dozen backsliders have been reclaimed & nine new members added to the Church? that the church now embraces more members than ever before? that Strong my most bitter enemy employed me to perform his marriage ceremony? sometimes attends meeting; invites me to the hospitalities of his table & sometimes interprets for me? that he & others contribute to the support of schools, & sent nearly six dollars in cash to your treasury the other day? &c. &c.

Rev. Asher Bliss
Cattaraugus 19 Sept. 1843

Rec'd Sept. 26.

Ans Oct. 6. D.G.

Rev. Daniel Greene
Corresponding Secretary
Boston
Mass.

2 sheets

Sir, as you have made some comparisons in private conversation to my disadvantage & grief, will you do me the justice to carry the investigation through & inform me of the result. Will you tell me the whole amount of expenses at the Seneca Station for the last ten years, including salaries & rations? Will you ascertain how much has been paid for translating & interpreting? How much for other helpers in order to relieve Br. W. from secular cares? How much for every thing with the exception of school teaching. In short how much has Br. W.'s knowledge of Indian cost the Board? What has been done for the church & the spiritual welfare of the people in the mean time? How many English sermons have been written, & how many Indian? What is the present condition of the chh & congregation? I make these inquiries to aid in bringing out facts which you greatly need in your present crisis. I have no fears of the most rigid scrutiny into my character & labors. But if there is to be but one missionary is not need of building a new house here? Will not this answer for a good missionary a few years more? This is the most central point for the present, & probably will be some years.

I submit below my estimate of the necessary expenses of this station so far as I can now judge.

1.	The expenses of missional family	$400,00
2.	Teacher of High school & catechist	300,00
3.	Three female teachers 40 weeks	150,00
4.	The board of the same	120,00
5.	Assistant interpreter	50,00
6.	Books stationery &c.	30,00
7.	Incidentals, including repairs transportation &c	50,00
	Total	1100,00.

This estimate is upon the supposition that some of the Buffalo Indians will remove & an increase of effort for schools will be demanded.

It is also upon the supposition that M. B. Pierce will be willing to engage in the service of the Board as a native assistant & teach a part of the year & do other missionary work, & also that the missionary who resides here will practice as rigid economy as the one who is here now.

All which is submitted with
Due Respect &
Sincere Affection

Asher Bliss.

Rev. Asher Blish.
Estimate for Cattaraugus

Rec'd Sept 26. 1843.

P.C.

1843 - 865 D
1844 - 1100

Amd 1 Nov.
D.G.

Rev. David Greene
Boston Mass.

29

Cattaraugus Mission Nov. 7th 1843.

Dear Sir,

I have to express my sincere thanks for the truly kind, fraternal, & christian feeling exhibited in your last letter. Your communication has done much to soothe my agitated bosom, & give me time for calm reflection & sober thought. At the same time it is peculiarly calculated to humble me, & lead me to more patient & discriminating self-examination. I am endeavoring not to think of myself more highly than I ought to think, but to think soberly, according as God hath dealt to me the measure of grace. I have read your letter several times, in order if possible to possess myself of the impression which you have of my character, & also that I might judge how far those impressions correspond with facts. I have also been reviewing the Instructions of the Prudential Committee designed by the Secretaries, & sent me when I first entered this field of labor; as also portions of the subsequent correspondence from your pen.

And now what can I say? I am in doubt whether in any respect it becomes me to attempt to offer an apology for the state of feeling in which I wrote my last communication, & to justify myself for the general course of my labors or to lay my hand upon my mouth and with feelings of shame & regret to remain in silence.

Perhaps no language is so appropriate as that of Job. Chap. 9:20. If I justify myself mine own mouth shall condemn me; if I say I am perfect it shall prove me perverse. It is humiliating to reflect that hitherto I have so much overrated my own talents, & formed an estimate of my adaptation to this field, & my usefulness in it, so different, & so much above, what others with the least means of forming a judgement, have formed respecting me. O how few men know themselves! I have sometimes thought that perhaps my natural diffidence, & retiring disposition, & want of confidence in myself might be too great for my own usefulness. But I now perceive, that with all the oppressive sense of my unworthiness & imperfections which I have sometimes had, I have failed for some reason to reach the truth, or at any rate, have still a better opinion of myself than others have.

Whether the kind remarks, which I have received from you & others at different times, designed to cheer me on, & strengthen me in my conflicts & discouragements, have had a tendency to deceive me, I cannot say. I think I have often communicated to you my discouragements both by word & letter.

In July 1838 you wrote me as follows, "What reasons you see for being dismissed from the Board you can best tell. I know of none. ..... I think you must stay & fight the battle through unless the Indians drive you away — fight I say, if need be, but only with heavenly weapons."

This conclusion & advice was long subsequent to the season in which I engaged most extensively in farming, boarding children & other efforts to encourage civilization, industry & enterprize among the Indians. I had seen my mistake on that subject & in some degree retraced my steps before that time. Strong had also been expelled from the Church nearly a year previous. Yet you knew of no reason for my dismission at that time. I have been so blind to my own faults that I supposed, in the main, I was carrying into effect the wishes of the Prudential Committee as contained in my Instructions. You mention in your last letter as one of my supposed characteristics, "Fondness for action rather than study." I have supposed that great & unwearied exertions were demanded by the circumstances in which I have been placed, & not only so, but required absolutely by my instructions

My written instructions say, "As a minister of the Lord Jesus Christ, you must act the part of a faithful pastor to those who have already embraced the gospel, watching over, instructing, admonishing, guiding, strengthening & comforting them. To those who have hitherto rejected the gospel be a faithful Evangelist. etc. Visit them & converse with them from house to house, persuade them to attend meetings gather their children into your school & do all in your power to make your mission to them effectual to their salvation. Never be weary in laboring for their good however stupid & indifferent they may be." "Do all you can to make the school prosperous." Next the importance of acquiring the language was earnestly enjoined, which I tried to do as far as I could while I had an interpreter, without neglecting the great duties of Pastor, Evangelist & Superintendent of schools which had the priority in my instructions, & in my estimation of their importance. Note.

I am next required or exhorted to encourage by all means in my power Temperance, Morality, social & intellectual improvement, industry, enterprize &c. Also to instruct as far as practicable the old & the young in Bible Class & Sabbath schools.

Again, The Committee would think it desirable for you to visit the Indians residing at Allegany as often as once in four or five weeks, aiming to spend among them each time as much as three or four days, in holding religious meetings, visiting, counseling & encouraging the people, inspecting their schools, & doing what you can to advise & improve the teachers etc. Every thing practicable should be done to encourage, & instruct them, etc.

In the next section I am cautioned against despondency & discouragement, but to go on laboring cheerfully & perseveringly — & that too in a Revival Spirit.

Again I am exhorted not to be disaffected towards the Indians, nor tired of my work.

Again I am urged to do all I can for the several mission families by my holy life & zealous, & persevering labors, and a Spirit of frankness & sincere christian love. To animate them in their work &c. So often & in such varied language was labor, activity, effort, zeal perseverance &c. enjoined upon me. Also take diligent care of your own heart. Now Sir, if there was not work enough laid out in that Document to keep one man actively employed I know not what you would expect of a poor frail & imperfect human creature. E.g. My labors at Allegany required an absence from home of 60 or 80 days in a year — riding on horseback from 1200 to 1500 miles — & preaching from 50 to 60 sermons, besides visiting families, & superintending schools. Was it expected that I should or should not comply with those instructions? It is beyond my power to conceive how a young man could do all this without disturbing his plans of studying systematically. Indeed I am puzzled to see the consistency & harmony of the views contained in these instructions, & the idea contained in your last that fondness for action amounts to a great fault, if not to crime. Your language implies a censure at least, for not having a relish for study. Yet it is a curious fact that while action unceasing & untiring, & labors without fatigue or end, were enjoined & reiterated, & that too to the highest extent in my power, not a solitary word was said about replenishing my scanty funds of intellectual furniture. All the instruction which seemed to enforce study was a wish that I should make a serious effort to acquire a knowledge of the language. Even this wish was not expressed until business enough had been urged upon me fully to occupy the time of two men, without their spending an hour in the preparation of sermons. Now Dear Sir whether I have obeyed these instructions to the very Letter so far as my feeble powers would admit, I leave for you & for an impartial community (who for 30 miles around know my character & habits) to judge. Will you condemn me for servility, & say that I ought to have exercised more common sense & independence than to have

spent all my time on the wing. To this I reply that in the early part of my missionary labors, I aimed as far as practicable to secure two days in a week when I was at home to prepare sermons, & one day for reading. I considered this the least amount of time which would ordinarily answer my purpose. By degrees, I became more & more cramped for time, & formed the habit of extemporizing occasionally, & preaching from Skeletons. I used to write from one to three sermons in a week on a great variety of Doctrinal, practical & experimental subjects. The reason that I failed in obtaining a knowledge of the Indian language I explained in my last. I have now one other reason to assign viz. my instructions were reversed in June 1835. Finding myself pressed out of measure, & beyond my strength with official & private duties I informed you how matters stood. You replied as follows, I would say in regard to the study of the language that if you are decided you cannot with the helps at command acquire a competent knowledge of it, to be able to preach & converse on religious subjects intelligibly & acceptably in it, you had better abandon it at once. &c. I decided that under the circumstances it was impossible to obtain the language in the time specified viz. a year or two. The wisdom of that decision is now manifest, apparently after another Brother has made it a prominent study for 12 years, under far more propitious circumstances, & having but an imperfect practical knowledge at last. I think he has expressed an opinion that five years of incessant application are necessary to commence & perfect the language of the Senecas. In relation to action, I conclude by remarking that I am not quite certain that I understand in what particular way I have erred by over action in your view. Nor am I certain that I should not err as grievously in too close application to books, if I should feel it my duty five or six days in a week to shut myself up in my study. I am certain that I made myself sick last winter, & was laid up three weeks by studying so close for one week on the Prophecies to fortify myself against the delusions of Millerism. If I have not been as judicious in the distribution of my time & labors as I ought, I am thankful for any assistance in correcting mistakes. You are right in believing that I "do with my might what my hands find to do." I have particular delight in the work – the exercise of preaching. My text is Woe is me if I preach not the gospel.

Again I do not fully understand another portion of your correspondence in relation to my style of preaching. In a letter dated May 22 – 1843 you remarked, It seemed to me in your preaching to the Indians, you was not sufficiently careful to study your expressions to make them simple & intelligible. They were sometimes Abstract & technical in their character & not sufficiently graphic & direct. In your last you speak of my being frank & downright but not always conciliatory. Now if I understand your meaning, I think that these different expressions of yours are in opposite one to the other. I perhaps you think I go first to one extreme & then the other. I am not aware that I preached in your hearing while here last Autumn. I made only a few unpremeditated remarks. I have made inquiry of young persons who are illiterate, but they say in my common preaching they understand every sentence, & nearly every word. That some understand me far too well for quietness of conscience I have no doubt. (At present however backsliders seem to be returning & confessing their wrong & are more attentive on preaching) Last Sabbath I preached in the Council House to more than a hundred hearers. Nearly all the pagan Chiefs as well as the Christians were present. So far as I know all were highly pleased with my sermon from Luke 2. 13, 14. & listened an hour or more with close attention & perfect stillness such as I seldom ever witnessed in a company of Pagans. I have hitherto supposed that my preaching was characterized by plainness, simplicity, directness, & intelligibleness.

It seems to me on another point you overlook a trait of Indian character which is fickleness. It is Hosanna to Day, & crucify Tomorrow. We can not place much dependance on popularity with them. They are moved by feeling more than principle.

All the missionaries on the ground, some of the Government Agents, & nearly all of their own leading Chiefs, have had seasons of being very unpopular. Then the tide will set back again. I have not time to reply fully to all parts of your communication. I am glad to believe myself mistaken in thinking you were trying to make out a case against me. If I have not conformed to the spirit of my instructions I hope you will speak freely & let me know all your feelings in respect to my labors. You can be open & frank (if you take time & pains to know the whole truth on all sides) without hurting my feelings. I have thought in one or two instances you have expressed opinions on ~~of~~ which you had been misinformed, or drew wrong inferences from facts. I hope we shall both know & understand each other better. That we shall both do all in our power to advance the kingdom of Christ & the glory of God, & follow the things which make for peace. That we shall pray <u>much</u> & in faith for the Revival of pure undefiled religion both here & everywhere throughout the world. May the day speedily arrive when the darkness shall flee away & the knowledge of the Lord shall cover the earth as the waters fill the sea.

With feelings of unfeigned Respect & Love

I am very Truly Yours in the gospel

Asher Bliss

Have to have a boy, of clothing from Boston, Vt. acknowledge in the Herald.

Also sent 8 copies of the Day Spring to me as a subscriber.

Eight to Miss Morris

J. Easton. P. O. Lawrence

Eight to Miss E. A. Bond Brain P. O. Cattaraugus Co.

Charge to me.

Also if not too much trouble, send me six copies each of two little tracts Sabbath Schools published in Boston.

As I have not the Prospectus before me I do not remember the names.

I wish to try an experiment of circulating them among the children in the different schools who can read.

Rev Asher Bliss

Cattaraugus. 7 Nov. 1843

Rec'd Nov. 18.

Box Papers

Ans Dec. 6. 43

Misc.

Friends Foreign Missionary Society

Friends 26

Samuel Lemuel is a consistent Christian on the Sabbath. He has recently made a public confession of his sins. Capt. Henry & several other Chiefs attend meeting & sometimes speak. There are many Indians who do hope may be nearly delivered from the dominion of the Evil One. Drunkenness & quarrelling characterize the heathen. But I think the Gospel of the Lord may have full course & be glorified in this wilderness &c. is my prayer.

I think there is something of a singular state of feeling here at present. It is a sort of tremulousness, an effervescence — & fearful the rising for, & great changes religiously & politically. There seems to be a half enlightened wish that Christianity may prevail even on the part of the pagans. There is rather a disposition to meet christians face to face, to converse & feelings &c. The meeting last Sabbath at the Seneca Village was gotten principally by the leading Pagan Chiefs in order to have a letter interpreted by the Chief from Albany of Salvation as revealed in the Bible.

ABC:18.5.8 v.1 130-133

Asher Bliss, New York
130) 18 Jan 1834
131) 20 March 1844
132) 30 April 1844
133) 7 August 1844

THE HOUGHTON LIBRARY

Cattaraugus Miss. Jan. 18th 1844

Rev D. Greene
Boston Mass

Dear Sir

Your favor of Dec. 6th was duly received. I commenced a reply immediately by noting some incidents as they occurred. I have a sheet & a half filled, but come to review it, I have some doubts whether it will be worth the time to re-write, & read it.

Among the many things which I might say it is difficult to know which to select.

We are living in peculiar times. Every week & almost every day has something peculiar to itself. The occurrences of almost any day if set forth with a master's hand, would appear of no small importance to those who interest themselves enough in Indian affairs to watch the signs of the times.

The thing which deserves notice more than any other thing in a political point of view, is the fact that the Chiefs in a general Council last week resolved that they will have a Constitution, & written code of laws — that they will lay down all their authority as Chiefs, & let the people elect their own rulers.

The Ex-Governor Seward is expected to in connection with a Committee of Friends & an Indian Committee to prepare the Constitution the approaching Spring.

Another topic of interest is the fact that the Emigration party are very desirous to make peace with the nation so as to be restored to confidence. They did not succeed however in satisfying the minds of the opposing party.

Several of them also are anxious to be restored to the Church. They attend meeting on the Sabbath & sometimes speak. They confess some of their errors, but do not come quite up to what is required. Besides this

they seem unwilling to make any restitution for the injuries they have inflicted on their people.

There are several things worthy of notice in a religious point of view. Israel Jimeson & wife were restored to the church & renewed their covenant on the first sabbath in this month. Two young women were received at the same time on the confession of their faith. One of these young women has had a very singular history. I have thought perhaps it might afford matter for a small Sab. School book. Her name is Elizabeth Hough or as she is generally called Betsey. Her father was a native of Germany. He was brought in childhood to this country, afterwards married a Dutch girl, & lived on the Genesee Flatts on the farm of Mary Jimeson, the old white woman. Her father was a member of a Presbyterian church for a while. He became a backslider & a drunkard. He became temperate, & hopefully penitent before his death. He died when Betsey was quite young. Her mother was poor, & had two or three young children to support by her industry & economy. The children had but a small opportunity for obtaining education. While they remained at Genesee a Sabbath School teacher from Perry sometimes went into the neighborhood & taught the children, Betsey therefore was able to read the scriptures though very imperfectly. They lived among Indians of the most ignorant & degrading character. They moved to this Reservation with several Indian families about ten years ago. The children grew up perfect Pagans. Betsey in particular was fully initiated into all the rites & ceremonies of the Pagan worship. She became one of the principal cooks in preparing feasts, & was a leader among the women. She conformed to their customs in nearly every thing. She was a great favorite throughout the pagan party. She knew every family on the Reservation

their Indian names & English names as far as they have them. She has been an occasional hearer of the gospel for several years.
Has been growing serious for two or three years. Has sometimes been partially convicted, & begun to think of quitting the Pagans. For a year & upwards she has forsaken their dances, has attended meetings constantly & has been growing more & more decided.

Her union with the Church has produced great excitement & commotion among the Pagan party. They are holding a dance this week, & their leading ones have visited ~~these~~ Betsey three or four days in succession to know why & wherefore she has forsaken them, — & to see if she cannot be induced to return. As her Mother is now dead & she has no home, she lives with us & assists us in the domestic department, & also interprets for Indians who wish to converse with us.
As she is rather a favorite with all the Indians many call to visit with her, which affords us an uncommon facility to reach the pagan mind & enlighten them on the gospel.
I have recently had two opportunities of preaching in the Council house to large audiences. One was a special appointment on the Sabbath. More than a hundred were present including nearly all the Chiefs of both parties, & many other leading pagans.
The other occasion was on New Years day when nearly 3.00 were present.
We have full meetings on the Sabbath when the traveling is comfortable, & there seems to be a growing interest on the subject of Religion. There are two or three who have offered themselves as candidates to unite with the church.
Scarcely a pagan can be found now who will deny that the gospel is good. But they try to persuade that their religion, faithfully & conscientiously observed, is equally good for them. The Indians generally are disposed to stand on the ground of their own works for salvation.

It is hard driving them from this ground.
The subject on which we have corresponded since Sept. is one which lies with so much weight upon my mind that I have requested the Consociation to send a visiting Committee to advise me in reference to asking a dismission from the Board & leaving the Indians. The meeting is to be on the 3d Tuesday in Feb. I wish to have a full communication from you previous, in which you can state all the points which should influence their decision. I shall probably be influenced in my course by their decision

Rev. Asher Bliss
Cattaraugus, N.Y. Jan. 18th
Rec'd Jan 25. 1844.
Ans. Mar. 29.

Rev. David Greene
Missionary House
Boston
Mass.

25

Received
Jan 25 1843

There are undoubtedly several reasons on both sides. I wish to hear the path of duty made plain. If I am to leave in the course of a year I wish to know it by the opening of Spring.
The Well Spring has come to hand. I wish to make a thorough experiment this year to see if a taste for reading can be formed in the young. The Indian publications are for the most part a dead letter to the people here.
With Christian regards from myself & wife.
Yours very Truly Asher Bliss.

Cettenings Station March 20 — 1844.

Rev D. Greene
Boston Mass.

Dear Sir

When I received your last communication I thought I should have written you again before this time. But my health has been such for a number of weeks that I have scarcely been able to prepare for the Sabbath. In fact, I did not attend meeting one Sabbath at all, & the next but half a day. I have been affected with influenza ever since about the 1st of Feb. Even now I am obliged to avoid exposures to storms & bad weather.

Another Reason that I have not sooner written is that I have been somewhat at a loss to know what further to say in reference to the matters of our former correspondence.

In consequence of your suggestion, & by advice of the Missionary Brethren, I wrote to the Brethren who composed the anticipated Council not to come. As my mind is still unsettled concerning my duty in future, I am as it were in a Strait betwixt two. I see no other course but to wait until Providence throws more light upon my path.

If the Prudential Committee shall see fit to propose definitely any new arrangement, or change in my relations to the Board, I shall then have a question for consideration. At present I can see no door of escape open, nor hear any voice, as to the Ancient patriarch saying, Get thee out of thy country, &c. Gen. 12:1.

It is true there are several reasons, which taken by themselves, might seem sufficient to lead me at once to abandon the field & seek another. Should I attempt it at present, I might fare as Jonah did. I need not mention the reasons in favor of my leaving this station.

But there are another class reasons, which being in the opposite scale, seem to make the matter appear doubtful to me. They may strike you differently. As you may not be so familiar with these, you will excuse me for stating a few.

I. This is the First & only place where I have been located as a gospel Minister.

II. I trust God has in some measure owned & accepted my poor unworthy labors, by granting the co-operating influences of his Spirit to convert sinners & edify the Church. See Reports on the State of Religion for Two years past.

III. I have reason to believe that a majority of the members in this church & many others, are in favor of my remaining here as their minister.

IV. I believe that ministers often destroy much of their influence & usefulness, by shifting from place to place. I am opposed, both, in principle, & feeling, to a changeable ministry

V. The labors of some Missionary are indispensably necessary in this place. In case I should leave, I know of no arrangement by which the necessities of this people could be met, without the appointment of another Missionary. As I am here — at home — acquainted with the character & manners of the Indians, & as I believe generally enjoying their confidence, it seems more consistent with economy & ecclesiastical principles that I should remain. (Note I might enlarge & explain indefinitely of necessity & precedence required. But there is no occasion at present.)

VI. I have seen nothing yet which I can regard as a Call to any other field.

To these I might add others. I will simply name the fact, that in conversation with neighboring ministers & Christians, so far as I understand them, it is their judgement that my labors are needful here at present & probably will be for some to come.

I will now copy the two last Reports of the State of Religion at Cattaraugus as they were presented at the annual Conventions.

Report of Catt. Feb. 12th 1843. Whatever view we take of our condition for a few years past, we see much to abase us in the dust, & cover our faces with shame & confusion. At the same time we have enough to lead us to admire the long-suffering, & patience, & infinite grace of God. While He chastens us from time to time it is with a Father's tender rod. He smites that he may reclaim, & draw us again to himself & keep us near the throne of grace.

In noticing the dealings of God with us the year past, we are called to mourn the removal of two of our members by death. But we mourn not as those without hope. Surely their last end was peace, & we confidently believe they have gone to participate in the everlasting joys of the righteous. If so, death to them has been unspeakable gain.

While we acknowledge this with thanksgiving, we cannot fail to remember that in the loss of one of our Deacons, we have lost, not only one of our firmest pillars, but also one of its brightest ornaments. Dea. O. Silverheels was a warm friend of missionaries & the cause which they aim to promote. He was always ready to lend his influence in favor of religion, education, temperance, & every good work. O that his mantle might fall on many of our young men, who shall rise up to fill the place of our brother who has gone!

With gratitude, we acknowledge that in the midst of our trials & discouragements God has mercifully inclined six of his wandering sheep to return & seek admission to the sheep-fold. Four have received letters to unite with the Allegany. These being added to the number of deaths, leave the number of members in fellowship with the Church, the same as last year. The present number of the Church is 46 of whom 8 are not in regular standing. There are also 14 persons yet living who have been excommunicated & are to us as heathen men & publicans. In regard to these, we hope some of them may yet be delivered from the snares of Satan into which they are fallen, & be truly converted to the knowledge of that grace to which we believe they have hitherto been utter strangers. There are also living so far as we know ten Indian members (including the four dismissed the year past) who are not connected with other churches in good standing. Besides these there are 8 white persons who have been connected with this church, & now we hope are adorning their profession in other Churches. We have good reason to hope that several of our suspended members are on the point of settling their difficulties to the satisfaction of the Church.

One or two individuals have recently expressed their readiness to be on the Lord's side, & several others are more or less serious, & perhaps afford some evidence of being under the teaching of the Holy Spirit. Concerning them, we hope ~~if~~ if they are not already born of God, yet they are chosen vessels who will in due time manifest their attachment to the Lord Jesus Christ. On the whole we can say, that so far as we can see, nothing is wanting but the breath of the Almighty to invigorate & quicken his Church, & we should have every reason to look & hope for an immediate harvest of souls to be gathered into the Saviour's garner. We solicit the prayers & sympathies of our brethren & sisters from the other stations hoping our captivity may soon be turned away that we may take down our neglected harps & give glory to the God of Israel.

This Report was read in the meeting house on the Sabbath in this place.

Report of the State of religion at Cattaraugus Feb. 1844
Read before Convention at Allegany.

The present number of members in the Church is 63. Added the past year by profession 14. By Letter 2. Total 16. Of whom three were excommunicated members. Three also of the suspended members have been restored. We have lost one by death. Increase of members in fellowship 4. Still suspended five. Two sisters are absent in Vt. & two reside on other reservations. Members of Catt. Chh. on Catt. Res. in good standing. 54
Indian members belonging to other churches 6. Whites do. 5. on Catt Res. 11
To these add suspended Members from Catt. 5. from All. 1. Total 65
Excommunicated members living on Reservation 10
Out of the five suspended members, three of them often attend 81
meeting on the Sabbath, & have expressed publicly their belief in religion regret for their present condition, & have sometimes manifested something of a Christian Spirit. ~~Four~~ Six of the excommunicated members have spoken in religious meetings sometime during the year, thereby showing that their consciences are not entirely at rest.
Seven other persons have offered themselves to the Church who have not been received for want of evidence, or an opportunity to attend to their examination. Several others, (mostly young people) have spoken voluntarily in religious meetings & acknowledged their sins & asked for prayers &c. Five of those received to the Chh. were baptized at the time. The others had been baptized in infancy. Ten infants have also been baptized the year past. Total number of baptisms 15.
Six couples have been married.
Attendance on religious meeting has been for the most part very good. (Note. I will add also that the appearance & behaviour of our audience has been better than usual the past year.)
There have been more additions this year than in any one year since 1831. We have hope that there has been truly a work of the Holy Spirit among us. Still many difficulties exist. Private quarrels, disputes, - contentions, hatred, wrath, strife, - sabbath breaking - dishonesty intemperance, - uncleanness &c. bring a wound & reproach upon the gospel & afford cause of repentance & humiliation. We are contending with sin & Satan. We believe God is on our side. We hope through grace we are making some advance. In the name of our Almighty Savior, we shall gain the victory, if we do our duty & faint not. Thanks to Almighty grace for what God hath wrought. In eternity we will render thanks worthy of the favors received. Thanksgiving & praise, & glory, & dominion, & might belong unto the Lord our God for ever & ever. Brethren pray for us that the word of the Lord may have free course, run & be glorified.

With these reports before your mind, you will perceive that there has been some progress in additions to this Chh within two years past. But more especially within the last 12 or 15 months.

There are one or two more facts which it may not be improper to state. During my connection with this Church 51 members have been added to it. 37 of these have been by profession & 14 by letter. 36 of the members who now compose the Chh have been added since I came here. This leaves but 27

of those who united previous to my coming. Out of the whole number who have united under my ministry but 3 are excommunicated & one suspended. Most of the labor of discipline has been with those who united in the early part of its history. I am not able to tell the precise number who united with the Allegany Church during my missionary labors there. But I judge that the number would not vary much from 25. If so, the whole number who have been admitted in connection with my labors is sixty or a little more.
I make these statements, & leave you to make your own reflections. The numbers rescued from heathenism & sin, is comparatively few for the time & labor spent. Yet if the discouraging obstacles, & opposing influences are taken into the account, it may not appear in the eyes of reasonable & christian men, to be wholly in vain that 12 years of ministerial labor have been expended, for the conversion & salvation of 60 human beings.

March. 28. Since commencing this letter we have had two Church meetings. In which they have chosen a new Deacon. Examined & accepted two new members for admission to the church & appointed a Committee to correspond with you & communicate the wishes of the Church relative to their missionary. I will not anticipate their sentiments.
I have been interrupted also by the Government Agent being here to attend a Council & other company. My health is still feeble. These things may account for the length of time since I commenced. My family have also been unwell.
If you see fit to send us a box of Clothing this year as you have for two or three years past, we are desirous that in connection with it, a Sabbath School library of ten dollars or so, may be sent us.
Mrs. B. also wishes to obtain the whole series of Sargent's Temperance Tales.
With our love & christian regards.

Yours Truly
Asher Bliss.

Rev. Asher Bliss
Catt. 20-28 March. 1846
Rec'd Apr. 2d.
Ans'd April 5.
DC

Rev. Asher Bliss
Allegany
Cattaraugus Co.
Mar 28
Single

(132)

Cattaraugus Mission April 22nd 1844.

Rev. David Greene
Boston Mass.

Dear Sir

When I last addressed you I notified you that a Committee appointed by the Church would forward a communication expressing their wishes concerning my stay among them &c. I had no knowledge at that time that another division of the Church intended doing so. I have understood that a secret meeting has been called, & a letter forwarded with grievous complaints against me. As I know not precisely what the complaint is, nor what evidence they have furnished, I know not what is necessary to be done or said on the subject.

I am not however particularly concerned for the effects of it on the minds of sane men. The movement was one quite unexpected to me & I think it will hereafter appear not only uncalled for, but very unwise, & proceeding from a wrong spirit.

I will state some circumstances which I suppose is the cause of this movement.

Dea. O. Silverheels who died two years ago, called me to his dying bed to write his Will. As there was but one room in the house, & no opportunity to be alone, he made his will in the presence of his family, his brothers, wife &c.

His wife was a third wife & sister to his second, (who were daughters of John White commonly called the White Boy, & once a Deacon of the Church, but now excommunicated.) At the time of his last marriage they both had property & children: Dea. Silverheels gave what he professed before marriage to his own children, & left her untouched for hers. During the time of living with his last wife, he funda

N.B. I am not anxious for any change in my relations to the Prudential Com. mittee. I do not wish to be a burden.

sed improvements, cleared land, erected buildings raised stock & made improvements which he considered worth about $1000, 00. This he divided in his Will between his wife & her heirs, & his heirs. This Will being known was not satisfactory to his Wife & the White Boy connections.

They said so much ~~much~~ & disturbed the mind of the dying man, that he was induced to alter his Will so as to give Two thirds to his wife & the other third to his youngest daughter who was the only living descendant of the White Boy family among the heirs of Dea. Silverheels.

This alteration of the Will to meet the views of his wife & friends, was altogether unsatisfactory to Dea. Silverheels brothers, who were the guardians of his Children, & the administrators of the Estate. Although they said nothing to disquiet their brother during his life, they determined to have the estate disposed of according to the first expressed opinion. which they considered his enlightened judgement.

Hence a difficulty arose of a serious nature & of difficult adjustment. Both sides sought counsel of the Missionaries, & especially of Br. Wright. He acting the part of a True Peace-Maker recommended a compromise. A meeting was held at my house to hear Br. W.'s letter, & consider what to do. Joseph Silverheels Henry & Stephen all members of the Church were willing to accept the proposed compromise. The widow & her friends were rather hesitatory & left without giving an answer whether they would do any thing for the sake of peace. This was a year ago last autumn.

The next Spring, the widow offered to give up a small piece of land about 4 acres, on condition that the brothers ~~Henry Silverheels had not you~~ should pay the debts supposed to be 40, or 50 dollars. Henry to whom the proposition was made, wanted her to add 15 sheep, & did not agree to take less. Afterwards he concluded to accept the land & pay the debts.

She then refused to do any thing, but determined to stand by the written Will. The Brothers determined to be guided by their own judgement, & the common customs among the Indians.

They sold the 6 acres to a man from Buffalo who was preparing to erect buildings, &c.

The widow forbade the proceedings. During the last summer it was referred to a council of Chiefs who were equally divided in their judgement. The Brothers determined to defend the title & the timber was drawn on to the spot. A part of it was removed by the friends of the widow.

On the day appointed to raise the house, the warriors of the widows clan assembled & formed something like a mob with two Chiefs at their head. viz. Peter White a brother of the widow, & George Lunkey a Cousin who is also a Church member. Two or three other young men belonging to James Lunkey's family & Church members were also in the company. ~~The men on the fo~~

The object of the mob was to get possession of the soil & building by force & defend it.

Although there were that three on the other side against ten or twelve, they raised their clubs & gave them to understand that they should defend the premises. The others fearing the consequences, wisely concluded to retire while they were yet unhurt. But they were not only mortified but pretty enough. The next thing was to try to get into the Church. George Lunkey the principal Chief of that clan was to be foreman in persecuting the Silverheels & expelling them all from the Church. I steadily & perseveringly refused to have the Church a Theatre where one half could publicly abuse the other. As nearly every member had expressed an opinion on one side or the other, & the question at issue was one on which the Church had no right to act, I refused to call a Church meeting for agitating the question.

Applause & laughing in the audience to the Organ part of the community. Apparent to the Pulpit & laughing

At the Communion in the Autumn, Henry Silverheels Joseph, Stephen & the widow were requested for the sake of peace to retire from the table. This they did. In some business afterwards, Joseph & Henry voted in Church meeting. Geo. Lurkey afterwards denied the validity of our acts on the ground that suspended members had voted. I ruled that they were not suspended members because they had not been tried &c. I afterwards notified G. L. if he would present a regular complaint against Joseph Silverheels for immorality I would call a meeting. But the Church could not act as a civil Court &c

Rev. Asher Bliss
Cattaraugus, April 30-May 1st, 1846

Rec'd May 28

Ans'd May 22d. 46

Journal Mon 6 48

Rec'd David Greene
Hiram Hause
Elias Tom
Asher Bliss

No such complaint has been forwarded, but two or three efforts have been made in an irregular manner to expel the Silverheels from the Church. I have insisted on regular gospel measures, & keeping within our proper limits. I understand they have complained to you ~~that~~ I keep murderers & immoral characters in the Church. Please to send a copy of the letter with all the names. Any further information you may need can be readily furnished.

Very Respectfully Yours &c
Asher Bliss.

Cattaraugus Mission Aug. 7th 1844.

Rev. D. Greene
Boston Mass.

Dear Sir

Your favor of May 22d was duly received, but I have deferred acknowledging it, as there was nothing that seemed to demand immediate attention.

In your communication of April 5th you express the wish of the Committee that I should occupy my present position, until some new indication of the will of Providence. As I have no particular wish to leave on my own account while duty requires my continuance, I have felt it unnecessary to do anything about it for the present.

I take it for granted, that when you see it desirable that changes should be made in the Mission, you will not be slow to express your views.

I suppose the time has come when you are collecting materials for the Annual Report. If I mistake not, the Reports from this station have been so full that little need be added.

Since the last Annual meeting six persons have been added to the church by profession, one by letter. One has died. Present number is Sixty Four. (64.)

The number who attend meetings on the Sabbath is about the same as formerly. Some of the Church do not often attend meeting at the meeting house on the Sabbath. Their place is supplied however by brethren belonging to the Buffalo Chh. by pagans, & by whites from the neighboring settlements. I should judge that our numbers in fair weather would range from 60. to 100. Besides these, Br Bradley has had a seperate meeting a part of the time with numbers varying from 20 to 40. The division & difficulties in the Church remain about the same as they have been for several months past. No special effort has been made to heal them. Some Brethren have stumbled & fallen.
I will say nothing of the state of piety in the Church.

We have had four schools in progress most of the year in which 70 or 80 children have been taught more or less of the rudiments of an English education. The branches taught have been reading, spelling, writing, arithmetic, geography, history, with some exercises in punctuation, defining, committing scripture, hymns & portions of the Shorter Catechism.
These schools together with one sustained by the Society of Friends furnish opportunity

for the great majority of the children on the Reservation to attend school. I think I am safe in saying that from one hundred to one hundred & twenty five have availed themselves of the privilege.

I have had some thought of going to Worcester & perhaps to Boston in Sept. that I might have opportunity of expressing my views fully in respect to the course which seems most desirable to be pursued in respect to this Mission. But on mature deliberation I am not certain it is best unless you desire it.
If no changes are anticipated by the Prudential Committee which will essentially affect myself & family for a year to come, I do not perceive any necessity for a personal interview. Before the arrangements are completed for a permanent change in laborers, or their employments, I wish an opportunity of expressing freely my views, although they might not modify the action of the Committee in any considerable degree.

If you have any suggestions in respect to my attendance at the approaching anniversary they will be thankfully received.
Accepting the regards of myself & Wife permit me to subscribe myself

Yours Truly, Asher Bliss.

Rev. Asher Bliss

Cattaraugus, 7th Aug. 1846

Rec'd Aug. 17.

Report of station

acted Aug. 24. DS

Mo.

Rev. Jesse Green

Boston

25—

Presiding Elder

P.S. I stay to Mr Hill that we have received the horses in good condition which I think he kept in his Brotherly.

ABC:18.5.8 v.1 134-140

Hanover Bradley, New York
134) 6 Nov 1837
135) 30 Jan 1841
136) March 1842
137) 18 July 1842
138) 25 July 1842
139) 27 Dec 1842
140) 15 Feb 1843

THE HOUGHTON LIBRARY

Seneca Mission Nov. 6th 1831

Rev. David Greene
Missionary Rooms Boston

My dear Sir

Supposing that perhaps you would wish to know whether I have concluded to spend a few months among the Senecas, according to the proposal presented to you in my last letter. ~~[illegible]~~ and respecting which I wished your advice. The letter containing your views respecting my coming here was duly received, and upon which I decided on coming. I arrived here 6 days ago. I am I think thankful to God that he has given me the privilege of coming here to spend even a few months, and I think for that I am not only thankful that I am permitted to come among these Indians, but ~~that he~~ ~~has~~ can praise Him for a desire to come for the purpose of doing something for the souls of this People. And I thank you for your kindness in writing an answer to my letter, containing your opinion in regard to ~~my~~ coming. I had previously concluded to consider your answer as an evident token of the will of Providence concerning me.

If you have any choice as to which of the Reservations I should labor, or as to which I should spend the most of my ~~lab~~ time I should be glad to have you inform me. At present Brother Wright wishes me to stay here as he is about making some extra

effort to excite a religious interest among the People.

Bro. W. informs me that there has been an interesting state of things at Cataraugus. Some have ~~both~~ recently, it is hoped, ~~been~~ been converted.

Very affectionately yours

Hanover Bradley.

Mr. Hanover Bradley.

Date Nov. 6. 1817.

Rec'd Nov. 15.

Amt Due. 1. Dl.

Geo. David Glenn
Lightning Farm
Boston
Mass.

LIBRARY

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Fair Haven Jany 30th 1841

Rev. David Green
Missionary House Boston Mass.

Very dear Sir

I hope you will not be surprised at the liberty I take in addressing you. The object I have in writing to you, will I trust be a sufficient apology. I write My dear Sir that I might have the benefit of your counsel; and I more readily take the liberty of writing to you, because it is a privilege which I formerly, for many years enjoyed, yet was which I remember with much interest. But I hesitate the the subject upon which you may perhaps furnish me with some useful hints, and I hope you will do so if your engagements will permit.— Having disposed of our little home in Fair Haven, I with my wife and little boy expect, if the Lord will, to leave here in the Spring for some other field of usefulness. Where we shall locate I do not know. We only wish the Lord to lead us where he would have us go & where we can do most good, On this account we wish your counsel, and if you can favor us with it you will very much oblige us, may the Lord direct you. Our present plan is to go westward, and as Mr Bradley has Friends some of whom are near Utica and

Some near Buffalo, she will spend some time in visiting them the fore part of summer, while I go on to the Senecas with the expectation of spending some time among them, most probably until Sept. if no longer. In the mean time, should we do so, I trust the Lord will make the path of duty plain, provided we use the proper means for ascertaining his will. I expt. to enter upon agricultural employments for our support wherever we may go, and we have thought that perhaps we might support ourselves and be useful & perhaps most useful by settling on or near some one of the Indian Reservations in N. Y. at least for a while. Although the Indians may not remain long where they are, yet when they leave, there will be great need of Christian influence, exerted among those who may settle upon their lands, when they shall have left. I see no special obstacle in this case to my gaining a support for my family more than might exist in gaining it from cultivating the soil elsewhere. It is true I could not on Indian land join home to home & field to field which I might call my own even if I had the desire and requisite means of doing it elsewhere: but this is not our object; our greatest desire I trust is to be where we can do the most good consistently with gaining a necessary subsistence. On this point, as connect with the above idea viz: residing among or near the Indians, I have thought you may

be able to suggest to me some hints which might be useful. We strongly desire to be the means of more directly benefiting the poor oppressed & distracted Indians than we now are, if it be the Lord's will. But I do not know as I have any expectation of being able to do it unless it be in some such way as the one above alluded to, at least so long as the Missionary Societies are in such want of funds, and more especially as there are so many better men than myself, who are ready to enter the Missionary field when a door is open. Still if we can do good among the Indians in any way we feel desirous to do so if the Lord will. I have had doubts whether we did right in leaving them, whether we ought not to have remained among or near by them instead of coming to Fair Haven although we thought at the time we were doing right and perhaps we did. Although there were reasons in our view in favor of our coming here rather than going elsewhere, there seems to be no particular reasons for our staying here now, but the contrary if we would do the most good. As to our means of support, they are ample enough here, and we can do good here, but we think not as much good as we can elsewhere. Pardon me my dear Sir if I have taken unwarrantable liberty. I am confident, that my object, and the interest which you have kindly manifested in my wandering family & which I trust still exist, will lead you to do so. I love to think of those years in which we were bound to you and to the Board by so many tender ties. I love ~~still~~ to feel their sweet influences still binding me to you and to the Board as those

engaged in accomplishing ~~a work~~ an object which of all others is the most dear to my heart.

Dear dear Sir most affectionately yours
Hanover Bradley

P.S. Perhaps you can not suggest anything relative to ministering which will be of use to me, and perhaps you can. Perhaps you know of some particular field among the Indians where, in connection with the labors necessary to our own support, we may be able to do some part of the work of a Missionary. ~~Should we not think it~~ Should the Lord seem by his providence to hedge up our way to a temporary residence among the Indians, we shall probably go in to some part of Michigan, so at all events, if the Lord will, we go to Buffalo

Mr. Hanover Bradley
Dated Jan. 30th, 1831
Rec'd Feb. 2.
Ans'd Feb. 6. 31.

HARVARD

Rev. David Greene
Missionary House Cornhill
Boston
Mass.

FREE

I have just received a letter from Greene. He has resigned his mind and heart. Among the Choctaws. He has resumed earlier both. Writing like an angel.

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Rev. David Greene
Miss. House Boston

Cataraugus Mission March 1842

Very dear Sir — Your acquaintance with me, the relation ~~in~~ which I once sustained to the Board, and the relation which I trust I still sustain to the cause of Missions, the affectionate regards for those with whom I used to correspond at the Miss. Rooms, — and also the fact that I am permitted, through the kindness of the Lord, to try once more to do something for these poor Indians, these considerations, and others which I need not mention, — must be my apology for troubling you with this communication.

My being among these Indians again, having once left them, may be a matter of some surprise to you, all ~~thing~~ things considered. It is a matter of surprise to me when I consider how I have provoked the Lord to cut me off from, not only ~~from~~ the privilege of doing good here but from all the blessings bestowed upon the Righteous hereafter. My unfitness too is another cause of wonder, and it is a cause of inexpressible pain and regret to me. I could weep long and bitterly over my numberless deficiencies, but that would not avail. And now if the Lord does anything by me in building up his Kingdom, I shall, of all others, have the most cause to give the glory to him.

I will now ~~to~~ give, briefly, some reasons for my being ~~now~~ among the Cataraugus Indians. I had very little expectation when I left Cohoes of staying among the Senecas any longer than to visit the Miss. Stations, it being convenient for me to do so as I was on my way to Michigan with my family. But during my visit here, the Indians seemed very desirous of having me remain with them. On it's being suggested to Indians here by one of the Miss. Brethren, that as I was moving, perhaps I would settle down with them, they called a Council of the Christian Party, and passed a resolution to furnish me & my family a comfortable dwelling House, a Barn and 50 Dollars annally, or they would give me the use of land which would ~~sensibly~~ sent for that amount, if I did not wish to cultivate it my self. This, being what I believe they have never done for any one before, led me to suppose that they were sincere in their wishes, and that I should have their

There is a very interesting Band of Christian Indians here, who seem truly converted to God & believe in Christ alone for salvation. May the Lord revive Religion among them, and I trust we shall see what he has work here ere long.

confidence and cooperation, should I come here. The wishes of the Indians, and the advice of the Miss. Brethren led me to conclude that it was the Lord's will that I should come here and labor at least for the present, and I accordingly resolved to do so. I would here say that I am not disappointed in my expectations that I should have their (the Indians) confidence and cooperation. They seem affectionate and kind, and I cannot but be thankful that the Lord has permitted me to endeavor to do something for their benefit.

As to my particular department of labor I would say, that there seemed to be no other course for me to persue if I would be of any special benefit to the Indians, than to act as Teacher and Catechist. Brother Bliss proposed to me as one course & then was teaching to purchase his Stock of Cattle &c. and cultivate his Farm on certain conditions, which, after occupying the whole of my time, would not, I was confident furnish a support for my self and family. But the improbability that I should be able to support my family in this case, was by no means the greatest objection I had to the compliance with this proposition. I am confident that had I devoted up my time in this way, the Christian Indians would have been disheartened and disappointed, for it was their expectation, as I am informed, that I should act as Teacher and Catechist, and with this expectation, they contributed, as they did, to my support. It would have affected my influence very unfavorably; nor is this all the evil. Moreover other Missionaries may be willing to risk the reputation of the Missionary Character and the cause of Missions, by engaging extensively in secular pursuits, I who am understood to be a Missionary am not willing to do it. The Indians and the White People around, look with a suspicious eye upon farms and flocks around a Missionary Establishment, if there is no Boarding School connected with it, and the Missionary has a salary. If the farm and the Stock on it were considered the property of the Board, and necessary to the present support of Brother Bliss, the case to me would appear differently. He seems to think them necessary for the future, more, I believe, than for the present. Should I take them upon my shoulders under existing

circumstances I should only crush my own influence without adding as I think to his. As he has taken these secular ~~concerns~~ concerns upon his hands as a provision in the main, for the future, and without being instructed by the Committee to do so, I have advised him to sell his Stock of Cattle &c. to those who wish to buy them, and throw the farm off his hands. If he would do this and trust the Lord for the future, I think it would be the most wise and safe course, and then neither he nor my self would be burthened with them. — If I am mistaken in this matter, you will correct me for I wish ~~this~~ I think, to do what is best for the general good. While writing on this matter I seem under the necessity of throwing out some hints, which lead me to request that this letter might be considered confidential.

Were I at liberty to pursue a course which, in my judgment, would be productive of the most good to the People I should not confine my labors so exclusively to the ~~School~~ School. My time is almost wholy occupyed in the School Room through the year: consequently I cannot visit the Indians at their houses, for religious purposes, near as much as I wish, and as is, in my opinion, absolutely necessary. Very few of the Indians are seen in the Sanctuary on the Sabbath, probably not one twelfth. Consequently the People as a body receive but littl religious instruction, nor will they, unless they can be visited at their dwellings. Ten years experience has convinced me that visiting from house to house is one of the best ways of doing good to Indians. A train of happy consequences can hardly fail to follow this department of labor; and the contrary will most likely follow, if it be neglected. There ~~seem~~ seems to be more need of labor of this kind now than there was 12 or 14 years ago, for ~~then~~ a much greater proportion of the People then attended meeting on the sabbath and at other times, than now attend, ~~and~~ There is a sad decline in this respect. But I have no doubt, that, if we who are here as Missionaries & Teachers do our duty, we shall soon see a much greater number in the house of God. Brighter days will dawn upon the People, if we will all be faithful in the discharge of our appropriate duties. ~~But if this will not be done.~~

*

I have made some allusions, to some things which I should not venture to do, if I did not know I were writing to one Who will understand and appreciate my motives. There are matters relating to some of these Allusions on account of which I should like an interview with you. Matters, a knowledge of which cannot well be obtained except by some weeks or months residence here. Affectionately yours. H. Bradley

Mr. Hanover Bradley
Cattaraugus Mark. 1862

Rec'd March 22.

Ans'd June 3. Ds.

Mr. Hanover Bradley
Cattaraugus
Allegheny Co. N.Y.

Charging Ms
9 5

My salary was fixed at $400 — as 50 — of which I receive $300 — as the Board of Trustees have fixed it, I receive $300 — as the Board of Trustees have fixed it, I receive $300 — as the Board of Trustees have fixed it,

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Cataraugus Mission July 18th 1842

Rev David Greene
Missionary House Boston

Dear Sir

I understand by Mr. Bliss the additional appropriation of a hundred Dollars for my support here was granted on condition that it should be optionary with the Board to continue it another year or not as the funds may be, As the year closes the last of Aug. and as Mr. Bliss ~~under~~ makes no provision for my support after that time I at the suggestion of Mr. Bliss, take the liberty to write you on the subject, not that I feel solicitous at all about it, but on some accounts I should like to know some time within a few weeks what to expect with regard to its continuance. I have no wish of my own on the subject. If it were proper for me to express a wish on the subject I would choose to leave it entirely with the Committee to do what they should deem expedient in the case. If they think it best for the general good to withhold it, I hope they will do so. I would not, if I know my own heart, ~~be the means~~ be the means of drawing a dollar from the Treasury when not expedient. Mr. Bliss will write himself probably before long on the subject, and what he will write ~~it~~ in regard to it I cannot say. As he does not reap all that personal pecuniary advantage which he probably anticipated at the first, he may not wish me to remain. Nor should I think it best to remain merely as a Teacher, I did not expect at the first, nor do I now expect to spend half of my influence upon children. ~~For some impor~~ Such influence I mean as the Lord may please to give and bless. For some important reasons I should regret to leave the Indians just now. First the wishes they express in relation to my remaining, and consequently the prospect that, by the blessing of God, I may do them some good. And secondly the feelings as a Body they entertain towards Mr. Bliss very adverse to his usefulness. ~~This~~ ~~[illegible]~~

The want of confidence on the part of the Indians ~~towards~~ in Brother Bliss, is so general that it is the opinion of us here and of the Missionaries at the other stations, that he can not under existing circumstances, be useful here. The things or the causes of complaint among the People and which have been operating to undermine his influence I prefer to leave for ~~enquiry~~ a subject of enquiry between yourself and the Missionaries at the other Stations, should enquiry in relation to the causes be necessary. You will be able to learn from them all that is necessary for corroborating testimony to what I here state, or for any future reference. The principle things of which the Indians complain are not such as are connected with emigration movements, they are of another character I think you will readily imagine, one and a principle cause of dissatisfaction, and a cause out of which others would be likely to grow, ~~this is now of~~ Mr. Bliss is pretty well aware of the feelings which exists towards him and of the improbability of his being useful. He has I believe been advised ~~to~~ to acquaint the Committee of the Board with the improbability of his usefulness on account of a loss of his influence, but as yet he has not seemed disposed to do it. It is evident he ought to have given the Committee an opportunity to advise him in relation to his duty as growing out of this state of things and as it seemes to me should have done it long ago; for they are not ~~of late origin~~ of late origin. I should not probably have mentioned this subject had not the late Treaty changed the future prospects of the Indians; and were it not that there must therefore be some change in Missionary operations among them. It is with very great reluctance that I speak of the subject, and I have not done it without consulting some of the Missionary Brethren in relation to it. And it is probably owing to the reluctance which I feel myself that they have not mentioned the subject to you. Brother Wright of course

feels somewhat delicately about mentioning it, as the Indians many of them, have requested ~~him~~ to come here and take Mr. Bliss' place, and he has some expectation of coming if the Board think best, when the Seneca Station is given up. Still he will no doubt answer questions on the subject. He and Mr. Hall both are well acquainted with the state of feeling among the Indians, and judging from what they have said to me on the subject, they will readily give their opinion in regard to the prospect of ~~the~~ Bro. Bliss' usefulness. Owing to my situation here I prefer that information on this subject from the other Missionary brethren, may be the ground for reference. — Mr. Bliss may write something in relation to a dismission but most likely he will not. He expects to leave here if Mr. Wright comes unless the Board are willing to sustain him & Mr. W. both.

My school is rather small this summer as there are but few children in the vicinity of the place where I teach which is near the Mission House. It has at some times this season of the year been larger on account of its being composed of Indian and white children together, but since I have been here the Chiefs have wished to have no white children in the School. And I do not think it desirable ~~myself~~, as the White people are able to support their own schools. The older Scholars mostly and the young men who attend last winter are now engaged in farming, as they generally have been at this season of the year, and this is the principle reason why the Chiefs support a boarding house for Scholars ~~at~~ at a distance, in winter rather than in summer. The Schools this season of the year are usually thinly attended. For this reason, together with the necessity for the performance of missionary labor beside that of school teaching, I should prefer to relinquish a part of my Salary for a while at least provided the funds of the Board will not admit of my receiving a full support unless I teach a School through the year.

I have a little money at interest and can do something toward my support and am willing to do so if necessary.

Mr. Hanover Bradley
Cattaraugus 18 July. 1862

Recd July 27.

Ans same day. DG.

Spring 23

Rev. David Greene
Missionary Home
Boston
Mass.

23.

Perhaps it will be best for me to make a
request application to discontinue the additional bounty
which lasts to do so, I have myself here
at present without a family, I have received
no money since January, the Tribe owe me
a large amount, I will be in need
of receipts the present appropriation
Tribe, now waiting at the agency for this money
Dan this year including money and clothing
over $300 a little over $300 — it is
at this station within a few miles
cost if it is supposed that most
comes to this station, is an article
$400 — it is so considered. The
to replace all the expenses of the
of Chief Blacksmith, Government
will through my salary cost the
Board $30, I have then a single
after deducting what the Indians
Provided the should lench through the year.

I have received below that perhaps it will be best for me to make my
self here for a few months. That the expenses of the office
would be reduced, but they would not probably be reduced
but to a hundred dollars a year at the most. I think
the Government ought to pay the Tribe
That the salary of the Interpreter
for the present is 300 dollars a year
I have to say so that I have
a right to expect
The Chief Jarvis is greatly good.
that it is more better for that he can
labors in the Lord's vineyard
4 weeks, — We have received
of relation
and we are the Christians
an and the Sabbath or at a
a meeting a sermon, May the
Christians that they may live! Yours respectfully D. Bradley.

Tuscaruras Mission July 25 1842

Rev. David Greene
Missionary House Boston.

Very dear Sir

Since I wrote my last which you probably will have recd before this reaches you Mr. Bliss has received a letter from Mr. Hill wishing for an estimate of the expences of this Station for the coming year. As it is necessary that the estimate should be made out now and as there will probably be a change here in missionary operations before long, and principally for the sake of reducing the expences of this Mission which have been the ~~past~~ present year (as I understand it) between $400 and $500. above the stipulated allowance for former years) I prefer to have no provision for my support included in the estimate of probable expences, of the coming year, and Mr. Bliss ~~will~~ I suppose will not include my support in the estimate. And as I remarked in my other letter, I will sustain my self for a few months if it seems desirable to do so. I have lately been informed that you are expected here in October for the purpose of making arrangements for future operations, then, should the Missionary Brethren with yourself think it desirable that I remain somewhere among the Indians, some arrangements can ~~then~~ be made for my support without materially effecting the appropriation for the expences of the coming year.

In regard to what I remarked respecting the obstacles to Mr. Bliss usefulness here, I should only say that I thought it desirable to allude to the matter so that you may make some enquiry relative to the amount of influence he may be able to exert should you deem enquiry expedient. Much depends upon the wishes of the Indians relative to any of us remaining

On enquiry you may find the probability of his usefulness greater or less than I have supposed. Some of the hinderances to his usefulness I think may be taken out of the way, and I think he will try to have them removed. But Indian Character is such that it is very difficult to restore confidence when it is once lost. — I believe I remarked in my other letter that, I wished for some reasons, that my allusion to the feelings of ~~the~~ many of the Indians towards Brother Bliss might be considered confidential.

The Missionary Brethren from the other station have been here for a few days past, visiting from house to house and holding meetings among the Natives. And I trust some good has already been accomplished by their labors. The Brethren have returned home except Mr. Wright.

I write this to save the Committee any trouble relative to my support, should it reach you in time.

I have not consider it my prerogative to write on the subject of my support, but as Mr Bliss seemed to desire that I should, I have done so.

Very affectionately yours

Hanover Bradley

P. S. Perhaps you may infer, from what I have said respecting the obstacles to Mr. B's usefulness that I think he can do no good, I do not wish to be so understood. He undoubtedly can do some good now, and he may be able to be much more useful should he succeed in removing some of the obstacles which he ~~is trying to do~~ has for a few days past been trying to do It is not I believe of the Missionaries that he ought to leave immediately should it ultimately seem necessary

Mr. Hanover Bradley

July 25. 1842

Rec'd July 29.

no answer required

Hon. David Greene

Hon. Edward Everett

Boston Mass.

Hanover Bradley

Bury Lancs.

Cataraugus Mission Station Dec 27th 1842

Rev. David Green
Missionary House Boston

Very dear Sir

Having finished my visiting tour among the Alleghany Indians, for the present, and as I have a little more time to write now, than I shall have when I commence my School which I expect to commence immediately, and wishing to give you a little account of my visits among the People at Alleghany I take the liberty to improve the present for writing to you; and it is ~~the~~ a gratifycation to ~~me~~ write you and the more so after your interesting visit here.

I did not spend quite as much time at Alleghany as I intended nor as much by far as I wish to do. The Indians here are quite anxious to have my School commence as there is no School near the Mission House this winter. I might have spent a little more time at Alleghany had I foreseen that the Indians would be quite so tardy in fulfilling their engagement to get the house in readiness for a School. I spent 4 weeks at Alleghany during which time I visited most of the People from Corn Planters settlement to the upper end of the Alleghany Reservation. The course which Brother Hall proposed to me (and which was very agreeable to my own feelings) was to visit the people at their houses and hold religious meetings where ever the Indians could be induced to get together. This by the help of the Lord I endeavoured to do, and may the Lord cause the seed which was sown in so much weakness and imperfection, to spring up and bear much fruit. I thought I went in the name and in the strength of the Lord of the harvest. And I think it is due to His Honour to say that He often seemed to be present by his Spirit, both when visiting from house to house and when collected ~~at~~ ~~a~~ religious meetings.

On Corn Planters Reservation they are all Pagans except two families, and get ~~they~~ almost all of them collected together on the Sabbath for a religious meeting. And I think I never attended a meeting among Indians where they seemed to be more attentive and solemn. And when the exercises were closed they seemed not desposed to moove from their seats. Though I talked about two hours. One of the leading

I felt very desirous to spend much more time among them especially as they are so far from brother Hall as to render it impracticable for him to visit them much. I visited them at their Houses ~~for~~ just previous to the Sabbath and they all seemed willing to listen to instruction. I have never seen Pagan females as a body so willing to listen to the doctrine of the Cross, as here. I say this because the opposition of the Females as a general thing is more bitter and unyeilding than that of the Males. This is not only my opinion but it is the opinion of other Missionaries and Christian Indians, whom I have questioned on this point. I think I am safe in saying that eight tenths of the ridicule and scoffing against Christianity with which I have come in contact has been from the females. I think that the first Church formed among the Senecas, consisted for some years of males only. Most generally when a Pagan husband embraces Christianity and the wife does not he has more much more to encounter than when the contrary is the case.

I had some very interesting talks with the Indians at the upper end of the Reserve. I speak of the two extremities because the people there are Pagans, I had supposed from what I was told that I should meet much opposition from the Indians along the upper end of the Reserve; but I met with no open opposition. On the contrary they all seemed willing to be instructed and many seemed anxious to be instructed; and in some instances the Spirit of God was evidently present with his convicting influences. — There is certainly very much to encourage missionary effort among the Pagans at Allegany as well as among those who are nominally Christian. Nor is there any thing which aught to discourage faithful labour from house to house among the Indians on this or the other Reservations. I speak of labor from house to house because this is almost the only way of getting access to the Heathen Indians. There is no doubt in my own mind this is one of the most successful ways of doing good to any class of Indians. although it is by no means the only good way. I understand Brother Hall that for a long time everything in the spiritual atmosphere at Allegany was cold and cheerless, untill he commenced a thorough course of family visitation, then a revival among the People immediately followed.

Such a revival may not always follow such a visitation; and if it should not there is certainly no more

-tously to go over immediately again the same ground which I have just been over at Alleghany, but also to engage in the same course of labor here this winter if other duties would permit. I shall endeavour however to do, by the grace of God, what I can consistently with my teaching a School. I feel the more anxious to do it, because Brother Bliss does not seem to engage in it; he has not "as yet since you were here, and he lately told me he thought he should not, at least this winter. And if the Indians are not instructed at their homes, comparitively few will receive religious instruction; for there is but very few who attend religious meetings here, and Pagans do not attend at all. — I expect by leave of Providence to commence religious meetings on the next Sabbath to be held alternately at the east and west ~~end~~ extremities of the reservation while Brother Bliss preaches here near the center. This is in accordance with Bro. Bliss, wishes, and the wishes of the Indians in those neighborhoods. Nathaniel Strong at one neighborhood and Mr. Towsley at the other volunteer their services as interpreters, so that I shall probably be supplied with Interpreters on the Sabbath without any additional expence to the Board. — Nathaniel, as I am told strictly adheres to his temperance Pledge — The religious state of things here is much as it was when you were here. One young Man, a brother of Techenach Jimeson, has been sick for about two months during which time he thinks he has become a Christian. For years before he was taken ill his conduct was such that he was a very great ~~[illegible]~~ grief to his good old Mother. She has, I am informed, been in the habit of rising at mid night for prayer.

With regard to my labors at Alleghany, particularly my visits among the Pagans, and to similar labors here as the Lord may enable me to perform them, I think I am greatful to God for the precious privilege of trying to instruct the poor ignorant Indians, and to hold up before them the Law of God upon the Cross. I think I am thankful for the opportunity of doing any thing for the poor Indians. And I would exercise continual gratitude to the Lord for any disposition to put forth an effort for the benefit of these poor Indians, or for the good of any others. — May the ~~[illegible]~~ Lord pardon me for attempting so little! and for the imperfection of all I do attempt to do. And may He increase to a hundred fold my desire to do good. Oh how soon we become fruitless, and how soon wither when the Lord withdraws his Spirit?

It would be very gratifying to my self and Mrs. Bradley to

P. S. I understood you to say the Board would send me a box of Clothing in the Spring. Please say in your letter to me whether I shall specify to Mr. Hill what kind of Clothing I can use in the family. Very frequently Clothing is sent to the Board which we could not use to advantage. Some clothing also is sent which, though we *might* use, we do not *now* ~~need~~ need and which we can do without for the present better than we can do without some other articles, and the things which we do not need now, may be *most* needed somewhere else. — I might use some Clothing very advantageously, by the blessing of God, in paying my Interpreter in visiting the People. — In this way Mr. Bliss might save a part of the present Salary of the Interpreter in Cash, which would do something towards sustaining Schools. But the clothing that comes he considers his personal property.

Mr. Alanson Bardsley
No 2
27 Dec. 1843
Rec'd 16 Jan. 1844
and ~~done~~ Dec. 26
Martin
Copied

Rev. David Greene
Missionary House
Boston Mass.

BOSTON
JAN 9

Cattaraugus Miss. Station Feb. 13. 1843

Rev. David Greene
Missionary House Boston

My dear Sir

Your favor of the 14 ult. came duly to hand. We are sorry to learn of Mr. Crosby's protracted illness and of the consequent increased amount of care and labor thrown upon your hands. It must also be an affliction to Mr. Crosby to be laid aside from his work in which I trust he is heartily engaged. This is one of all the Lords dealings with his People which they ere long will see to be beyond expression wise and kind.

You may be assured dear Sir that I thank you for your important hints relative to the tone, manner, ~~and~~ &c. of my talks to the Indians. I am sensible that I ought and probably can improve in this respect. My failure ~~too~~ in this is probably greater now than it ~~was~~ was, owing in some measure, I think to the instances in which I have seen discourses delivered where there was much bustle but seemingly little instruction conveyed to the minds of the hearers, owing to a great want of an arrangement of well digested ideas, clothed in language adapted to the capacities of the Interpreter. And it is frequently the case that when such discourses are delivered impressions are conveyed very unfavorable to the Speaker and prejudicial to Christianity. But still there is no reason why I should run into one great evil, in attempting to avoid another. By Divine grace I hope to ~~avoid~~ improve in the former and avoid the latter. I appreciate your kind endeavours to render me useful to these

poor Indians, and I hope you will continue to favour me with any other hints bearing upon my usefulness to the Cause of Christ here or anywhere else.

The annual Convention of the Indians from the different Reservations, has just closed at this place, the doings of which Br. Wright is to give you an account. Some good will probably be done by it and I am afraid some evil. There was a strong disposition in some Individual members of the Churches to oppose Resolutions introduced and advocated by the Missionaries. Some of these Individuals are in the habit of being severe upon those who differ from them let them be who they may. But I think the great Body of the Convention will not approve of their disrespectful language. There were but 2 or 3 I believe who spake disrespectfully of the Missionaries, and they at the time were under pretty strong excitement; some allowance perhaps should be made on this account. There were some rather exciting topics introduced, but very important ones, the discussion of which will probably do more good than hurt. I would mention the principal Topics of discussion, but Bro. Wright will probably give you a detailed account of the Convention. May the Lord make it the means of much good.

The Books you sent us for Cornelius H. have just arrived. We thank you very much for them. Your selection was very good indeed. Cornelius is highly delighted with them: he wishes me to thank you for him, for them.

You remarked in your last letter that I had better write you what articles Clothing which the Board have on hand will be most needful for us. I do not know of any articles, which would be likely to be at the Missionary House, and which will be more needful, than the following.

Calico or other articles for dresses for Mrs. B. —
Cloth for outside Clothing for my self and Boy —
Cotton Shirting or Sheeting bleached and unbleached
Woollen Flannel — One or two bed quilts, or 1
or 2 comfortables as they are sometimes called. —
Cotton Sheets 1 or 2 pairs — A few pairs of
Stockings and Socks for my self wife and boy —
Some Stocking Yarn — Cotton and Linen
Thread — Shirt buttons and pocket hand-
kerchiefs. — As the Board may not have
on hand all of the articles named above, I would
would say that the quantity of Calico — Cotton
Shirting or Sheeting — Flannel — & Bed Clothing
may be increased. Either of these articles can
be disposed of should we have more than what
we want to make immediate use of, better
than some other articles can be. We are some
times under the necessity of employing help in the
family, who sometimes can be paid in Clothing.
In my other letter I remarked that if the Board
should deem it expedient to send some Clothing
to pay for an Interpreter's labors, It might, by
the blessing of God be put to an important use.
A Gardner Forte who is a good Interpreter, says
he is willing to interpret for me in visiting the
Indians and take clothing for his compensation.
Almost any kind of Clothing will answer his pur-
pose. With the present compensation of the regular
Interpreter — H. Silverheels, I am confident I can
not obtain his services but very little. And his
salary cannot well be increased, unless Mr. Bligh
should feel disposed to relinquish some part of
his own support in Money or Clothing. I believe
I remarked to you when you were here that his support
last year was about $\frac{6}{10}$ of the whole appropriation to
this Station in Money & Clothing. — The Clothing you
design for me, and that designed for My Interpreter,
should any be sent for him, I wish might be direct
to me, this I think will be necessary — Very affectionately Yours
Bradley

Mr. Hanover Bradley

Cattaraugus, 15. Feb. 1843

Rec'd March 1.

and May 22. 43

Clothing &c. ✓

Rec'd Feb 24 N.Y.

Rev David Gibson
Orphan House
Boston
Mass.

P.C.

ABC:18.5.8 v.1 141-147

Hanover Bradley, New York
141) 22 April 1843
142) 3 May 1843
143) 19 June 1843
144) 7 Aug 1843
145) 4 Oct 1843
146) 3 Feb 1844
147) 16 Feb 1844

THE HOUGHTON LIBRARY

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Catarauqus Mission Apr. 22 1843

Revd David Greene

Very dear Sir

The Lord seems to be sending down some drops of mercy upon this Reservation. In the neighbourhood of Indians near Jodi Cort are hoping that they have been born gain within a few weeks past. This little neighborhood has been the most signally blest the winter past. There are a few other cases of hopeful conversion on the Reserve. Bro. Bliss expects to receive 10 or 11 into the Church in 2 weeks from this. I am a little fearful this is not giving time enough for their character to be developed. May the Lord carry on his work here and cause it to triumph over all obstacles. Satan will do all he can to prevent the salvation of a soul here. But the Lord can and will set his bounds.

Brother Bliss is in trouble about the land which he has been using. He has recently offered 25 or 30 acres of it for sale at $10 — per acre. At this many of the Chiefs were offended and held a consultation on the subject and forbid his selling it, on the ground that the Treaty makes provision only for the use of a certain

portion of land while the Mission is continued, and that the Missionary cannot have even the use of land except it be by the consent of the Chiefs. (This I suppose is true). They told him that he had never consulted them on the subject, consequently they had never appropriated any land. Still I believe they would not object to his using it, but they strongly object to his making a transfer. He told them that as he bought much of the land of Individual Indians, he had the same title to it as Indians had to their improvements: this they disputed. In consequence of his offering it for sale they threaten to deprive him even the use of it. — I am sorry that Brother Bliss does not see that to any land already cleared or partly so, gives no more of a title than to pay the same amount to hire it cleared, or than to clear it with is own hands. I intimated to him some time ago that the law only gave permission to use 50 acres while he should remain, and that (the use) must be by the consent of a majority of the Chiefs.

The Chiefs are to have another Counsel on the subject, and what will be done in the matter is uncertain,

hope and pray that the Lord might overrule this for good. We all as well as the cause of Religion be more or less affected by such things, and it requires more than human wisdom for me to keep from being involved in more or less difficulty growing out of such though honestly intended, but injudicious measures. I very much regret that Brother Bliss attempted to sell the land, especially as there are so many who carry in their Bosoms materials ~~which~~ ~~are~~ of dissatisfaction easily ignited. He probably will not sell it, nor do I think that any Indians will buy it under these circumstances.

Apr. 26 I concluded after writing the above that I would delay this letter till after the Counsel I mentioned above. That Counsel was held yesterday and it was a stormy one. Some who are most opposed to Bro. Bliss are determined to take possession of the land, others think that he ought to be paid for the expence he has been at in getting it, while others say the use of the land has paid him. A few Christian Indians now intend to take possession of it in order to prevent its going into the hands of others who will not remunerate Mr. Bliss at all. Mr. B. has thrown it into their hands to do with it as they think best. They will doubtless take possession for it, if the others do not get the start of them, and probably they (the former) will pay Bro. B. something. — Much evil must it seem to me, be the result, let the course in reference to it be what it may. This seems to me to be the direct of evils resulting from Bro. Bliss' past secular life. I think this is a medicine which will pretty thoroughly cleanse his spiritual system from worldly position to secular disease. But Eternity only can unfold the cost of the remedy! I feel heartily sorry for Bro. B. & pity him in his trouble although he might have avoided it had he asked & taken advice

P.S. I shall write again. We hold meeting before long. I will write more relative to the Indians & the movements of the Friends in reference to the Indians among the Sioux.

Mr. Hanover Bradley
Rec'd May 22, 1843
Ans May 22. 43.
N.Y. Ob. 25 cts paid

Rev. David Greene
Missionary House
Boston
Mass.

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Bro. B. will probably write to you soon alluding to this matter. The allusion probably will be brief owing to his conviction that the acquisition of the land has not been sanctioned by the Board. When he writes on the subject I think it desirable to request him to clear the Board from all participation in the matter. This however I would submit to your judgment.

It has been a saying among some of the Indians especially among the Pagans, that the Missionary wishes to get possession of their land, now say they our prediction has come to pass.

Bro Bliss wrote some time ago to Mr. Hill I believe about sending the N.Y. Observer to me: soon after that it came free direct to Mr Bliss: we supposed it to be for me. But Mr. Hull says one comes to Cold Springs Alleghany directed to me. Will the Postmaster at Boston correct the mistake if this be a proper way. I thank the Board much for the Paper Mr. Bliss wrote for it without my knowledge.

Apr. 27th Having no opportunity to send to the Office I write a word more. Some of the Indians especially Israel Jameson, are under very strong excitement and are determined to remove Bro. Bliss if possible. Jameson who is most active in the matter told him today to leave the Reservation. One other principle exciting cause of the present storm is Bro B.'s using his influence last spring to remove the Indians tenants from their lands. They have warned off the man living on Bro. B.'s land. I am afraid the Christian Indians will be arrayed in fierce hostility against each other. Tomorrow another Council is to be held to take measures as we are informed to remove Mr Bliss. May the Lord overrule this for his glory. I have no doubt he will.

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Cattaraugus Mission Station May 3. 1843

Rev. David Greene

Very dear Sir

As you must feel some degree of anxiety about Mr. Bliss' late difficulty to which I refered in my last letter, and as I wish to ask your advice relative to my labors for the summer and fall coming I concluded to write a few lines <u>now</u> as I have an opportunity to send it to the Office.

Mr. Dimeson and his Associates I believe have relinquished the idea of removing Mr. Bliss as a thing impracticable under his license. Mr. B. has given up all his personal claims to land into the hands of members of the Church, most of whom are willing that he should be paid for his land, and they agree to pay him $ 200. " 80. of which he has received. The matter will most likely end here so far as <u>doing</u> is concerned. What the effect will be on the <u>minds</u> of the Indians you can judge as well as we. The Payens <u>especially</u> feel a good deal disturbed about the matter. They refused I believe to take part in the effort to remove Bro. B. but still are much dissatisfyed with him. — In view of this and of all things adverse to the cause of the Redeemer we can rejoice for the Lord <u>will</u> glorify himself by overruling them.

When you were here you remarked to me that I had better open a School for the winter and in the Spring perhaps visit among the people here and perhaps spend some time in visiting the Indians at Allegheny. And perhaps also there would be some building to be done which ~~would~~ would need my assistance.— If it be consistent with your other engagements, I wish you would, so far as you can, advise me in relation to the labors I had best pursue. As to the importance of visiting the Indians at their houses, I need not say any thing farther except that the necessity for doing it is no less than it has been. Mr Bliss would be glad to have me engaged in the School constantly, and he would like also to have me visit and hold meetings during the week and ~~at the time~~ on the Sabbath. But to keep School 5 or 6 days in the week, and at the same time visit the People, and prepare for and hold meetings on the Sabbath and at other times, is more than I can do. As to Bro. Bliss, visiting much among the Indians is I think pretty much out of the question. I do not or I would not say this to influence you in advising me in relation to my course of labors for ~~the moment~~ some little time to come. I could give some reasons why I wish for your advise

but probably they are not necessary, I would only say that the necessity of some further advice from you grows out of Bro Bliss judgment of things.

Perhaps you can say nothing more than you said when you were here.

Bro B. expects to receive nine Individuals in to the Church next sabbath, all of whom are from the little neighborhood near Lodi George Turkey who has acted as Interpreter then and who some time ago was excommunicated, was restored last week. It is truly a feast to hold a meeting in that neighborhood, or to visit them at their houses. If these Persons, to unite with the Church are truly converted, the work of the Lord, considering the number in the neighborhood, has been very wonderful there.

I mentioned in my other letter of some favorable indications elsewhere on the Reservation in view of what the late difficulty between Bro. B. and the Indians, is to be the more regretted.

Can the Board consistently send me any clothing to pay an Interpreter. I have said something about this in a former letter, or I should not have asked the question so abruptly as would seem if the question were new. I would not wish you to send any if in your judgment it will be more needed elsewhere, and so in regard to Clothing for my own use

If you can consistently draw me a few lines soon I should be much obliged. – Mrs Bliss' family are all well. Mrs Bradley's health is not good although she is able to do most of the family work. She wishes to be remembered to you.

Most affectionately yours
Hanover Bradley

Mr. Hanover Bradley
Cattaraugus. 3 May. 1863
Ans May 9.
Clothing.

Rev. David Greene
Missionary
Boston Mass.

Paid 25

Gattaraugus Mission Station June 17th 1843

Rev. David Greene
Missionary House, Boston

Very dear Sir

Your favor of the 25th ult. was duly received. We thank you for your kind attention to our wants in sending us the box of Clothing, which is now at the Seneca Mission House and which I intend to get the first opportunity. Mr. Bliss has rec'd. his Boxes four in all. We rec'd from Mr. Hill a list of the articles contained in our box and the articles are very well adapted to our wants. May the Lord give us grace and wisdom to dispose of the Sacred Trust as will most glorify him.

You speak of the depressed state of Treasury and of the probability the Board this year must incur a heavy debt, and consequently must ~~[illegible]~~ most likely curtail the stipulations of the Mission. This is a matter of deep lamentation and ought to grieve the heart of every Christian, and especially the heart of the Missionary. I have had many fears that Individuals and some Churches would feel that as the Board had so much of their debt, last year, canceled, that they may relax their efforts and diminish their donations. And I have surmised that some Missionaries too might take occasion from it to draw on the Treasury without reference to a probability or even a possibility that there would be a falling off this year. In my own case I have had peculiar feelings in using any part of the funds of the Society, and I would not stay one day at the expense of the Board if the Lord would not have me. And your opinion or that of the Committee in reference to it I should consider as strong evidence of what the Lord's will is. At all times it is solemn and responsible business to use funds from the Treasury of the Lord, but more especially is it now when the Missionary field is whitening and enlarging and when the Macedonian Cry is sounding louder and louder, and when too the Society are struggling under a heavy debt. It is true that the Churches are in a great degree responsible for the depressed state of the ~~Bord~~ Board's Treasury, but not entirely; very much depends on the Missionary's wise and conscientious use of the funds committed to his care. The Missionary can do much towards relieving the Board from their embarrassed condition. It is a fearful business for a Missionary, who is not a conscientious man, to use funds so sacredly consecrated to God, and which is so essential to the Salvation of a perishing World. But a conscientious Missionary may sometimes very greatly err in regard to the best way of disposing of funds. I have sometimes seen a want of conscientiousness in this matter

which has hung like a millstone upon my spirit. As the Committee must necessarily leave this matter pretty much with the Missionaries, there is an awful responsibility resting on them, which I have reason to believe is not felt in some instances as it should be. But perhaps I am staying to much on this point. It is one of my besetting sins not to stop sometimes when I get done. I would only say further that I should like to say to every Missionary, "let the question be how much ought I to expend, considering the wants of a World, and not so much the question how much will the Board let me expend."

Considering the depressed state of the Boards Treasury and the pressing wants of the Heathen World (so far as I can consider them) I am desirous of saying something relative to ~~future~~ plans for future Missionary operations here, and if they should seem to you to be unnecessary or unwise you will consider them as an attempt to accomplish the best good.

In the first place, all things considered, I think it not desirable to have two Missionaries on this Reservation, and if the Board were not in debt nor likely to be poor the present, it would even then be doubtful ~~whether~~ in my own mind whether there ought to be two Missionaries here; for after all the Indians remove here that will come here, this field will not be as large and so difficult to cultivate as many other Missionary fields are, some of which perhaps are more promising than this. If the Board could find an assistant who would labor here as superintendant of what secular concerns might be connected with the station and who labor also as Catechist and who at the same time could and would live on a small Salary, it might be expedient to connect him with the Station. — Should Mr. Wright comes here I think he ought to take the pastoral charge; this would not be a very laborious task compared to that of many Missionaries, especially if he should give up the practice of medicine which all the Missionaries here think he ought to give up. There is ~~by~~ not ~~as much~~ the necessity for a Missionarys being a Physician here as there is in some foreign fields. Any of the Indians here can get to a Physician by going 3 miles and a great majority of them can have one by going less than 2 miles and many can find one in going less than a mile. We think it not essential to his usefulness as a Missionary although it may add to his usefulness some, but not enough we think to balance the evils connected with the practice. It consumes time which is more valuable than money, it is considerable expense to the Board, and ~~it~~ where medicines are furnished the Indians gratuitously it will have a tendency to feed an almost insatiable desire in most of the Indians to have everything done for them. Many of them would sooner empty the Treasury than to help themselves at all

If Mr. Wright should not come here, it seemes to me very important that the Board send a Missionary here who will have a heart to the Missionary work, and who will also have the confidence of the Indians far more extensively than Mr. Bliss can have. It seemes to me almost a waste of his time and of the funds of the Board for him to remain here. There are a few who would like to have him stay, but I have no idea that there have respect enough for him to render him very useful to them. If he could have the confidence of the Indians to day it does not seem to be in him to pursue a course which will enable him to retain it till tomorrow. My opinion is, and has been since the compromise Treaty, that Mr. Wright ~~had~~ all things considered, had better come here and take the pastoral charge for a while at least and if it should be found afterward that health or other circumstances will not permit him to continue, another Man might be sent when one can be found. I think that to send another man here would have a tendency to unite in a good degree the different parties of Indians. The reason which would be satisfactory I think to all parties here, for Mr. Wright's coming here is his knowledge of their language and the depressed state of the Treasury would be in their view a sufficient reason ~~in this view~~ for having but one Missionary. Although it is hard work to make Indians sympathise with the struggling Treasury. I do not know of any who would not like to have Mr. Wright come here. There are some who would wish probably to have Mr. Bliss remain also, and if for no other reason, to oppose some of those who wish to have him leave, for some of ~~the~~ each party have been in the habit of opposing each other in almost every thing. —— I have understood that ~~the~~ some of the disaffected Indians were, not long since, about writing to the Board to have Mr Wright come here and labor in the place of Mr. Bliss, perhaps they have written. And I understand also that recently some others, the Silverthorns family particularly, are about writing to have Mr Bliss stay with Mr. Wright, and I have reason to believe the it is more from a desire to oppose some of the former than from a desire that the best thing should be done. It is somewhat doubtful in my mind whether either will write, unless Mr Bliss should encourage the latter to do so. —— And now as to the plan I have proposed it may not be the best, it may not be according to the mind of the Lord. I think I can say with all my heart, the will of the Lord be done in this matter. — As to my self I think I do not desire to stay a day if I cannot be very useful, I hope we who are here among the Indians shall see to it that personal and selfish considerations do not linger about our plans which we may propose to the Board. I know there is danger of it [illegible] the Lord deliver us from the calamitous result of such a sin. But the Lord would direct you and the Committee to those measures which will be for the best good of this and of all Missions of which you have the oversight is and I hope will be the fervent prayer of your affectionate friend

N Bradley

Rev. H. Bradley
Cattaraugus, Station Jan
17, 1843. Rec'd Jan 23d

To J. Dear sir my wife is teaching school at Tel. Peter Conge
from Allegany here soon to visit my friends among
the Seneca Nation. We intend to take some Clothing for the Nation and the money I pay for it
to furnish Gospel Goods to the Indians. I
have sent for the Indians to come and
that I can get them to come to Allegany
to have me come to Cattaraugus and also
expected to absent. I should be
pleased to receive a letter from you
in reply after Peter Conge returns
and will be received letter from him
he should write to you on the subject of his visit to Cattaraugus and if there were
no objections to his going and more to
his observing he should write me so
I could give an answer from Dear
Do not know as there is any
return among the people here. Of the Indians
letter and I remain. Yours
affecting of the Board in Rochester.

Rev. David Greene
Missionary House
Boston
Mass.

Single

BUFFALO
JUN
19
N.Y.

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Tuscarora Mission Aug. 7th 1843

Rev. David Greene —

Very dear Sir — In my last letter from Cattaraugus I alluded to a conversation between me and Mr Rockwood respecting my coming to Tuscarora to remain during his absence of 5 or 6 weeks on a visit to his friends at the East. Although I have been desirous to visit this Station and to spend a little time among these Indians: still it was the understanding between me and Mr. Rockwood that I should not come if there seemed to be in your view any objection, and your views were to be consulted on this point in his letter to you requesting permission to visit his friends. After he received an answer from Boston giving him permission to visit his friends, he wrote me a line from which I inferred there were no objection to my coming here, but on my arrival here I learned that you were absent from Boston when this letter containing his premission was written. So that I do not know whether you consider me as having done rite in coming, or not. I consulted Mr. Wright on the subject, and he seemed to think it desirable that I should come, and Mr. Bliss raised no objection. Mr. Rockwood expects to return just before the Meeting of the Board next month. Mr. Rockwood has an interesting Congregation here on the Sabbath Mr. Leland Adams was here two Sabbaths since & at the close of the forenoon exercises he made some appropriate remarks to the Indians. The venerable Man was much affected. The tears which stole down his cheeks showed that he spake from the heart.

J. S. Stall pastorly commend her unto the Board and come to Rochester with Mr. Rockwood.

In regard to the disposition of my time I would say, that after returning from Alleghany last Dec. I opened a School at the place you spake of and continued it untill sometime in April. The number of Scholars which attended were about 20, and occasionally had a school for adults in the evening, ~~at the~~ I also held meetings on the sabbath alternately at the east & west extremities of the Reservation (Cataraugus). These meetings I kept up for the most part of the time untile I came to Tuscarora: and I hope at the great Day it will be found that they were not in vain. To prepare for the Sabbath and to teach school 5 days in the week would not allow my visiting around among the Indians ~~as~~ much. After closing the School in April I had of course more time to visit the Indians. But the Interpreters being farmers & spring opening ~~open~~ very early I could not obtain them as often as I wished. In a few weeks after closing my winter school I commenced teaching near the Mission house with the expectation of leaving the School at such time as I could obtain an Interpreter for a considerable time. After teaching a few weeks I obtained Peter Crouse from Alleghany who remained with me a few days untill I came here, and would have Interpreted for me some longer ~~but~~ were it not that I had engaged to come here at such a time should it be thought advisable to come. His interpreting was no additional expense to the Board I paid him from my Salary. Mr. Gorsline has interpreted some for me and expects to interpret more, him I pay in Clothing you sent me. Mr. Crouse is willing to come to Cataraugus and spend some weeks with me after I return from Tuscarora. He is willing to receive a part of his pay in Clothing. According to an arrangement between me and Mr. Wright I was to have spent some weeks in visiting the Indians at Buffalo with Mr. Crouse as Interpreter, this summer, I hope by leave of the kind Providence to do so in the fall. Mr. Wright

says his circumstances will not permit him to visit much.

In regard to my labors for the future among the Indians I feel desirous to say something; and still I feel a reluctance to marking out any course of labors for myself lest I should propose a course different from one which the Lord would mark out for me, or one which would betray ignorance in me, of my own deficiences. The Lord knows all about my deficiencies and how unfit I am for any part of his work, and I pray that I may never be ignorant of what I really am. It is often with unutterable sorrow that I consider how unfit I am for any part of the Lords Vineyard. But I take courage when I think that without the grace of God I do not know that Paul could accomplish any thing good, and with that grace a little child can do much. And although it is by grace that I accomplish any thing, still that grace, I believe, can make me more useful in some situations than it can in others and with this view of the subject I venture to say something relative to ~~what~~ a course by which I may be the most useful among the Senecas provided it should be thought desirable for me to remain among them. And with regard to my remaining any length of time I can say the will of the Lord be done — If I can be useful by the grace of God among the Indians, it seemes to me that I can be most useful in spending the most if not all of my time in visiting the Indians from house to house and in holding meetings among them as circumstances may permit. A large part of the Senecas have not embraced Christianity although their confidence in the Pagan system is much weakened, and if the present generation of these are much benefited by the Gospel, it must it seemes to me be carried to their houses, far more frequently than it has been in former years, particularly at Cataraugus. I do not say whether Mr. Bliss ought or ought not to have accomplished more of this kind of labor, but I would say that unless more of it is accomplished, I am afraid that most of the present generation of Pagans will perish. Nor is this kind of labor unimportant in regard to any class of Indians. But I am only saying what you already know and feel. I only allude to the necessity of this kind

of Lady's particularly among the Papers
Lady are to conclude that I can be
our School Teaching. These are very hard
for me to be engaged in a School
to be done in the way of refreshing
one at least being given by in the Missionaries
who are now in the field do all
aware that the spirit of enquiry
jealousy, by the offering of Gold
Jewels, indeed I feel assured among
not the better expectation for the above
are disturbed for the Indian
as a great portion of the Indian
is some feeling person. What
Feeling & sentiment to any that
come in contact every week
as ordinary attend religious
have an opportunity to visit
attend a religious meeting. So

you will doubtless be very busy at the
meeting in Rochester and therefore I
shall hardly be able to ask you any questions
or very few at most, if your duties will
permit I wish you would drop me a line
relative to the prospect of my being appointed
among the Senecas.
Most affectionately yours H. Bradley

Mr Hanover Bradley

Tuscarora, 7 Aug.t 1843

Rec Aug. 14.

ans Jan. 20. 1844

Rev Jas. Gibson
Sec. of A.B.C.F.M.
Missionary House
Congregationalists
Boston
Mass.

Should Mr. Bliss consider it
best I receive for the work
day School, there he is in the
Tuscarora Nation & Seneca
the proceeded with the
school with the Stations
with the Stations
the whole
you good & wise, at Allegany
brought the funds
Law, one Reserve
on The attempt
the Missionary Society
have been able
to Mr. Bliss
same, and may
Mr. Bliss would
of the Lord
have

his privilege and duty to visit
Tuscarora one
Saturday
Sabbath
and
of Good
Clothing from the Mich. Women
of the Friends Committee
those who are willing to write
employed probably recently
and 2 months at Tonawanda
till a letter
may
at Allegany
who would
to obtain the views of
Society
Brethren
to learn
Friends
Bethel
They have
Them to
Friends
Friends
Friends

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Gallarangers Mission Oct. 4th 1843

Rev. David Greene.

My dear Sir

I well remember a remark of Mr. Adams of Boston which he made at the Meeting of the Board at Rochester, and which was that at certain times he had the head and heart ache. I should think that the Committee all would have the head & heart ache sometimes when they meet for business. I sincerely hope that none of us here will occasion any of you pain and perplexity: but I am afraid we shall. To prevent unnecessary perplexity in arranging for future operations here, is my object in writing now.

Mr. Bliss seemes excessively anxious to remain here and the objections to his remaining he seemes not to weigh at all. He has or will send a long communication to you as I suppose, the purport of which I have not learned particularly although I have learned something about its contents. You will probably see when it comes to you that it is a mismanaged thing on his part. He has repeatedly said to me and to others that it is not expedient to have 2 Ministers here at any future period, and that as the Indians desire to have Mr. Wright and as he Mr. W. understood the Indian tongue so well, of course Mr. W. would be the Missionary & he should leave when Mr. W. should come. He has also told me that owing to the prejudices of the Indians against himself that he sometimes felt it his duty to leave. He has told me that his influence was such that he did not think it would be of any use for him to visit among the people. At another time, when he was in trouble with the Indians, he told me "about all that I can do" said he "is to set a good example". I remember the remark well, for it surprised me as showing that he was willing to remain here with so little prospect of being useful. He has said to me that he did not think that he & Mr. Wright could work well together. He now seemes to overlook all these things. So far as I know there is no change in the

feelings of the Indians favorable to Mr. Bliss.
Just before the Meeting of the Board at Rochester and while I was at Tuscarora, the Indians held a Counsel for the purpose of taking measures to induce Mr. Bliss to leave and to get Mr. Wright here in Mr. B's place. Dea. Two Guns, who has stated to me the object and the doings of the Counsel, was one of the Committee to go to Bro. Bliss and request him to communicate their wishes to the Board, but Dea. Two Guns told me that Mr. Bliss refused to do it. Said he "Mr. Bliss talked hard and I feel bad, shall move away from here as soon as I can." (he lives near by us.) I asked him how great a proportion of the Indians he supposed desired to have Mr. Bliss leave here and to have Mr. Wright take his place, "almost all of them said he; a few said he, would like to have Mr. W. & Mr. B. both here. ~~Said he~~ He said, "we do not think the Missionary Society ought to support Mr. Bliss & Mr. Wright Both here, and all the Pagans and almost all the Christian Indians said he, wishes have Mr. B. leave, and to have Mr. W. come." — This is what I suppose. There are a few of the members of the Church, I suppose, who would like to have them both here, and I am informed that Bro. B. has been trying to induce those few to send on their names to the Board as favorable to his remaining.
I presume that Mr. Bliss has sent their name in his communication, if that communication has been sent at all. Mr. Bliss has said nothing to me about the recent Council nor about his letter to you. He seems very desirous to keep, every thing unfavorable to himself concealed even from his own view. I regret that he does not seem to consult his duty and the good of the Indians more. Mr. Wright's knowledge of the Indian tongue, the funds of the Board, and the feelings and wishes of the Indians relative to Mr. B. & Mr. W. ought I think to be sufficient to decide Mr. Bliss' duty in his own view. Although there are many other reasons in the view of others for his leaving. I confess that I am more and more surprised at the measures which Mr. B pursues to effect a stay here

Dear. Two Guns told me that Mr. Bliss, in the Council of which I have been speaking made allusions to Mr. Wright, which were calculated to effect him unfavorably but Mr. Two Guns thought that the Indians understood the object of the allusions. Said Mr. T. I do not think Mr. Bliss has right views and feelings. Dear. Two Guns as you probably know is a member of Mr. Wright's Church is considered a very exemplary ~~Ch~~ and honest Christian. He and Dea. Johnson with one other whose name I do not recollect, a member of our Church were the Committee to request Mr. B. to write the views of the meeting, to the Board. Now my dear Sir if what I have writen now is unnecessary you will excuse me for I think that my object in writing now is that you may have all the light you can have relative to the expediency or inexpediency of having Mr. Bliss or Mr. W. or Both here. May the Lord guide you and those with you, not only in this thing but ~~in~~ in all your arduous, ~~resp~~ responsible and often very perplexing duties.

Should it be thought best for Mr. Bliss to retire, I would respectfully suggest whether, such reasons, as Mr. Wright's knowledge of the Indian Language, the wishes of the Indians universally to have Mr. W. come here the inexpediency of supporting two Ministers here together perhaps with what dissatisfaction Mr. B. has acknowledged himself as existing among the Indians towards himself, might not be the principle reason given him why he should retire. I suggest these as ~~the~~ perhaps the principle ones to be given for his leaving, owing to Mr. B's. very peculiar views and temperament, which would not bear probably to have other perhaps more prominent reasons given. But I would by no means dictate in the matter. Perhaps I ought not to have suggested any reasons to be given and I should not have done so if Mr. B. did not seem to be a peculiar Man. But after all I wish to leave it to those much more wise than myself.

Now I hope I have done with this unpleasant subject, I did not expect to write another line on it, but recent occurrences seemed to require it. — Most affectionately yours

H. Bradley

Perhaps Mr. Hill will expect me to pay the charges of packing cartage &c on my Box of Clothing from Boston last Spring. I am willing to do so if he expects it. As I have paid out much of the Clothing for Interpreting, and as I expect to dispose of more of it in the same way, perhaps it will not be expected that I pay the whole expense. I am not particular however, for if I pay it all, it will go to aid the good cause. When convenient will explain the matter to him.— If Providence permits and if Mr. Wright should not visit the West this fall, I intend to spend a few weeks visiting the Indians on the Alleghany Reservation, particularly those at the east and west extremities of the Reserve. Mr. Hall is desirous to have me do so, and it is my wish to do so. I think that is a promising field of labor, and, as Mr. Bliss makes no effort to assist me in securing an Interpreter ~~for me~~ and as Mr. Hall feels the importance of this kind of missionary labor and is not only willing but anxious to assist me with an Interpreter, I think I had better spend a part of the fall there and a part of it in visiting & holding meetings here: and at the commencement of Winter perhaps I had best attend the School which I taught last winter. The Indians there are seemingly anxious to have a School there the coming Winter. Perhaps the Lord will open the way for me to be supplied with an Interpreter for a part of the Winter, at least; but I think I wish to do what the Lord would have me do.

Mr. Hanover, 13 Day
Cattaraugus, 4 Mo. 1843.

Rec'd Ap. 9.

Ans'd Jan. 20. 1844.

Mr. Bliss.

Journ. Mis.
Oct. 1843

Rev. David Greene
Corresponding Secretary
Boston
Mass.

P.S. Perhaps I ought to state that the Indians after Mr. B. declined writing their wishes to the Board concluded to employ some other one to do it for them, but having afterward learned (from Mr. Bliss probably) that the Board probably would not have but one Missionary here and that would be they supposed of course Mr. Wright, they relinquished their purpose of writing. After Mr. Bliss returned from Rochester he stated to some few of the Indians that it was deemed inexpedient for him to remain here: and then endeavoured to induce them to petition the Board to retain him here. He tryed to have Mr. Pierce as an Individual write but as I am informed by a member of Mr. B's family he declined doing it, & that he wanted Mr. Pierce (Mr. M. Pierce) to write among other things was that he, Mr. B. could be as useful perhaps as any one else, that there was nothing in his way of being useful.— This to me is perfectly unaccountable.

Rev. David Greene
Missionary House Boston

Cattaraugus Mission Feb. 3d 1842.

Very dear Sir

Your kind letter of the twentieth ult came duly to hand. We think we are grateful to our Heavenly Father and to you for your kind sympathy towards us & towards our fellow ofsociates. The deep interest which you and the other Members of the Board feel for the perishing Heathen, creates undoubtedly a very strong and sometimes a very anxious interest in those whom you send out. We love to think of you as deeply sympathizing not only with unworthy us, but with all of the dear Missionaries of the Cross who are scattered through a great part of the heathen World, and especially with those under your care. And my dear Sir if there are any on earth for whom we feel and for whom we love to pray, and who need sympathy and prayer in their behalf, you and your ofsociates, we think, are those Persons. I have long felt that the labors, anxieties, and perplexities, which rest on you and a few others with you, are such as do not often fall to the lot of men.— The Lord I trust will give you and us the grace which is needful. It is joyful dear Sir to look across the little stream of time and view the rest for us all, if faithful.

In regard to matters and things at this Station, ~~there~~ there is nothing very special to communicate. Our religious meetings have been, for a little time past, more fully attended. Jonas Jamieson who took such an active part in the effort to remove Mr. Bliss last spring has been restored to the Church. He made some confessions, but ~~no~~ none respecting any thing he had done or said touching Mr. Bliss. I think we have some reason to fear that he has motives lingering about his restoration to the Church, which have not fully developed themselves, but I hope for the best. I think that there is a little more quiet existing among the Indians relative ~~to~~ matters between them and Mr. Bliss, than there was last spring and summer. From the number who attend meeting on the Sabbath I should conclude that there is a somewhat better state of feeling existing on the part of some towards Mr. B. He, being very desirous to remain here of course would labor to remove ~~the~~ such obstacles to his stay as he should suppose to exist. He supposes that if it can be made to appear that he has not lost much of his influence about the only ~~object~~ obstacle in the way of his remaining

From the Jany. Herald & Spectator that the Committee supposed the Buffalo Indians would remove before present year. Mr. Greene leaves it to their own feelings & wishes. Probably not 20 persons will be left.

will be removed. Some of the means to effect this will probably be a little amusing to you. In regard to his good Influence or to any thing which has come up to effect his influence, he has a a different view from the rest of us. However I think he has regained some of his influence. He may fix things so as to remain here; but that he can have all the influence that a Missionary here ought to have and that he will do the good that a Missionary ought to do, I have no idea. If he could and would be useful here I certainly wish he might remain ~~Then~~ though I should not think it best to have two Missionaries here, for a number of reasons. If it should be desirable for Mr. Wright to occupy Mr. Bliss' place, with Mr. B's feelings about the matter, I do not see how it can well be effected at present. — Mr. B. has invited 3 or 4 Ministers and Layman to spend a day or two here the last of this month for the purpose as he says to help him decide upon his duty in staying or leaving here. The object however will be obvious to you, most likely. It is a queer move, but so it is. I hope he will not carry the matter out among the Indians and by that means get them to drawing comparisons between himself and Mr. Wright, the effect on them and on the cause of Christ would be bad. I advised him by no means to do it; and that if he wished to consult about his duty in leaving, a consultation between himself the ~~Mission~~ Missionary Brethren, and those he had invited was much the wiser way. From what he told me in conclusion I had reason to hope he would follow my advice. May the will of the Lord be done. — I think I ought to remark further that I should be treated rather roughly if Mr. B should suppose that I have communicated any thing to you which he has not been willing to communicate himself. If you have had any intimations from others off from Mission ground, that things in times past have not been going on right here it might be of service to him to say so. He says the Board have wrong impressions and the Indians or somebody among them have communicated them. What are right impressions in the view of others are not so in his. — As it regards Mr. Bliss' treatment to me I would say that it is kind and ~~and~~ respectfully, particularly so since he saw my name in the Jany. no. of the Herald as connected with the Mission. Before that, he would ~~not~~ consider me as one whom he had hired.

With regard to the Church at Cattaraugus I hardly know what to say. In some respects they are more encouraging and in other they are not so. There are some cases of scandalous conduct in the Church which Mr. Bliss does not think best to agitate at present although other members of the Church think they ought to be attended to. If they were attended to I suppose there would be a large number taking sides in the matter so much so, that Mr. Bliss thinks the Church would blow up. They must ultimately be attended to or the cause of religion will bleed worse than it now does. — May the Lord revive his work here and convert some in the Church and ~~some~~ many out of it. And he will if we who are here labor from right motives and pray with all the heart. There is danger that our little individual petty interest will get within the circle of our actions, and then the frown of God will rest on us. —— There are 4 Schools now in operation, some of which are small. The one at or near the Miss. House had but 2 or 3 Indian Children for some months past. Mr. Bliss is desirous to have his children educated and has therefore continued it. Whether he intends the Board shall be at the expence of sustaining it or not I do not know. One School is kept at the Turkey neighborhood as it is called, composed of 7 or 8 children, another at the Lake composed of from 8 to 12 Indian Children, The other the one which I taught last winter and which I am now and have been teaching since the first of Dec. This one consists of from 20 to 25 Scholars, and is about 3 miles from home. —— I did not go to Allegany to visit the Indians last fall as I intended, but spent a number of week on the Buffalo Reservation visiting the Indians there, but was not able to accomplish as much as Brothe Wright & I hoped for owing to the failure of the Interpreter. I should have had one from Allegany had I not had some expectations of returning to Seneca early in the spring to remain there during Mr. W's absence on a visit to his friends in Illinois, as I understood him he had spoken to you in Rochester about my doing so. However I believe he has pretty much given up the idea of going in the spring, so I shall not go. I have ~~a~~ an Interpreter engaged for a part of next March, who says he will not fail me if life or health do not fail him. He is a good Interpreter has been with me ~~some~~ at various times.

Mr. Bliss will send you a report after the meeting of his Committee to do so. I think he has an idea that they will do so. Perhaps a session of the Presbytery will be necessary to make a settlement of the matter. Perhaps the Committee may think it best to defer the settlement of the matter until a session of the Presbytery.

Mr. B. has had but little to do with secular things for the past year, little compared to what he once had. I presume he spends a little more time in study. but his spiritual labors are much the same as they have been. Visiting from house to house ~~to town~~ among the Pagans and others he still does not do. It is their duty he says to come and hear the Gospel where it is preached ~~[illegible]~~

Mr. Hanover Bradley

Cattaraugus. 3 Feb 1844

Recd Feb 16.

ans March 18. 44

Rec'd Sept 11 1844

Rev. Jared Sparks
Cambridge
Massachusetts

FEB 11 1844 BOSTON

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Of the Lord will I obey, give you a detailed account of the above. I want that you should write to me before next year, stating what I may expect from you. I will extend my labors as far as I can consistently with the duties of my station. I am very anxious to hear from you. Write me a long letter. Tell me all about your labors, what success you have had, what difficulties you have to contend with, &c. &c. I want to be kept advised of your movements. Write me as soon as you receive this letter. I want to know if you have received my letter dated Jan 3 and if you received my letter dated Dec 15 and if you received my letter dated Nov 15. I want to know if you have received the Tracts I sent you. I want to know if you have received the Bibles I sent you. I want to know if you have received the money I sent you. I want to know if you have received the money I sent you. I want to know if you have received the money

Cataraugus Mission Feb. 16th 1844

Rev. David Greene
Missionary House - Boston

My dear Sir

Since I wrote you last The annual Convention of the Indians has been held at Allegany, a report of which will be given you, I presume in due time. In my letter to you a few days ago I mentioned that Mr. Bliss had called a Council of Ministers & Laymen to consult with him in relation to his duty in staying or leaving here. The matter of that Council was discussed at Allegany by the Missionary Brethren who highly disapproved of the thing as very unwise and improper. That it would not change the views of the Missionary Brethren prior of the Board, in relation to those things which induced Mr. B. to propose a Council. Since he has returned from the Convention he has I believe revoked the call of the Council, and probably this will be the end of such a measure.

It is evident that those Brethren composing the Committee to consult with Mr. B, did not know the whole of the object of the invitation. Mr. Hall was here and spent the night before the meeting of the Consociation, and accompanied Mr. Bliss to that Meeting, and neither here nor on the way was anything said to Mr. Hall about the matter of a Council, and the first intimation of it was a proposition in the Meeting for an appointment of a Committee; Mr. Hall ~~said~~ had he says no time or opportunity in which it would be wise to remonstrate. By this time Bro. Bliss has reason enough to conclude that the ~~views~~ views of the Missionary Brethren and those which you have expressed to him, so far as we know them are similar. —— From what Mr. Wright has ~~said~~ remarked to me lately it appears that he does not expect to leave Seneca before next fall, and then hopes to spend a year or more away from the Indians for the purpose of recruiting his debilities to labor among the ~~Indians~~

So that Mr. Bliss most likely expects that no change in Missionary operations will take place here for a considerable time yet to come. I presume Brothers Wright & Hall think on the whole that operations for the present had better go on as they are. We do not know fully what the plans of the Committee are, but it is hoped that they will pursue such a course in relation to us all and to all other matters pertaining to the Missions here as they deem wisest and best. —— I suppose you would like to know the result of the above named Counsel, and therefore I write now although it is so soon after my last letter.

May the Lord be with and bless you in all your deliberations for the good of the Indians and for the World.

I mentioned in my other letter that I have an Interpreter engaged to go with me to visit the Indians here at their dwellings. The fact that I have often ~~spoken~~ spoken about my visiting the Indians for religious purposes, may strike you rather unfavorably, and I certainly should have said less about the importance of my doing it, were I not very sure that it will not be done unless I do it, at least under existing circumstances. After stating further that Broth. Bliss seemes to entertain the idea that if the Pagan Indians and others do not come where the Gospel is preached, he will be clear of their blood though he should not go to them, you will doubtless perceive why I have at times spoken of the importance of being around among them more than I could be, if I were in School the most of the time, and the more especially as there are so many who are professedly Pagans. All things considered I think I am grateful to God that I have been permitted to come here although at times I have been unpleasantly situated, more so most likely than I shall be hereafter.

I would remark further that I have ever been careful not to say or do any thing which was calculated in any degree to impair Mrs B's influence over the Indians, and he has abundant reason to believe that this is the case, although by so doing at all times I have been myself the apparent sufferer, and chose to be such

in the view of the Indians

rather than to have his character suffer, and have no reason to regret that I have done so. I know of a truth the Lord will be with those who trust him and commit their ways to him.

I continue to hold meetings, at the east end of the Reserve, on the Sabbath, and sometimes at the west end. I know of no portion of these Indians who seem more desirous to receive instruction than that portion near Lodi. It is a luxury to hold meetings with them.

It may amuse you a little to have me say that myself, wife and our little boy have really become Indians, only we are not quite as tawny as Indians are, and have we suppose none of their blood. At a general Meeting of Pagans and Christians last month they adopted us into their Tribe; so Mrs. B. and I have our Father and Mother, Brothers and Sisters here, which the Indians consider such in reality. Our Clan (for the Indians are divided into a number of Clans) we suppose we are bound to them for life.

You have doubtless learned that the Tanawanda resisted the Appraisers of Indian lands here, in consequence of this correspondence has been going on between them and the Government, which has drawn out the views of the Government relative to the power invested in it to enforce the Treaty. The Secretary ~~for~~ of war has written a letter to the Indians that the Gov. have no legal power to enforce the treaty and remove the Indians. If the Indians are removed it must be done by the Ogden Com. through a regular course of Law. You can judge what effect this will be likely to have upon the progress of removal

Very affectionately Yours
Hanover Bradley

Mr. Hanover Bradley

Cattaraugus, 16 Feb. 1846

Rec'd Feb. 23.

ans'd March 18th. Do

Rev David Greene

Willsborough Essex

Boston

Mass.

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Hanover Bradley, New York
148) 18 March 1844
149) April 1844
150) April-May 1844
151) 19 May 1844
152) 8 July 1844

THE HOUGHTON LIBRARY

Cataraugus Mission Mont. 12th 1844

Rev. David Greene
Mis. House Boston

My dear Sir

I hope you will excuse me for troubling you with a few lines so soon again. The principle object of my writing now is to propose two or three questions, which if you will answer as soon as consistent, I shall be much obliged.

One question is, how much of my time, all things considered, ought I to devote to school teaching. This question I do not wish to decide for my self, and if left to Mr. Bliss I should have ~~no~~ little time for the performance of any other labor.

Another question is, do you see any objection to my making occasional visits to other Reservation for the purpose of giving religious instruction from house to house among the Indians, provided this be agreable to the wishes of the Missionary Brethren there?

The remaining question is, do you see any object ion to my drawing on Mr Crocker of Buffalo or on some other, ~~else~~ for my stipulated support, while the Board think it best to continue me in their service. And then making out my account to Mr. Hill, and my Report also to the Board as Teacher and Catechist? I have some important reasons for asking this question, and for wishing that the request which the question involves might be granted, if there be no important objection to it. In conversation with Mr. Bliss on this subject he has expressed no objection. Some of the Missionary Brethren have remarked to me that if they were in my case they should wish to do so.

I closed my School a week since, the chimney of my School House having in part fallen down and the House thereby becoming unfit to teach in. The Indians are talking about giving the house a thorough repair this spring. — I am now engaged in a course of visitation among the People with the Interpreter who usually goes with me. In visiting a little cluster of houses 6 or 7 miles from the Mission House near the north east extremity of the Reservation, I found

a Woman of about 25 years of age who told me, at the close of my conversation with the family, that the things I had said to them were entirely new to her, she had never heard them before. I then began and explained more fully the Gospel plan of Salvation, and the necessity for such a plan. She expressed many thanks for what she had heard and promised to make the subject a matter of serious reflection. I visited these families last summer but this woman was then absent. My visit last summer, the principle man told me, was the first visit he ever received from a Missionary. — By this circumstance, you will perceive one reason for my asking the question which I first proposed, viz: how much time ought I to devote to School teaching. There are abundance of other reasons of a similar kind, though not entirely like them. — In my visits I find most melancholy evidence that many of this People "love darkness rather than light." "Without me ye can do nothing" are words peculiar precious, when endeavoring to instruct this People in the humbling truths of the Gospel. — At a meeting of the Pagans two or three months ago, they gave Mr. Bliss permission to address them, this they did not so much probably, to hear Mr. B. as to furnish them an opportunity for trying, by argument, over him; for they were displeased because so much of the time was accupyed by Mr. B. and Seneca White, as to leave them little time to speak, and said they should have no more meetings of the kind, and they have as yet adhered to their resolution. The Lord can change their hatred, to the light, into love. Although they hate the light we have no special cause for discouragement; for none by nature love the light. Almost the only hope of benefiting the Pagans is by visiting them at their homes.

Mr Wright has engaged an Interpreter for 2 weeks to go with me to visit the Indians on the Buffalo Reservation; and if the Lord permit I expect to go to Seneca in a few days for that purpose — Thus the Lord, in wonderful condescension, is from time to time giving me the blessed privilege of trying to point the benighted Pagans to the Lamb of God who taketh away the sins of the World! It is a privilege thus to do; and I

sometimes wonder that People, instead of talking about its being selfdenial to be a Missionary, do not talk of its being selfdenial not to be one. Oh when will the time come when Christians will feel that it is indeed selfdenial not to give, not to do for the salvation of perishing heathen. It seemes to me that this is the spirit that all Christians should have, and especially the Missionary; without it he is poorly prepared to be one: so it appears to me. With this, with other important qualifications, he may, by the blessing of God do much good.

The Indians lately held a meeting to discuss, among other things, the question about establishing a kind of high School, to be principally supported by themselves, with a little aid which they might get from the Board; but the subject was postponed untill the Buffalo Indians remove. During the meeting the question relative to Mr. Bliss, remaining here was started, the discussion of which was not flattering to Mr. Bliss, prospects. I think he is more disposed to question the propriety or expediency of remaining heralong. There were objections to his remaining, started at the meeting by some who he has seemed to suppose had none.

I will thank you if you will cause to be acknowledged in the Missionary Herald, a box of Cloting to this Station from the Ladies of the Rev. James B. Shaw's Church Rochester N. Y. — The value of the Box was not estimated.

If there is Clothing at the Missionary House which you think would be more useful to me than to any one else, I should be much obliged if you would send me a small Box. I have no means of paying an Interpreter except by my Sallery of $200.. or by Clothing which is sent me. What would be most useful is Cloth — Calico domestic Cotton — Flannel — and a few Socks or Sockings and some stocking yarn. — The Box from Rochester was for me, but it was small.

Please write me as soon as is consistent with your multiplicity of duties.

I am dear Sir,

Most affectionately yours,

Hanover Bradley.

Mr. Hanover Bradley

Cattaraugus, 12 Mar. 1844

Rec'd March 18.

Box rec'd
Box requested
acts March 18. DL

Hanover Bradley }
25—

Geo. David Grimm
Gilfillan, Hom.
Boston

Gilf.

Tuscarawas Mission Apr. 1844

Rev. David Greene
Missionary House Boston

My dear Sir

Your favor of March 18th was duly received. I feel much obliged for your kind & prompt answers to the enquiries and requests of my last. I am I trust in some measure thankful to God for the relief which your letter afforded me. Why it was a relief to my mind, you will be able, in some measure, to judge. For the most part of the time since I have been here it has been uphill work to accomplish much owing to the disadvantages and obstacles which have lain in my way and which ought not to have existed. But I have toged to believe that the Lord would remove them in his own good time, at least so many of them as he should see best; and truly He has not disappointed my hope. There are obstacles enough ~~in~~ to the progress of the Gospel now, but the nature of them or most of them is different from the nature of those to which I allude. The Lord by your kind letter has laid me under renewed obligations to greater faithfulness in his cause.

When I wrote you before I was engaged in visiting the Indians ~~for~~ at their dwellings for the purpose of giving religious instruction. I visited most of the Indians on this Reservation. My special purpose was to visit the Pagans and when I had visited most of the Indians on this Reservation, who were at home, I went to the Buffalo Reservation to visit the Indians there, Brother Wright kindly furnishing me with all the facilities necessary to accomplish my object so far as Interpreters &c, are concerned. There was nothing wanting on his part towards assisting me in accomplishing the object which I trust is dear to my heart. The results of my labors in my late visitations can be learned only in Eternity — May it then be found that not only my feeble efforts, but those of all other Missionaries were the means of salvation to many souls here. — As to appearances among the Pagans in a religious point of view, I have nothing of special interest to communicate. I think it is evident however that as a body the Pagans have little confidence in their own system of religion. Their opposition to Christianity a few years ago was in most cases ~~was~~ much more violent than it is now. Their opposition now seems to be more the result of enmity of heart against the humbling truths of the Gospel, rather the results of adhering to a heathen system of Religion. I found but one Indian who said he did not wish to hear any thing about the Gospel, and he was old Chief on the eastern extremity

of the Buffalo Reservation. Poor man! on the borders of end-
less death and would not hear of Christ. In most cases
the Pagans ~~who~~ seemed willing to listen to christian instruc-
tion. Some seemed affected at the presentation of the
Cross and the guilty condition of the unrenewed Soul:
but generally a dreadful stupidity seemed to pervade
their whole spiritual being. Many seemed thankful for
the instruction given, while others were awful specimens
of death in trespasses and sins." I do not know as I ever had
a more vivid sense of the utter insufficiency of all
human means to affect the heart, without the Divine
agency of the Spirit. And I am fearful that <u>all that de-
pends on Divine</u> aid is not felt by any of us which
we ought to feel. It is one thing to <u>know</u> that salva-
tion is of the Lord, but it is quite another thing to
<u>feel it as we should</u>. But our inability to affect the
heart without the Holy Spirit, presents no discouragement
"Lo: I am with you to the end of the world" is a sufficient en-
couragement for faithful effort. And now, considering
the fact that these Pagans have little confidence in their
own system of Religion, what is wanted, is untiring
faithful exertion on our part, performed under a sense
of dependance which will weigh us down as we go
forth with the Lamp of life, provided the People have con-
fidence in us as Christian Missionaries.

It is now eleven or twelve years since I had the opportu-
nity of conversing with the Pagans at Seneca on the
subject of Christianity. Since then many of them
have gone to give up their account, though not without
being warned by those who are sent to instruct them.
~~I have~~. As I passed over the Reserve I saw many
little spots which seemed like graves, because they were
spots where dwellings once stood but the dwellings
and their inmates are no more. Those dwellings which
were and are not I, and I trust others too, once entered
to speak of Christ and of his salvation, and whether the
instruction given proved a savour of life unto life to
many of them is yet to be learned. I am now speaking
of Pagan huts, and the probability is that most of them
died heathen, and if they did they doubtless died with
a sufficient knowledge of Christ to save them, had they
been willing to be saved. But we who have lived among
them have reason to fear that we were not as faithful
to their souls as we might and ought to have been. Other
forsaken dwellings I passed whose inhabitants have retired
farther into the woods as if these were to near the light
of life. These too, I and no doubt others also entered to ~~co~~ scatter
light upon their dreary pathway to the graves. And thanks be
to God Christian love will wind its way to their present dwelling places
and still presents them the Gospel of salvation.

I think I am greatful to my heavenly Father, that I, for one have had the privilege again, after the elapse of 11 or 12 years, to ~~spend~~ speak to them on the subject of everlasting life. Why I am thus favoured the Lord of the Harvest only knows. I can only say "even so Father; for so it seemeth good in thy sight." For the most part the Pagans are willing to listen to the Gospel when it is brought to them, and if we will go to them and humbly depending on Divine influence to arouse them from their spiritual death, we have great reason to believe we shall not visit them in vain.

If Providence permit I expect in a few days to commence my school to be continued ~~for~~ through the Summer. The school is one I taught last Winter and is about 3 miles from the Station. I attend meeting with the Indians on the sabbath, most generally, on some part of the Reservation.

I have nothing special to communicate of a religious nature. ~~In~~ In regard to matters here relative to Mr. Bliss and the Indians, I hardley know what to say. You have probably received one or two letters from the Indians ~~respe~~ respecting Mr. Bliss. I think you must be somewhat puzzled to know what opinion to form of matters here. The Letter which you probably first received and which contained a ~~requ~~ request ~~for~~ Mr. B to remain, was sent by the request of Mr. Bliss as the Indians say. Some 5 or 6 individuals have been brought to believe that it is expedient for Mr. B. to stay even if Mr. Wright should come here, and it seemes that Mr. Bliss has been very desirous to have them express their opinion to the Board. Those who sent the letter wishing him to leave and, signed as I am informed, by 12 or 13 members of the Church, were dissatisfyed because the first letter was sent, and sent ~~a contrary~~ purporting to be from the Church when a large proportion of it had no hand in the matter, as they say. Probably Bro. B. did not expect such a letter as the last would be sent to you; for he has not been disposed to believe that so much dissatisfaction towards him has existed as seemes to evident now to be denyed. I presume the letter requesting Mr B. to leave (as I suppose it did from what I can learn) would not now have been written, because those who signed it have supposed that there would soon be such a change here as would render it unnecessary for them to express their feelings to you, but from the fact that Mr. B. wished to have ~~such~~ such a letter as the first, sent, they concluded that ~~Bro. Bliss~~ he did not intend to leave at all. Now they seem more suspicious of Mr Bliss than ever before. I know not what the Indians have written although I was requested to write for them I mean those who wrote last. When I arrived at the place of meeting they remarked that they had held a meeting some months before on the same business, and requested Mr. B. to write their wishes ~~it~~ to the Board and he declined and they wished to know if I was willing to do it for them. I told them that

that it was a delicate matter for me to have any thing to do with and wished to be excused, and they at once saw that it was rather a delicate task for me in my circumstances, and with mutual good feeling released me and employed one of the Interpreters, and before the Letter was commenced I retired. Mr. B. is disposed to treat them with much severity on account of their having feelings of dissatisfaction towards himself and for expressing those feelings to you. He intends he says to ask you for a copy of the charges, what ever they may be, which they bring against him, but he seemes to have some doubt whether you will think it advisable to give one, and I think he has reason to doubt. Here I feel it a duty and a painful one too, to say that his feelings towards them are such and his judgment is such that I am very fearful that he will pursue a course towards them, productive of much mischief, if kind and overruling Providence can prevent and it is my anxious prayer that He might. Bro. B. seemes disposed to compel them to confess that they have no cause to complain and that they are altogether in the wrong. In confidence I say this, and that you may be able to when you write to give such advice as you may judge best. Remainder at the bottom.

P.S. The New York Observer continues to come to Cold Spring directed to me, as I have just learned. You probably remember that I wrote

Mr. Hall of Alleghany & I have had some talk about the necessity of our coming forward as Reformed Presbyterians, in a field where so many other denominations are at work. The Cayuga population is something more than half Presbyterian, and I doubt if many of them will be willing to join the Reformed Presbyterians. I do not say it is a bad location for the Alleghany Mr. B. will doubtless mention this subject to you when he writes. The will of the Lord be done.

When I finished the enclosed I did not think of writing any thing more, but I am desirous of saying something more relative to what I have said about doing something for the Indians on Cattaraugus Reservation. Brother Hall thinks that something should be done soon. There are children enough there for as large a School as any we have at Cataraugus, and Mr. Hall says the People are desirous to send them. He says also that the People are willing to attend religious meetings and to listen to instruction. If I were to go there I could teach school as much as I do here, and if desirable some female might teach when it should be necessary for me to attend, more particularly, to the labors of a Catechist. And as to the labors of a Catechist they are certainly needed at that end of Brother Hs field, and if I should be needed, at any time, on other Reservations, my being there would not, as I conceive, lie in my way of doing so, any more than my being where I am. In some respects which I might to mention, it would be better for me to be there, I mean, in some respects relating to my usefulness. Cattaraugus Reserve as you doubtless know is 20 miles from Mr. Hall's, and he says he cannot do much for them there. As to my own view it appears to me that I can be more useful there than I can be here, especially under existing circumstances. And as to additional expense to the Board it would be my object to make as little as possible. There would be but little extra expense if any. Should it appear in the view of others that some one ought to go there, they may think that that one should be some other Person than myself. What I wish to say and feel about it, is "the Lord's will be done". My ~~wish~~ ~~which~~ desire is to be where I can accomplish the most good, but ~~by~~ even by so doing I might be in the way of one who might do more good than I can.

Should I not go to Alleghany I think that I and my family

had better move to one or the other extremities of this Reservation. The People at the west end seem desirous to have me move there they will furnish me a comfortable dwelling. Whereas the one we now occupy is very uncomfortable on account of the difficulty in keeping dry any where in it during a rain storm. It is seldom that any of the People there attend meeting here at the Station, and my being there would be much better on account of holding meetings there on the Sabbath and during the week. There are two principal reasons why the People there wish to have me move there, one is they wish to have religious meetings there on the Sabbath and at other time. The other is they have young men growing up among them ignorant of books and of religion, and they say that those young men would attend school ~~if~~ whenever I should teach it, whereas they will not attend if it is taught by a female. It is believed also that by having meetings there regularly a reform might be produced relative to the observance of the Sabbath by the blessing of God. They are under very strong temptations to disregard the Sabbath in consequence of being so near Irving and Saginaw which are exceeding irreligious places. It would afford me an opportunity of doing something for those places by means of Tracts and otherwise. The trouble of moving is a mere trifle over so good a road as we now have from here there, I should be nearer the School I now teach than I now am, so that there would be an advantage, in this respect, even if I should teach where I have done for 2 years past. Nathaniel Strong says he is willing to interpret for me without any ~~compensation~~ compensation. And as to my attending meetings at the est end of the Reservation my being at the Lake would not be any special objection, for I generally go there on Saturday and return on monday morning. As it regards meetings at the east end of the Reserve. Mr. Bliss seemes disposed to punish them for their rebellion

(as he is inclined to call it) by withholding from them their religious privileges, on the sabbath. I tell him that the effect of such a measure would be, not to draw them to the Station but to keep them forever away. He cannot in this way root out their prejudices, but will most assuredly strengthen them. He seemes to think that they are more dissatisfyed with some individuals in the Church, than with him, or if they are dissatisfyed with him it is because he is not willing to discipline those Individuals. They do seem to think that he is attempting to prevent the discipline of one or two who they think ought to be delt with, and that he is trying to prevent it because they are favorable to his remaining here. I do not say they have reason to feel so, but so they seem to feel. But I do think that such an impression would not have been so likely to exist, had Bro. B. been more inclined to see and do his duty, in reference to his staying or leaving here.

I would say further, that the One, who has been teaching the School where I propose to go if I should go to Complanter, is a very irreligious person, and as might be expected, gives no religious instruction to Children or adults, so far as I can learn. She has taught there I think nearly 2 years. Such a teacher I think should not have been employed, but it a matter over which I, of course, could have no controll.

I feel reluctant to ask you to write me a line giving me some of your thoughts on the two first named subjects of this sheet, because your other duties are so numerous and urgent: but if it should be consistent for you to drop me a few lines relative to the Idea of going to Alleghany or to removing to Lower end of the Reserve, I should feel much obliged.

That the Lord would guide you and all others with you in your deliberations relating to this and to all other parts of the great Field, is the desire and prayer of yours

most affectionately H. Bradley

Mr. Hanover Bradley,

Cattaraugus. April, 1864

Rec'd May 7.

and May 22d. DS

P.C.

Jany 23 1863

Rev. David Zeisse

Secretary of the A.B.C.F.M.

Missionary House

Boston

Mass.

Dear Sir

I do not feel disposed to say that I have seen carefully written every thing by which we are at the Christian church that is disagreeable of any nature at Mr. D. for a word every thing that may be in any unfavorable light affect his usefulness. But I have been very difficult indeed to do so. You can judge whether I have hardly been out of them since I have been here.

If the Board are kindly prepared to send me should not be disposed where this reaches you I wish Mr. Hill would have it directed to James Crocker Buffalo N.Y. Mr. Crocker will then forward me when it reaches me.

Yours

Mr. Hill

151

Catawaugus Mission. May. 9th 1844.

Rev. David Greene,
Missionary House, Boston.

As I wish to send a few lines to Mr. Hill, you will please excuse me for writing a few words to you.— Our prospects here seem a little brighter than they have been for some little time past. Our religious meetings are ~~no~~ more fully attended, notwithstanding adverse circumstances. Bro. B. is trying to do ~~my~~ away prejudices against himself. He may succeed in a measure. I think he might do more towards allaying prejudice if he were not disposed to attribute ~~to~~ to much of the dissatisfaction to other than the real cause. May a kind Providence overrule, and pour out his spirit upon us and upon the ~~few~~ People here.

In much haste, I remain
most affectionately yours
M. Bradley.

P.S. I pay the Postage of this because I think I ought.

Mr. Bliss has received information ~~at~~ from Mr. Hill that a Box has been ~~been~~ shipped from Boston, for himself. Perhaps Mr. Hill did not think of me or did not know of my wants. Perhaps he supposed that we all had a share of whatever Clothing is sent to the station. But we receive none unless it is directed to me.

Mr. Harmon Bradley

May 19th, 1844

Rec'd May 22

Ans'd May 22d DS

152

Catarauqus Mission July 8th 1844

Rev. David Greene,
Missionary House Boston

Dear Sir

Your letter of the 22d ult. was duly received and I think I am thankful to God and to you for it; because it throws light upon my path of duty. It has been my prayer that the will of the Lord might be done in reference to my remaining in or leaving the missionary field, and that the way of duty might be made plain. So far therefore as it sheds light upon my duty, I feel that it comes as a kind answer to the prayer of my heart. Although my attachment to the Indians and especially to the Missionary field is strong and although, to bid the Indians and the Missionary work a final adieu, (which I of course soon expect to) will be an affliction which I sincerely hope I will be called to endure; still I have no disposition to dissent at all from the substance of your letters. No: what I know of my own deficiencies; the kindness of God in making my duty obvious, your kind wishes in my behalf, forbid it. I believe that you wish, as I myself most heartily do, that my qualifications would admit of my being employed in the Missionary service. The fact they will not, ~~[illegible]~~ is a cause of bitter lamentation on my part; it is no more so now as I know of than it has been for many years. But I look forward to a time when I hope to be perfectly qualified to engage in the delightful work of glorifying God in doing all in my power to advance the happiness of the Universe. — You remarked that all things considered, I had better terminate my connection with the Mission so soon as a good opening shall present itself; and that you are aware that such a step will be painful to me. In some respects, especially under existing circumstances, it will be so; although, since I have been here, I have hardly expected to remain among the Indians from one year to another. Still as it is a great trial for me to remain away from the missionary field when out of it, it is certainly no less a trial for me to leave it, being engaged in it. But in this, as in all other afflictive dispensations of a kind Providence it is my duty to acquiesce, and say from the heart "not my will but thine be done." If I feel right, the Lord will, I am sure, make what use of me he consistently can, for the advancement of his kingdom in the world.

As to the precise time when I should leave here, my attachment to the Missionary cause and other circumstances may give a wrong direction to my judgment. My opinion is, that as the Indians were at some expense the past spring in fitting up my school house with the expectation that I should teach in it at least through the summer, and as my school is

generally much larger than any other school connected with the Station, and as there is no convenient place for a Female to board in that neighborhood; and also as there seemes to be an increasingly interesting state of feeling among the People at the west end of the Reserve where I hold meetings regularly on the Sabbath, I had better continue on with my school a few weeks longer, and then spend the fall or a part of it in visiting the Indians from house to house, if Interpreters can be ~~found~~ obtained, and then bid them adieu for the Judgement of the great day. Perhaps you may see reasons for my leaving sooner, and if so you will tell me. Before leaving the Indians, I feel very desirous to visit them especially the Pagans, and this for a number of reasons. One is, I hope by the Divine blessing it may be the means of saving souls. Another is, if the Pagans perish, they may perish without excuse, and that their blood may not be required at my hands. And another I reluctantly add, is; that I see no prospect that it will be done at all at present, if I do not do it. Should the contemplated change in Missionary operations here introduce some one here who may have a heart for the Missionary work, it will perhaps be some 2 years, at least, first. Should it be in less time than that, how many of the pagans, and others who seldom ~~hear~~ the Gospel, will have passed into eternity first, the great Lord of the harvest only knows.

Feeling that I may ~~mis~~judge in relation to the time when I should leave, I have asked Brother Wright, advise on the subject, after stating to him the substance of your letter (or that part of it which speaks of the expediency of improving a favorable opening for leaving) He had received something from you on the same subject. He would not of course express to me his opinion as to the expediency of my leaving but said it was desirable that I should do what I have proposed above before leaving; ie. to continue my school a few weeks longer and then ~~visit~~ spend the fall or a part of it in visiting from house to house.

I feel my dear Sir that will be an awfully solemn time, when I and others who have labored here, shall meet these Indians where the Lord shall make inquisition for blood!

The coming fall will most likely close up my missionary labors for Eternity. Should I live and remain here untill then (fall) I shall have spent about fourteen years among the Senecas. And I think I can truly say, that, so far as a disposition is concerned, I could as cheerfully have spent those years, and more, in the Oregon, or on the burning sands of Africa or in any other part of this dark World, as among these Indians. All that I have done in the mission field, all which I have wished or attempted to do, and all that I have left undone must be left to be unfolded at the appearing of the Great Lord of the Harvest. What I might have done for the last three years, under more ~~e~~

advantageous circumstances must also ~~be left~~ remain unknown untill then. What ever I have or have not accomplished, I can say that they have been 3 years of toil and anxiety. Although I have very much to mourn over, I think I can say I have tryed to do my duty. I have wished and have tryed to do what seemed to promise the greatest amount of good. The great object which has pressed upon my spirit with awful weight, and which I have most ardently desired to accomplish, has been to carry the Gospel to the Souls of the dying Indians. Considering the great and indispensable necessity for doing this, and struggling to keep my own head out of the water and to remove the floating obstacles around me, so that I might swim to the poor sinking Pagan, with the everlasting Life Preserver, I probably felt less interest in the department of School teaching, than I otherwise should have done, and I might seem to take less than I really do. I know that Schools are important but teaching a School and preaching the Gospel at the Mission Chapel is far from preaching it to every creature among the Senecas. I know too, that I need not take to little interest in one department of important labor because another under existing circumstances is more unimportant. My anxiety to be in circumstances to visit the Indians at their dwellings might also seem to exhibit a restlessness for change unfavorable to a persons usefulness any where.— I touched the subject of going to Cornplanter supposing it possible that it may be the Lords will that I should go there, and I supposed that referring the matter to you would be the best way to ascertain his will in the case, and I still suppose so. It is my opinion however that if a part of the money expended at Seneca and Cataraugus, were expended on Cornplanter Reserve more good would be done than now is.

In reference to the appropriation to this Station for the next year, I would say that I can see no reason why it should not be reduced to what it was before I came, unless there should be a change here which would require more. While the Buffalo Station is continued I do not see why the former appropriation of 600 hundred Dollars is not all that ought to be ~~expended~~ here, considering the great necessities of the World, provided also that there is no assistant laborer here.

While I remain here I suppose I draw my support from Mr. Crocker. My Salary of $200.. ~~I suppose no~~ for the present year I suppose was included in this years appropriation, but I have recd. but $100.. I have recd. no support from the Station since the last of March, from which time Brother Bligh supposes I ought to draw on Mr. Crocker. He concludes from what you wrote to him in answer to a letter of his in reference to the inadequacy of the appropriation, that he is at liberty to use what comes to this station except the hundred Dollars spoken of above. This matter however can be regulated between Mr. D. and yourself or Mr. Hall.

In order that you may judge of the expediency of being at very great expence to sustain the Schools here, I would say that they are small; the three exclusive of mine, containing but about 20 ~~pupils~~ Indian Children. The one at the Station has had most of the time for some months past but one Indian Child in it. Bro. Bliss designs it mostly I suppose for the education of his children. I am sorry that Brother B. does not think it best to discontinue one of them at least.

Mr. Hills few lines in regard to the way of keeping my account with the Board, is not entirely what I wanted, but it is not no great consequence, as I am so soon to leave the field and as my support is stipulated, ~~at the hundred~~ I have not drawn on Mr. Crocker as yet, it is difficult for me at present to leave my school long enough to go to Buffalo. I shall try to get along untill I close my School. If it is expected that I shall receive money from the appropreation than I ~~have~~ have received, then I must draw for Mr. Crocker from the last of March: but if the contrary, it will be necessary to inform Mr. Bliss. He is not positive about what the Committee expect in the matter.

Most affectionately yours — N. Bradley

Mr. Hanover Bradley
Cattaraugus, 8 July, 1844

Received July 15

Corresponding Secretary
Missionary House
Boston
Mass.

Cattaraugus
July 10

Bradley

25

Dear Brother Bradley
I received your letter some time before I left home for my present station, and to answer it. Please write when you can.

ABC:18.5.8 v.1 153-159

William Hall, New York
153) 6 Sept 1837
154) 3 April 1838
155) 30 Oct 1838
156) 3 Nov 1838
157) 1 Jan 1838
158) 27 June 1839
159) 28 March 1840

THE HOUGHTON LIBRARY

Allegany Station Sept. 6th 1857.

Rev. D. Greene
Boston

Dear Sir.

I have not yet received your circular limiting the expenses of this Station but have learned by Bro. Wright that our Drafts must not exceed $900. Seneca $700. Cat. $500.

To this prescription I cheerfully and willingly submit but hope that you will condescend to consider a few following facts and will not be disposed to think that I am assuming a character unbecoming my station or opposed to that meekness which is the christians ornament in this station

In the first place then the Mission Families at Seneca & Cattaraugus are furnished with good comfortable & commodious Dwellings and out houses with as much land as a Missionary in Western New York ought to occupy attached to each. Secondly, Each are furnished with a considerable amount of the property of the Board such as horses furniture &c

Thirdly. Each have a regularly appointed teacher from the Board. Fourthly. Each but especially Seneca have constantly on hand a large supply of Boxes from which they can take the most of their clothing and on account of the distinction of Seneca, especially young ladies of the first character often repair there and offer their services for a support: and the Missionary can clothe them from the Boxes

Fifthly. It costs about ¼ more for the same number of persons of the same prudence and economy to live here than it does there. I can generally get all kinds of grain cheaper by going near Cattaraugus for them than by purchasing nearer when costs of their transportation fifty miles over the most shocking roads are added: which is usually $1. per. hundred

As cheap a way as any in which I can get hay into

this region is to purchase a quantity and then give the half for drawing the bal. I cannot always get it drawn so. Costs me last spring—

I might give other examples but these will suffice to give you some idea of the necessary expenses of living here

All the aforesaid advantages the aforesaid Stations possess beside their 7 & $500. yearly allowance

Sixthly. Out of my $400. I have to pay $30. for the use of a Dwelling which is so leaky that during a driving Shower there is no place under its roof where a bed can be kept dry—

It is a large old shell of a house and we really need a small box stove. The twenty five dollars which you mentioned in your last, will do but little towards making it what would commonly be called a comfortable Dwelling though I do not think that it is best to add much to it that cannot be taken away for the Lord is able to preserve us even here and it would be money expended for present comfort rather than permanent good.

It is also as necessary for me to pay an Interpreter at least fifty dollars out of the ~~twenty~~ four hundred as it is for me to remain and I ought to pay him more for I am now so located that I cannot ~~attend~~ teach a School and should spend much time in visiting—

Again we shall have to bring all of our water about fifty of sixty rods until we get a well: and I have no shelter of any description in which to put a lock of hay or beast of any kind: have had to depend upon hiring ever since I have been among this people for visitors and let my own beasts take the storm

We have received no boxes except those which were sent by Geo. Thomas by your order and agreeable to your permission I disposed of their contents to the best advantage which is the only reason why I have kept ourselves as comfortable as we have been

We need a stove so much ~~that~~ and as it is an article which will be needed as long as this station is continued, that I have sent for one hinting to do but little else to the house. It will probably ~~cost~~ with the necessary pipe and some additional pipe for the cook stove cost between ten & fifteen dollars. If we could have some boxes we could probably get a well digger in exchange for some of them contents and probably do something towards paying an interpreter and supporting schools —

Now this people is as needy as that of the other Reservations and you will perceive by the statement here presented (though it is exceedingly short of the whole truth) that an additional allowance of $100. will not be so much for us under our circumstances as the present allowance to the other stations is for them: and that with our present allowance nothing can be done here except what I do as a Catechist: and the ground which I provide for the heats which God has placed in my care together with themselves must ~~stand~~ the blasts of another winter. The Lord knows that I have not a secret thought that you are ignorant of these things or have been partial in your allotments and I hope that you will not gather this from any thing here expressed: for I do believe that reasons have operated upon your minds of which I am ignorant or that you have not had these facts before your minds when acting upon the subject

These facts I submit to you praying that you may not ~~by this~~ be turned aside from our duty by this presentation and promising cheerfully to submit to the result of any farther deliberations on your part whether it be for or against. If you have not yet changed the direction of my papers I choose to have them lodged at Napoleon or Randolph. I would like to write much more but cannot for want of room

I remain yours humbly and
Obediently in the Gospel & William Hall

Naples Sept. 10

95

Rev. David Crane
Sec. A. B. C. F. M.
28 Corn Hill
Boston Mass.

Mr. William Hale

Portsm. 6th, 1817.

Rec'd Sept. 17th

Ans. Sept. 29.

54

Allegany Station April 5th 1856 1st

Rev. J. Crane
Boston

Dear Sir

Inasmuch as it is without doubt my duty occasionally to let you know whether we are doing anything or not so forward the cause of missions and whether the money expended at this Station are properly appropriated or not I now take my pen to write

To particularly describe all the causes that have operated among us since I last wrote; our would be tedious and to abruptly state all the effects that have been produced without mentioning the causes would be an act of injustice towards those who have been laboring for the good of this people as it would be heaping the blame all upon our shoulders

How much of it belongs to us is not for me to say but it is for us to lay in meditation. If our spirit ~~trait~~ at least that there have been a constitutent of causes also upon our central operation, in direct opposition to every effort of ours to build and establish. As nearly as I can ascertain and judge there has always been a great want of discipline in this church (If I know that there has since I have been here) and as a legitimate consequence a large number of false or at least unruly church members who have ever been like thorns in the Camp of the Lord. This has in my opinion been our prime cause of that unsteady & unsettled state of things that has ever existed here

The real enemies of the Church of Christ with a band of narrow spirited Sectarians of different orders have with a Vulturous Eye been watching all of our internal movements and as hopes of prey have been offered from time to time they have settled upon us with their unnatural beaks & cruel talons governed by ~~an unsatisfied appetite~~ the demands of an unsatisfied appetite

But the Lord has heretofore graciously overruled as

But as the time of our greatest trial approached it was very plain that we were altogether as a church unprepared for it. The subject of Emigration which has so long distracted the minds of the people was renewed and increased in proportion in importance during the last summer

The old Pagans had for many years been prophesying the removal and destruction of the Nations as the consequence of the introduction of christianity and as circumstances rendered it probable from time to time that they must remove that party were increasing in their efforts to disunite throughout the whole mass of the people, among & old the facts relative to this prophecy and prepare their minds in case so unfortunate an event should happen to altogether reject the Gospel as being most mischievous in its consequences and tendency among the Indians. During the fall the great National Council in which it was hoped the question would be forever settled or silenced at least was called. Our chiefs ~~and many of our warriors~~ all went and many of our warriors expecting that the council would last about one week and fully determined not to give up their rights to this soil for any reward or threats whatever

But after having remained there about five weeks lost four men (3 Chiefs & 1 warrior) who fell by sickness and seen and heard many things to convince them that the agents would remain until a treaty was at some rate effected and all hope being now taken away they returned with the spirit of a bear troubled of his cubs and with one consent Pagan & Christian with perhaps a dozen exceptions commenced their attack upon the gospel.

Aided by a thousand reports from different quarters about the missionaries they became exasperated

Some would tell them that the missionaries were supported by the Ogden company for the accomplishment of their own private purposes which they knew it to be the tendency of the gospel to effect

4th

J. L. Simson's Report from Cattaraugus on the same subject was read & accepted

Mr. Rockwood of Tuscarora said that he arrived at that station the 18th of Nov. last & had not as yet become sufficiently acquainted with the state of things to make a regular report But knew that his brethren were struggling under the oppressive weight of many serious embarrassments

One Excommunicated member has given full evidence of a returning spirit

Mr Wright of Seneca rose and said that in consequence of some political affairs the Brethren from that station were hindered from coming to Convention A protracted prayer meeting was appointed to commence the 4 of July but in consequence of the scarcity of provisions were not able to continue until fall when a good degree of seriousness was manifested. Three whites hopefully converted. At another similar meeting subsequent to this, fifteen or twenty Indians were seriously impressed some of whom he hopes were converted: also some whites. A Temperance Society formed on the principle of total abstinence numbering 45. Two schools on the Reservation numbering from 60 to 70 pupils

After much disputing at various times about the expediency of going forward with the business of the convention & as the disputes grew still sharper (three days having already been spent)

Bro. Peirce of Albany arose and said that on account of there being so much disturbance on the subject of emigration it was his opinion that the business of the convention could not be done now Our people think that the ministers are in favor of removal: and that idea must be first removed. Bro. Skenjo arose and

5th said that what Peirce said is true and I think
best to adjourn this meeting until the present
excitement subsides and then have a meeting of the
Churches and Chiefs & let each for his mind & we
must do the best we can to preserve the church from
destruction. The Chiefs at Allegany Christians &
Pagans think that if the ministers continue to preach
there the church will all become emigrating men

Benjamin Peirce said that both parties at Allegany
Christians & Pagans have a fear that they will not have
the Missionaries preach to them any more and he
hopes that they will desist until the matter is
more thoroughly settled. Different opinions yet
some want preaching and some do not. All
preaching during the present excitement will be
in vain. I have a brother (i.e. Maris Peirce) attending
School & a christian has talked to us much on the
subject of religion & was strongly opposed to
Emigration a few weeks ago but has now signed
the treaty. We think he is crazy. He has at all
events not only signed away his own rights
but ours too. We think that is wicked: therefore
we can have no confidence in him but think
him to be deceitful. Others from Allegany protested
against the ideas just advanced by Peirce as being the
voice of the church and said that their minds
had for a long time been fixed in christian principle
and their wishes to have meetings and schools for
themselves and families. After various other remarks
the convention was adjourned until the fifteenth day
of March ~~at Allegany~~ to convene at Allegany
Friday March 16 that and organize. Jacob Blacksnake
a christian chief arose and said that we are in a
great difficulty. The removal question has done
great mischief in matters of religion. There are
various evil reports about missionaries. Chiefs think
best to get them to be on side of anti emigration

God is pleased with confessions. We must all confess therefore. Missionaries too if they have favored removal. But for every one that has done wrong to confess fully & freely. Some talk of joining another denomination but I think not best. for if we do we shall become like the thistle seeds when they hoist sails to the wind and cannot be gathered again. Think not best to put off repentance or reformation until any future period for life is very uncertain Religion is the best thing I can find — Pagans & Christians are each divided among themselves on the subject of the stories that have been circulated about the ministers with reference to the land question I believe that they have had nothing to do with the world business. They speak the truth —

Mr. Wright against whom the charges were principally brought was then called upon to give a full account of what he had done in the Emigration question which he did. Various charges were then brought by various persons and discussion was elicited which continued till Saturday evening & was resumed again monday morning & occupied nearly all the day When the decision at last was nearly unanimous that the people on the Allegany Reservation will continue to adhere to the Gospel and be glad to have as much preaching as can consistently be afforded them inasmuch as all or nearly all are satisfied that the reports against the ministers ~~are false~~ and especially against Mr. Wright are false

After the transaction of the common business of the Convention We adjourned to meet at Allegany again the third tuesday in September. It is probable that some two or three of our young men if we are not driven to the necessity of excommunicating them will

7th

withdraw from our communion for the purpose of uniting with the Friends or Methodists. ~~These two denominations being so nearly alike it is a pretty hard thing for them to make any choice~~

It is not probable that any thing can be done for the education of the children on this Res. this summer and if the treaty should be ratified it will be vain to try to revive schools again here at all in my opinion. I have received a lease of the premises which I now occupy for another year by promising to pay $40. in cash. My pension leases ends the last of May when I shall want to draw for the amount mentioned above as necessary for the year to come. It will undoubtedly be necessary for me to move again at the expiration of the above mentioned lease for the house cannot be had for a longer length of time. I would like to say many things more but lest I be too tedious I close

You will learn some of the most important circumstances relating to this station from what has been already said. One fact however I will mention as it may be one of which you are often all ignorant i.e. there are not as many bright as dark spots in the history of this station for two years past if we descend to important particulars. Religion has been gradually but evidently getting more & more upon the back ground. In view of this dreadfully mournful fact & of the present condition & future prospects of this people will it not be best to take up this station and appropriate its expenses to the support of some one who can be sent out in addition to the reinforcement already raised by the Board in consequence of the call of Mr. Gray & others in behalf of the western tribes. Will not the same money do more good there than here. I remain most affectionately

Yours in Love William Hall

Others would say that although the missionaries were once opposed to emigration yet for some thousands of dollars they have become in favor and were now secretly exerting an influence prejudicial to the interests of the people.

Brethren of other denominations would sympathise with them and be almost ready to believe that these Presbyterian missionaries are not base enough to do so but if they have it is intolerable and no end can be too bad for them. Some facts very much favored such conjectures especially that started by the Regans for nearly the whole secession Church signed the treaty and some of the agents were professors of Evangelical religion and some too who stooped to acts in this tragical affair which would by no means do honor to a gentleman robber. (But I must spare censure) I will now give you some account of the Conventions of the churches which will also throw some light on the state of our particular affairs. This convention met at Cattaraugus on the 15th of February last

I will not try to give a full account of all that was done during this Convention – but only state some of the more important reports and some of the Indian speeches as the true spirit of the times may best be learned from them

Dea. Robert Pierce of Allegany Reporting on Education & Religion Have had six schools on Allegany Res. this year, 3 under the direction of the A. B. & under that of the Friends & 2 supported by the whites particularly for their own benefit. In these schools about 90 native children have been instructed a part of the year. There has been no very especial interest on the subject of Religion during this year with us. There have however been some individual cases of seriousness & we hope a few conversions. There have been added to the church by a profession of their faith in Christ State of Religion at present very unpromising on account of difficulties growing out of the Emigration question. Have public meetings at 2 different places every Sabbath day & Wednesday eve

Mr. Hall attends their stations at the direction of Prince Miles report

Mr. William Hall
Date April 3d. 1838.
Rec April 13.

and April 28. D.S.

N.B.
(Ten-Mile Spring P.O.
Cattaraugus Co.
N.Y.)

Mr. Hall Direct to meet
a ten mile Spring P.O.
Cattaraugus Co. New York
Wm Hall

Quakertown N.J.
Apr. 4th

Mr. Hall
Dear Sir

Allegany Station Oct 22d 1881

Rev D. Shane
Boston

Dear Sir

About the time that we received the proceedings of your Annual Meeting at Portland Me, we had a Missionary Meeting at Seneca & in view of the fact that your meeting voted to rescind the restriction act & last year we voted to sustain three schools upon this Res. supposing that we should receive some special orders from you pursuant to the vote of your Annual Meeting. But as I have not as yet received any instructions from you & as longer delay will be fatal to the interests of said schools during the winter at least I have been greatly perplexed about what is duty. With the consent & advice however of Mr. Bliss who left here this morning I have concluded to communicate my circumstances to you & solicit instructions as soon as practicable & if possible & as soon as possible obtain teachers & start the schools. The three schools are hoped to comprise twenty or eighty pupils. Two of them about twenty each & the other from thirty to forty. The services & board of the teachers for these schools will probably be about 20/- per week each. Their labors must necessarily be severe. It will also be necessary to expend about 25 or 30 dollars in aiding the Indians in building a school house. I am under the necessity of furnishing a stove & pipe & sash, glass & nails. After a prayerful & candid examination of the subject Myself & Mr. Bliss were decidedly of the opinion that it is best for the present to incur the above additional expense for this station though if it be necessary after hearing from you for me to preach the half of the time to some neighboring white congregation & thus refund a part of it and then suspend the schools or even the station if indispensable

It has been the case ever since I have been with this people that I could do but a small part of the missionary labor which ought to be done for the want of an Interpreter.

You already know something of the shape of this Res. being forty miles in length & a considerable of a river running through the center of it lengthwise & of the consequent difficulties in the way of doing good to the people who are scattered upon it from end to end. Now a problem in simple proportion might read thus If the labors of an Interpreter in the prosecution of the Missionary work on a Res. ten miles square with good roads is worth $100. per year what are they worth on a Res. forty miles long with roads leading through the mud & over the roots of a dense pine forest. But this is not all. The Interpreters upon whom I have to depend are men of such worthlessness that there is no dependence upon them in any instance after having bargained with them for their services on any particular occasion. Consequently it is always uncertain when I go to meeting even on the Lords day whether I shall be able to preach or not. The people know it also by experience and have no emotion about coming out under such a state of things. And it is so when I have a day fixed upon to go into some distant neighborhood to visit. I frequently go & return without having been able to do any thing.

Mr. Bliss thinks that I might get a good & steady interpreter from Ottawa just to come & live in my neighborhood & do the necessary business for about 75. or 100 dollars per year. My best interpreter now lives twelve miles distant & the other four. Neighboring Ministers who visit me say that they consider it as necessary for me to have a regular Interpreter upon whom I can depend as it is that I remain. I suppose that I may as well mention all my sources of disquietude & anxiety since I have commenced that your answer

may touch upon them all & I hope that nothing that I may say will be so construed as to be considered as having been said in the spirit of complaint for nothing of the kind is intended unless it may be in the fact that I am not satisfied with the circumstances under which I have labored for the want of a home.

The Indian habitations & ~~dwellings~~ which we have occupied I very much dislike & more dislike the necessity of moving often but we have to endure both.

My lease of this house will soon expire & then we will be under the necessity of finding & cleaning & occupying another uncomfortable dwelling on some other part of the Reservation. The Indians I love. My labors with them & love and our inconveniences are not insupportable but very detrimental to comfort & usefulness. We do not wish for anything extravagant or nice even. We only want something comfortable & convenient, we want a home. And indeed we will cheerfully submit to almost any inconvenience except that of having no certain dwelling place & that I could submit to if I had no family.

And we would willing submit, as it is if we were satisfied that it is for the general good. But that, we sincerely doubt if we had the direction that the Bright Committee said we would be satisfied and contented. But no reflections.

It is probably best if we build it all to purchase a piece of land in the bodies of the Reservation and commence coming to the greatest degree practicable at present. If I get my pay for a small village lot & house which I have sold I expect to be able to purchase the necessary soil I hope.

But such questions as these had better be answered by the Friends Committee or by the other members of this mission. Your Committee will dispose of the above preamble as a whole or of its different particulars as seems them dam prudent & their rulings will be communicated to me by you as soon as practicable. Our meeting here & many of our members have backslidden with a perpetual backsliding. There is nothing precisely favorable

Mr. Wm Hall

Date Oct. 30th, 1838

Recd Nov. 17th, 1838.

Ans'd 21. Dec

[illegible]

[illegible]

[illegible]

Chicago Nov. 8th 1858

Rev. & Dear Sir

After I had written & sealed this letter while I was waiting an opportunity to send it to the P.O. several circumstances have combined to make me think that I shall not be called upon to furnish more than ~~a few men~~ one or two schools at the most with teachers &c

And now I wish to inquire what is expected of me with reference to this department of the missionary work. There appears to be a very strong desire to have schools in each of our neighborhoods & whenever opportunity has offered they have been steady & persevering in sending their children.

There also appears to be a willingness to aid in erecting school houses & defraying a part of the expenses of the schools but I cannot get them to act. One will not go forward without the rest. A part will not act without the cooperation of the whole & when one man is ready another is not. So that all are never ready at the same time. Thus I have been waiting for years for them to strike the first stroke towards building a school house in one neighborhood in particular promising to do a certain part of the labor myself. Some time or other you have grown up during this delay & are now beyond the reach of this part of the missionary work. The delay still continues & will continue while others now within the reach of the faithful teacher are fast growing so old that you cannot persuade them to go to school. Until a beginning will ever be done. A beginning must be made & that alone. What shall I do? is a question which I cannot answer. I have tried persuasion until I am satisfied that I cannot persuade them to act. To know what I wrote you last upon the subject of taking up this station, some answer commends itself to my conscience & I shall ever remain thankful for your well timed & gentle reproof & admonitions but you may have the

become convinced that it is best for a while at least to suspend it. I shall refrain now for from expressing my opinion & leave it altogether with those who have no pecuniary personal interest in it to advise & direct. Now this I must say that it is decidedly my opinion that it is best to do more or nothing for have a Station here really or not nominally. To become legal or remain. With the present state of things here I am not pleased and I wish to say one thing in conclusion of this subject. My constitution is thought to be predisposed to the Consumption although I am now quite well. I think then or that if your committee should ever think it prudent to dismiss me from my present field & friends not remove me to any other station I should leave this region setting for the South & would then be required ~~for about six months~~ notice of their feelings & wishes about six months before they wish me to leave that I may make the necessary preparations & arrangements for concerning a farm I land in which I have some interest lying in the State of Kentucky

Yours In the Gospel

William Gill

Shate

Tree Mile Spring Nov. 7
50

Dr. David Keene
Mr. Conway Rooms
38 Corn Hill
Boston
Mass

Mr. Wm Hall

Date Nov. 3d, 1850.

Rec'd Nov. 14.

Ans'd. 21. D. G.

Allegany Station Jan. 1 1838

Rev. D. Greene
Boston

Dear Sir

Yours of Nov. 21 came to hand on the 10th ult. & I can assure you that it brought no small degree of relief to my troubled spirit for I had prosecuted my purpose of which I informed you in my last, & that without any certainty of having such increased expenses allowed by the board & I could devise no other certain way of discharging them

In view of the wretched condition of this church & people, of my youth & inexperience especially in ecclesiastical affairs & of the seeming necessity that I should bear the burden of the immediate oversight of our School & the superintendence of two others I have procured the services of an aged Deacon who has had experience in the business of teaching & is believed much for his honest ~~for his~~ piety & well regulated zeal throughout his extensive acquaintance

He has assumed the responsibility of Teacher, Visitor & Catechist in one of my most important neighborhoods. He furnishes his own board &c & performs the above labors for $20. per month

I have learned exceedingly that the circumstances of the A. B. would not warrant you in adding so much to our previous allowance for the purposes of promoting Education &c. but he that trusteth in God shall never be put to shame: may he cause his storehouses to be opened for the supply of all your wants as the agents of the Church

If I understand your communication we are allowed $600, annually besides what is necessary in order to obtain a comfortable habitation for self & family If this is a mistake you will rectify it —

Your views respecting the uncertainty of being able to continue this station very long & the consequent impropriety of expending much in building &c

at present, exactly accord with mine, yet it should be considered that there is no prospect of a removal of the Indians sooner than four or five years if they go at all, & the rents which I must pay during that period added to what the Indians would freely do would furnish a much more comfortable dwelling than any that I can hire & I would then have a home ——

I will venture to say that if the Board will add fifty dollars to my salary (which I should ask for (if your funds were abundant) besides a house) I will furnish my own habitation for the time above mentioned & in that case I should not account it economy to hire ——

I am told by those that have built log houses that the rent which I have already paid for this house if judiciously expended would build a better one

From the remark within the parenthesis above perhaps you will be led to inquire whether my salary is not sufficient. To which I answer yes; it is. It is sufficient because I regulate my expenses by it. I keep them within my means. But I venture nothing when I say that there is not one in a thousand families that pretends to have enough that lives on what is commonly called as coarse fare as my family

And yet we are probably just as well off though we are sometimes thought to be nearly Grahamites by such as are in the practice of living as they please & please to live high. We should not however make any very great attratation in our fare if we could

My influence over this people is evidently increasing & I see no reason at present why I may not be permitted to remain on their lands as long as they do; but what may be the result of what I have said or may say about the iniquity of Emigration men it is impossible to foresee

The Cook Stove which I bought when I first came to this station — was burnt & materially injured — The furniture was ruined & although we have

used it ever since supplying the place of its furniture with articles intended for a chimney fire it has been a very inconvenient & uncomfortable article —

The teacher in our neighborhood boards herself in the school house & have therefore let her have it as she must have one of some kind to warm the room & it answers a better purpose than a box stove to do her cooking by & have purchased one of Hickory's Patent No 2° at $40.88 with furniture & pipe

If the Board are disposed to allow me something towards a house & still think ~~that you cannot~~ it not advisable to make the addition to my salary which I have already mentioned, with the privilege of drawing only twenty five or a hundred dollars I will ~~find~~ a certain what I can depend upon from my people & I think that I can use it to the lasting benefit of this people in ~~that way~~ building a log house & so use it too that if it becomes necessary within a short time to pull the house down the most of it may be saved & returned to the Treasurer of the Board —

We have had a very interesting New Year's meeting this day. A congregation of about 200 Indians sat under the sound of Gospel truth for about two hours & gave a very respectful attention

Isaac P. Attwater of Irving Chat. Co. New York does not know where himself & family will be during this year & therefore wishes the Youth's Companion to be discontinued which he says he does not like to have his children live without. It is desired that the ~~sub~~ copy which now comes to C. & E. Hall Irving Chat. Co. N. Y. be directed to Franklin Hall of the same place. The American Board or rather the Prudential committee are of course under obligation to act independently & you ought to consult your own judgments & act according to their dictates with facts before you in reference to a house here yet it is my opinion & the opinion of all that come to the ground & I think that it would be yours were you here that it is best to build a very ~~good~~ cheap one

May the Lord direct us all in the [illegible] ways & William Hall way of his own final Glory & his shall be the praise

Ten Mile Spring
Jan 9 1838

D Scents

Rev. D. Greene
Secretary of the A.B.C.F.M.
28 Cornhill
Boston
Mass.

Ms. Wm Hooper
Dartmouth. N. 1839.

Rec'd Jan 18.

Ans'd Feb. 16. 38.

Allegany Station June 27. 1839.

Rev. D. Greene

Sir

Not long since you mentioned the fact that the time might soon come when I would find something of that disaffection & opposition here which my brethren at the other Stations were then & still are experiencing

One object of this communication is to inform you that that day has in some measure come

You know sir from what I have before written you that I have been very much disheartened in my Missionary work & have desired a dismission or removal to some other field

You also know that I was more encouraged during the past winter & spring than formerly & I still think not without reason for prejudices appeared to be giving way for confidence. dissentions were ceasing & strife were ending. Meetings were being better attended & the people were waking on the subject of Schools & beginning to pant after knowledge. Immediately after I was permitted to draw upon your Treasurer for a hundred dollars to expend in building I called a meeting of the Indians to consult them with reference to the place or location of the Mission house. Upon this there was not a dissent & having previously been told ~~that~~ by the Chiefs in Council assembled that they would grant me a lease of six acres of land wherever & whenever I wanted it I stained my boards, nails, glass & sash & of my boards in less than one half day with my own hands I made a Shanty upon the select ground in which I thought that we might stay while building, & save much trouble & expense in passing to and from the work. Into this we moved about the first of May expecting to have my house ready to receive us within two weeks. But I was told by two of the Christian Chiefs that I had ~~not~~ better not build until I had my lease & upon inquiring I found

that there was danger of some opposition. I therefore waited until a Council was convened. In this the subject was agitated but not decided & it has been in agitation ever since until last Saturday when it was decided that I had better purchase a lot upon the borders of the Reservation & not live on it. The first reason assigned for this decision was that it would be better for the interest of the station but when I brought arguments to the contrary which they could neither gainsay nor resist they said that they had time to get Mr. Wright to go away & he said that he would not until they paid him $1500. for he had a lease & perhaps they would want me to leave by & by. I told them that they might give me a limited lease. Then they said that they were afraid that the Board was charging all their appropriations in a book & would by & by take their land. I told them that I would obtain a writing from you which would secure them from any harm from that source. It is unnecessary for me to state all their objections for as soon as one was answered another were offered & most of them more frivolous & unreasonable than can by you be imagined. Some of the heathen finding that the Christians were determined to give the lease told them that if they did they would sign the treaty at the next general Council to be held on the 15th of August & thus bind them into bondage

And now my dear sir I know not what to do If I leave the Res. I can do nothing for the people by way of schools for a female teacher cannot be properly protected & boarded ~~upon~~ in any school district unless it be under my roof & she cannot board with me and teach any school without travelling at least one mile through a dense forest without any road which is too much to ask of any one through the different seasons of any year & if we relinquish our efforts to bring the rising generation to be a generation to the praise of God we must relinquish our hopes for the salvation of this poor despised people

I a few days since had conference with one of the Indians of the Co. who told me to build & prosecute my labors without consulting the Chiefs & he said that the Court would protect me in the peaceable possession of a residence here, but with my knowledge of the Indian character I am confident that such a course would so offend many who are very jealous of their dignity & that of their rulers that I never could expect to do them any good. I suppose that I could obtain a lease of some of the warriors but whether that would mend the matter or not I do not know. Here we are in the state before mentioned & of which you can form no correct idea in a state of the most perplexing trying & painful suspense & here we are like to be until expelled by the approach of winters cold. I think that I shall make an effort to get a permit from the chiefs to remain where I am ~~& if obtained~~ without a lease & if I obtain it proceed directly to building but if not I shall probably do nothing until I hear from you. Perhaps you will say to me that cursed be the man that trusteth in man but blessed be the man that trusteth in the Lord. Now my think that I am too apt to be encouraged or discouraged as outward appearances appear to dictate & betray a criminal want of confidence in God all of which is undoubtedly in a degree true yet I must confess to you that I believe that we are bound to consult the providence of God as well as his word & to obey the plain indications of the one as well as the other. I also believe that God has foreordained whatsoever comes to pass but that his purposes are consistent & do not interfere with or destroy our freedom of choice or action. The fierceness & wrath of man shall praise God & he will glorify himself in all the ways of his intelligent creatures & in my stay upon this ground as long as I stay as well as in other things but this does not render it certain that the Zeal of God which keeps us here is according

to knowledge or that our efforts for his glory have
an well directed efforts. Could I see you I would
give you a true history of all the movements of
this Station & should without doubt convince you
that the first step was a step of ignorance
inconsideration that from that have proceeded
all the prejudices & kindrances which have fol-
lowed us since. The ~~blighting~~ withering curse of
God has been upon us rather than that blessing
which is indispensible to prosperity & for the
want of which all our efforts to do good have
seemingly proved nearly an entire failure
When I first came here I was directed to move directly
upon the Indian territory into the mere shell of a
house without a window or a door & without any
species of convenience for exerting any good influ-
ence upon the people. In my first act I contemp-
tuously treated the State of New York & the Indians
both of whom laws say that I must not live
upon this land without their consent. I have not
been aware of the feelings of the chiefs with reference to
this thing but I now find that they still retain a
prejudice in consequence thereof. Had I obtained
a lease in the beginning & had it sanctioned by the
Court of the county which might have been
done without difficulty in the right & proper
time I should have prevented all the evils which
have since arisen even the burning of my house
had a permanent home & exerted a steady & perma-
nent influence to all human appearance
But my ignorance & the inconsideration or
ignorance of my excellent Brother Alfs betrayed
us into this evil & it now appears that I am to
find no place of repentance though I seek
it carefully & with tears. But that I be not
tedious I must leave history of the past & come
upon the present. It is now quite clear that I
must either ~~stay well~~ continue to stay without
the consent of the chiefs, or or abandon one of
the more hopeful methods of doing good to wit
the schools & buy a lot near them or take my family into

some white settlement as near as may be & spend my time upon the Res. or abandon the station or what I am now endeavoring to do get permission from the chiefs to remain without a lease

My own mind favors the idea of watching over this little Church awile longer & Mrs. Hall's mind is altogether opposed to abandoning them at present although she suffers inconveniences & hardships which few would believe though a man declare it to them

However unless the indications of God's Providence more clearly mark the road than at present I shall do nothing touching this subject until I hear from you. If my own mind becomes satisfied I may not wait an answer for I am wearied with suspense. I say it not to your praise but to the praise of God who I believe has abundantly qualified you for your station I have the utmost confidence in your wisdom & prudence You have ever commended yourself to my conscience & I therefore hope for & expect some instructions which shall be dictated by the wisdom that God giveth & may God grant that we may each so commit ourselves to the Lord that he will condescend to direct our steps. It may be advisable for you to send me a writing upon parchment if convenient, signed by the prudential committee similar the following which was given under similar circumstances with the present — "To the Chiefs & others of the Seneca Nation residing on the Alleghany

Brothers

We have been informed that some of you are uneasy in your minds for fear that your brothers the Quakers will bring a charge against you for the assistance they have afforded you in your endeavors to improve in the manner of your living & in the management of your lands &c

Brothers

We tell you plainly as we have told you

before that your brothers the Quakers do not want any of your land any of your skins nor any of your money for any thing they have done for you & that they will never bring any charge against you for any of these things & we send you this writing to keep forever to make your minds easy in this respect —

Philadelphia 19. of the first month 1821

This instrument is signed by 26 of the leading Quakers & if you think proper you can send me something similar I think that we shall go and visit the other stations connected with this mission as we have never been to Tuscarora. We intend to start about the 8 of July & shall be gone three or four weeks

I have received your subscriptions for the Gentle Companion Wis. H & M. Dow / Erastus Noble / & G. & M. Waith Napoli Cattaraugus Co. N. Y. & Lucy P. Norton Great Valley of the same Co. & state I wish that Mr. Willis would appoint Rev. Wm Waith of Napoli an agent for that excellent little work. I have conversed with him & find him willing to act. He would obtain many subscribers in this Co. & thus do much good

You will confer a favor by attending to the above & I will Cr. the amt. the next quarter

They want the back numbers of the present Volume

Bro. Rockwood is expecting to be ordained on wednesday the 3 of July next & a council has been appointed by the Association to ordain me on the 17 of the same month but as they cannot be provided with lodging &c. I shall send word there not to come

I remain Yours most affectionately

William Hall

Rev. D. Green
Boston

Ten Mile Spring Ms
July 8th – 1839

Rev. D. Greene
Missionary House
Pemberton Square
Boston
Mass.

Mr. William Hall

Date June 27, 1839.

Recd July 17.

Ans. Same day. DG.

Allegany Station March 28th 1840

Rev. & Dear Sir

Perhaps I have too long neglected to write you but having had nothing particularly interesting to communicate & knowing that you have enough to keep you busy without unimportant & uninteresting letters to peruse I have thought it best until now to save the time Postage & paper

There has been no time since I have been at this Station which was so encouraging to missionary labours as at present. Since the strong effort of last spring to remove me from the Reservation & the excitement then produced besides, there has evidently been a gradual increase of favorable feeling towards me & that encouraging & pleasing change in the public mind is I trust though gradually yet without a very tedious delay to remove all of the obstacles in our way of entering into this whitened field & gathering an abundant harvest

There have been two very flourishing Schools in encessful operation during the winter past One of which was kept in my house by Miss Adams from Cattaraugus Station & numbered about 38 Indian pupils besides some White - The other kept by Miss Bond in a neighborhood ten miles below me numbered about 15 pupils of which 12 were Indian. Miss Adams & Myself took a visiting tour of a week a short time since & went into P.a to see that little band of Cornplanter's kins-

There are upon this mile square 10 families who received us very kindly & heard all we said about their pagan notions & the great excellency of the religion of our Saviour but now arise Labor with burning instant & respect. They have rising of 20 children now growing up in that darkness of heathenism which is so great that it can be felt which they are very anxious to send to school & I told them that if they would prepare a house for school & a room for a teacher I would send them one about the first of May to which they readily assented. There are three Schools connected with this Station of so much importance that if one must be suspended I shall be at a loss

to decide which must fall; these three schools will accommodate about 75 Indian scholars & about 25 Whites which will make an average of about 33 pupils.

It will not probably be safe to calculate to sustain these schools short of about $100 each. One of them costs $130 this year besides the books, but it may & must cost less in time to come. If Miss Adams relation should be changed from Cattaraugus to Allegany which she desires she would go into the school above mentioned & diminish the expense at least half. She has no prospect of teaching at Cattaraugus unless it be for the Quakers who are abundantly able to provide for themselves & support any one at any expense, so that it does not appear right to me neither does it to her for her to go into that school which will be provided with a good teacher if she does not, which in consequence of it an entire school must be discontinued at Allegany. I hope that by her consent & request you will change her relation to this station; but if this is not best you can probably in the course of the summer send us a teacher who will be willing to labor for a simple & cheap living only. I suppose that Bro. Wright has written you upon the subject of giving my sister Margaret E. an appointment to Allegany. At a meeting of the Missionaries of this Mission in Feb. last it was resolved that we request the Board to give such appointment, & if she receives it she is willing to serve you for a cheap living only. She will probably for the P.O. & about 78 dollars a year will sustain her & I hope much do though father is old & poor & therefore unable to do much for anything for her. I would then provide for 2 schools — With respect to my school at home & with to say that it now costs me nearly $100 for an interpreter & he is 12 miles distant at that & therefore of no daily use. There is a very excellent young Indian man a Dea. of the Cattaraugus Church who proposes to come & interpret for me & teach my school & devote his 365 days a year to the interest of this station for $15 per month & his board. He is however expecting to marry in the fall & I can probably get him for from $200 to $250 which appears to me would be a very important accession to this station for he is very much esteemed by all both Christian & Pagan —

If then I can be favored with the aids before mentioned viz. Miss Lidelia Adams Miss Margaret E. Hall & Dr. F. L. Lummison or others who will work as cheap as they the $600. which I understand by Mr. Hill is allowed us for the year to come will be sufficient to sustain the Mission family Interpreter & three schools & I now think that it will not all be needed or at least would not if it were all money —

Our schools must be sustained at a considerable expense until I learn from you whether we are supplied with teachers by appointment from the Board for Lister Margaret cannot be upon Mission ground until about the first of June & I must supply all my schools with temporary teachers for a time or sustain them. Miss Adams has returned to Cattaraugus for the present — The relation of Miss Adams will not of course be changed from Cattaraugus to Allegany without consulting the Mission family there as well as herself & it is to be hoped that a promising field of labor will be opened for her there. May God grant it. but the present prospect is very forbidding.

Please to write me soon and give us our teacher as soon as possible beside my sister if you think it advisable & consistent or practicable

Yours with sincere Respect
William Hall

P.S.

If there be no objections I crave the privilege of making semiannual drafts instead of quarterly as heretofore for it is with much trouble & expense that I obtain my money & choose to go to some bank say at Buffalo twice a year where I can get it all without fail & without being obliged to take uncurrent money. I would also like to have the P.O. address of my papers be changed to Buckeye. The P.M. has written for me but the change has not been made. Please inform me whether I receive the New York Observer instead of the Boston Recorder by order of yourself or other of the Committee or not. — Yours in the Gospel
William Hall

Little Valley N.Y.
Apl 15 1840

25

Rev. David Crane
Missionary House
Pemberton Square
Boston
Mass.

Rev. McLean Mate
Dat Mauel 28. 1840.
Rec'd Ans. 2 c.

Amos Dana Esq.
&c

Amos

ABC:18.5.8 v.1 160-166

William Hall, New York
160) 29 May 1840
161) 1 July 1840
162) 22 March 1841
163) 10 Dec 1840
164) 24 August 1841
165) 30 August 1841
166) August 1841

THE HOUGHTON LIBRARY

Allegany Mission House May 27: 1840

Rev. & Dear Bro.

Your letter of the 22d April came to hand on the 15 inst. & I have delayed an answer that I might first know whether we are to be permitted to continue with this poor abused people yet a little while or not; but as there are no arrangements as yet by which I can learn what are to be our circumstances within a few weeks I have concluded to say to you that Miss Adams is probably doing as much good in the Quaker School this summer as might be expected from her any where. She would like to have her appointment changed if it could be thought best by others & so would I. but all things considered I am rather of the opinion that it is not best.

I do not think it advisable to send any teachers to us from a distance at the present for the prospect is that we shall be altogether broken up during the summer but we hope that God has provided differently

I was disappointed that my sister was not appointed by the Board but should have been sorry to have had your committee act without evidence as it seems they must have done. I supposed that Bro. Wright knew what would be required by you & would forward the necessary testimonials.

I did not expect that teachers would be furnished at hand beside the Stove neither is it desirable unless they should call for an outfit of a considerable sum. All that I intended to say was that our allowance would be sufficient if we could have teachers who are willing to labor as cheap as my sister & Miss Adams. I will speak more particularly upon this subject when in the Providence of God it is thought best to have teachers sent.

I am satisfied with my papers (Abram) but want the explanation which you gave for I was in ignorance of your arrangements. Yours Most affectionately in the Gospel of Christ

William Hall

Bucktooth N.Y.
June 3

25

Rev. David Greene
Secretary of the A.B.C.F.M.
Missionary House
Boston
Mass.

Rev. John Steele,
Dated Alleghany, Chau. 29 to
Dec. June 11, 1840.

Rev. Wm Hall

Date May 29. 1840

Rec'd June 11

No answer required.

Allegany Station July 1st 1840

Rev. David Crum

Dear Sir

In compliance with your request I now transmit to you a short report of this station & its doings for the past year.

Our schools for the last year have been prosperous so far as I have been enabled by the means afforded to keep them in operation. They have suffered very much for the want of suitable houses to meet in & probably must until we are fixed beyond the Mississippi but when our people are called upon for nothing more than to send their children they are quite spirited & one would suppose that the interest which they feel in the education of this rising generation is deep & genuine & might call forth some efforts from them to sustain schools. Such is not however the case; for all the various means which I have used to draw forth effort have proved abortive.

I have sustained two schools for the most of the time in which have been instructed more or less about 65 Pupils, (55 natives) the average number of attendance would probably be but little more than half that of the whole.

I have repeatedly visited the Planter's settlement in Pa. & conversed with them upon the importance of education But have always been met with objections chiefly drawn from the exploding wickedness of Henry Clark the old Planter's son who was educated at Philadelphia & returned to his proper place of all cruelty & mischief to be sure. This objection & opposition have however been gradually removed & during a visit among them last spring I was invited to set up a school among them which I did immediately & it is doing well. They have furnished a house which will answer for the summer time & promise to have a new one ready for the purpose finished ere cold weather comes. The hope of doing that little hard good is flattering. The whole number of attendance at that school is about 20, perhaps a little short.

I now have three schools in operation accommodating about twenty five or eighty scholars.

There is no doubt but another school might be opened in the Village of Coldspring which would accommodate about 60 scholars all of whom are the children of adhering Pagans. About ½ of the above number would probably attend immediately & the rest soon. This would give me direct access to all the Heathen population of this Reservation but I shall not attempt to start it until the Board is somewhat relieved from its present embarrassments.

There has been an increasing attendance upon the stated preaching of the word since the coming in of the Spring & our little house is now respectably filled. Prejudices are being rapidly removed from the minds of our Pagans & prospects of good are upon the whole rather flattering & every day brightening somewhat. Discipline has been so much neglected that it is difficult to say how many regular members compose my church. When the lines are drawn which I trust will be soon there will probably appear to be about 45 or 50 upon the Lord's side. One (Chief Robinson) has died during the year. None added none dismissed or excommunicated. I have not enjoyed the help of a constant & trusty Interpreter since I have been here but unless something unexpected happens I shall now be thus favored & hope for better times, but may the Lord prevent my trusting in man & making flesh my arm.

I have rec. $2.25 which I wish you to acknowledge in the Herald as a legacy from Miss Samantha Norton of Great Valley N.Y. by her Father & I will credit it to this quarter. This Station will suffer more for want of funds this than any previous year: But we will pray & labor & trust in God for help for ourselves & others in Christ until the tribes of the House of Israel go out into the house of the Lord.

Yours in the Gospel
William Hall

Bucktooth N.Y.
July 1st

May 26th

Rev. David Greene
Cor. Sec. of the A.B.C.F.M.
Missionary House
Pemberton Square
Boston
Mass

Rev. William Hall
Date July 1. 1845.
Rec'd July 9.

(Legacy)

Ans'd Aug. 6. D.G.

162

Allegany March 2d 1841.

Rev. D. Grant

Sir

I have only time at present to inform you that I have not been able to perform all the missionary labor during the past winter which I designed to, & considered exceedingly desirable — In the early part of sleighing ~~which was January~~ my three dear little ~~tender~~ young & tender ones were taken with the hooping cough which proved a source of much confinement to me. They are all recovering now —

The Lord has however very unusually blessed us with his gracious presence in our meetings all winter: & he is by no means slacking his hand

Some 8 or 10 of our most grievous backsliders who for a long time past have appeared to despise reproof have by the good Spirit of our God been restored unto us as the poor prodigal was restored to the bosom of his Father. Six individuals all of adult age & one an aged grand mother have been added to the church. Five of them upon profession of their faith & one by letter. There are two others who are expected to unite with us the next opportunity & the prospect now is that God will continue to work until he shall have brought back nearly all of the poor wanderers who were once ~~thought~~ to be sheep of the fold of Christ. May the Lord grant it for Christs sake. God has in the mean time afforded me the pleasure of placing the seal of the covenant upon three adults & twelve children —

And now my dear Brother I shall wait with great anxiety for your advice in the following case. A woman who had been married by a justice to her Mother's Sister's husband presented herself & was received to the communion of the church upon profession of faith. Her husband now thinks that he has experienced religion, also & wishes to join us. What shall we do with this woman & her husband? Such incestuous marriages are not unfrequent among us though they have never come within our pales before. I therefore wish for a precedent & do not feel willing to establish one myself —

I hope by & by to write you a full letter but if you wish to precedent the facts above to the public you can —

W. Hall

P.S.

Will you please to change the direction of the Herald which now comes to "Miss Margaret N. Hall, Irving, Chat. Co. N.Y." to Miss Clarissa N. Hall of the same place & send me a bill of arrearages

Yours &c

William Hall

P.S.

To be acknowledged in the Herald –

Napoli N.Y. A bundle from benevolent ladies for Allegany

Rev. William Hall

Date Mar. 22d, 1861

Rec'd April 3.

ans'd April 6. 2d

Rev. William Hall

163

Allegany Station Dec. 10th 1840

Rev. & Dear Sir,

(3 inches)

I have just returned from the funeral of an Indian woman, who was probably the oldest person by several years, which to be found in the Seneca nation.

Respecting her age, there are various contradictory reports; varying from the neighborhood of an hundred; ~~to~~ a hundred & ten, or fifteen years, & even upwards. At the time of Corn Planter's death, she said (in a conversation had with ~~with~~ her about that event,) that she had always known him from early childhood; that they used to play together when they were both little children; & that he could not be more, than about three years older than herself.

It is pretty certain that Corn Planter was President George Washington's Contemporary, or nearly so, with respect to the time of his birth, which would make this woman, about one hundred & five or six years old.

This age as nearly accords with her own conjectures, & those of her children & other friends & acquaintances, as any other. ~~& the~~ Her own personal appearance together with that of her children, & other circumstances connected with the subject, all lead to the supposition that she was a few years over a hundred.

Her Progeny is exceedingly numerous. ~~Her children are five. Four sons & one daughter. She lost no children during her life —~~ Her Grand children are ~~twenty~~ eighty. Nine of these died before herself. She lived to see ~~seventy~~ Great Grand children. Of these ~~fifty six~~ were living when she died; & she lived to witness the birth of five children of the fourth generation. All these are yet ~~all~~ alive. Children's children's children's children were born unto her during her life. The oldest of these is about eight years ~~old~~ of age —

Of her children four are members of my church. Of her G. children thirteen have been connected with my church besides their husbands & wives. One of them has been excommunicated — The rest are with us still

Another of her Gr. children is a member of the ~~church~~ Mission Church at Seneca Station, as I suppose, & also a member of Dartmouth College, in his Senior year. Others members of the Mission Church at Cattaraugus.

The ~~t~~ whole number of her descendants is one hundred & eight. Only twenty three have died. Of the remaining eighty five, about fifty, live within about a mile of one another. They ~~are~~ all belong to my congregation, & send to Sabbath School.

Of one who lived so long in this world of trial, & left so many children to mourn her loss, it will certainly be inquired by many, what has become of her now she is dead? In answer to this I can say no more than that "Her body has returned to the dust as it was, & her soul to God who gave it." I had several conversations with her upon the subject of religion. She told me "that when she was a little girl, she thought the Pagan religion was not good religion. Yet to her mind was very dark. Asked the Great Spirit to give her light. Thought the Great Spirit would send some truth to poor Indians by & by. When Missionaries came she was old, but when they talk about Jesus, thought that was the Way, the Truth, & the Light, which the Great Spirit sent to poor Indians; & ~~that she~~ always rejoiced in that Light." I have a hope for the Old Lady, though she never united with the Church. But O how long will the Church of Christ, permit immortal souls to live in this world, from twenty to eighty years, without either having to read about Our Blessed Redeemer ~~or to~~ thereby, or hearing others read & preach about him. May the Lord arouse the church, more & more to care for the thousands & millions who are living in heathenism, & dying without ever having heard what Christ has done to purchase Salvation for them, as well as for us. I am Dear Sir most

Affectionately Yours in the Gospel

William Hall

Rev. David Greene

164

Aug. 24. 1841.

Rev. D. Green,

Sir

Your favor of April 6. was only received about the 15. inst more than four months after it was written This was in consequence of its having been directed to Ten Mile Spring instead of Bucktooth P.O. Will you please bear in mind that the latter is the Office through which I receive all my communications. I have indeed noticed that the printed documents which come to me from the Board yet come directed to Ten Mile Spring.

But as the P.M. at Bucktooth always stops them it makes me no trouble. Yourself & Mr. Hill have hitherto sent your letters to Bucktooth Please continue to do so & have my papers sent there also if convenient. Your remarks on the marriage question accord with my views so far as they touch the particular case in question Some of the questions which you afterwards propose to me I would answer differently from what it is implied that you would. & I do certainly & honestly differ from the opinion which you last expressed viz. "There is no scriptural authority for keeping parties in marriage out of the church, let their relationship before marriage be what it may, provided the marriage contract was entered into before conversion & in accordance with the usages of their own particular community." What stronger Barring do the Scriptures present against the admission of a man with two wives to the communion of the christian Church than a man & his daughter who live together as man & wife? Neither is anywhere directly debarred — May the Lord grant us, each the Comforter: which is the Spirit of Wisdom. Understanding. & Truth is my earnest prayer while I remain

Yours in the Gospel

William Hall

1834

Rev. David Greene
Secretary A.B.C.F.M.
Missionary House
Pemberton Square
Boston
Mass.

Rec'd Feb. 13

Little Valley N.Y.
Feb 8. 1841

Rev. William Goodell
Date Aug. 24. 1841
Rec'd Feb. 14.
Ans'd Feb. 13. 25.

165

Allegany Station
Aug. 30th 1841.

Rev. David Greene
Missionary Home. Boston.

Dear Sir

It is so long since I wrote you that I have forgotten what I wrote. I suppose that in June you should have had something like an annual report from me & whether the principle things necessary in that report were communicated in my last or not I do not distinctly recollect but am of the opinion that they were. I have not anything of any especial interest to report to the Board; (The Lord forgive me this wrong) yet I can say, & in justice to the Sovereign & unmerited Grace of God, I must say, that the Lord has helped us during the past year. If we had had our desert, the Missionary with his family church & people would all ere this have been cut off & cast away as unfruitful branches. We should now be in hell lifting up our burning eyes with expressions of horror & eternal despair depicted upon our countenances while "set forth as examples" to unfaithful Missionaries & churches & obstinate, unbelieving heathen "suffering the vengeance of eternal fire". But glory to God in the highest, it is not so with us. The Lord has not only revealed his longsuffering & forbearance towards us debased & guilty mortals in lengthening out our lives, but He has also revealed his grace in giving many of us who have for years been professedly followers of the Lamb the satisfactory influence of good hopes through His mercy: & not only so, He has also as we have good reason to hope & believe worked with us & helped us to work with Him in carrying forward His purposes of redeeming Love in the conversion of souls from the ignorance & superstitions of Heathenism to the knowledge & acknowledgement of the truth as it is in Jesus.

God has given us sensible tokens of his presence & of his willingness to be with us while we are with him. During the whole year there has been a more encouraging state of things in one respect or another continually than heretofore. These signs of prosperity have consisted in the conviction of many sinners, the conversion of a few, the disappearance of prejudice from among the heathen portion of community, the unusual numbers who have attended our public worship, their behavior in & about the house of God, & in the decrease of the evil of intemperance among our people.

These signs have all appeared during the past year to which I may add the return of many backsliders & I think also the increase in holiness on the part of our best & most circumspect men & women.

About six or seven persons have given evidence of having passed from death unto life during the year. Five have been received to the church upon profession of faith in Christ & one by letter.

Three church members have died during the year & one has received a letter of dismission.

Three have been excommunicated & seven others suspended.

Thirteen children have been baptized.

The whole number of church members now in regular standing is forty six.

May the Lord multiply our numbers during the present year a hundred fold & our graces a thousand for his mercy's sake. Amen.

I am Sir most respectfully
Your Bro. in the Gospel
William Hall

Dear Sir

While I was on my way to meet with the Association of Western New York in June last my valuable horse worth eighty dollars was taken sick & died leaving ~~me~~ me about forty five miles from home & twenty from the Meeting of Association

The Meeting upon hearing the fact, without my request or consent, contributed nine dollars & fifty five cents & gave encouragement that they would do more at their meeting in January next. I have now been without a horse about three months & find it very inconvenient & uncomfortable but dare not buy upon credit relying upon further help from Association for I know how soon sympathetic feelings indeed by such circumstances as mine were when I arrived at our Meeting in June pass away when there is no effort to keep them in exercise

Will the Prudential Committee allow me help to buy a horse ~~if so~~ If so whatever I may receive from Association if any thing I will credit to the Board. I owe the value of about four hundred dollars in land. Of this I wrote you before. It was not then quite paid for. I have made an exchange so that I owe a different piece now than then but it is not now paid for. I also hold notes against a Bro. amounting to two hundred & forty five dollars which are good but will not be available for several years. I owe two stores to the amount of about one hundred dollars. It would not be honest to increase my debts at present as would be necessary in buying a horse

I have one cow. one pig & one yearling colt & a few hens. This colt I led about ten miles the other day in order to make an exchange for a horse. but the man discovered a ring bone which he said ruins him. Still I think that I can sell him for something; say ten dollars. If you deem it expedient to grant me sixty dollars or less it will be gratefully received Yours &c — William Hall

Rev. David Green

Little Valley N.Y.
Sept 8. 1841

1834

Rev. David Greene
Secretary A. B. C. F. M.
Missionary House
Pemberton Square
Boston
Mass

Rev. Williams Ace
Date 30. Aug. 1841
Rec'd Sept. 14.

Received (2)

P.C.
Thompson
Aug. 13. 95.

ABC:18.5.8 v.1 167-173

William Hall, New York
167) 17 Feb 1842
168) 12 May 1842
169) July 1842
170) 29 Sept 1842
171) 24 Oct
172) 12 Dec 1842
173) 6 March 1843

THE HOUGHTON LIBRARY

Allegany Mission ~~Feb. 26th~~ Feb. 17th 1842.

Rev. David Irwin,
Sir

(3 inches)

It becomes my pleasing duty to inform you that the Lord has again visited his people here with a refreshing from his presence. You have learned from former communications from me that during the past year indications of the presence of the Spirit among the people encouraged us to increasing & increasing labor for the promotion of the glory of Jesus Christ at this station. With the very opening of the year 1841 the Lord mercifully granted us a few additions to the Mission Church by baptism. From that time onward with more than usual earnestness we continued to cry "O Lord revive thy work." During all the year an increased number resorted to the house of God & much more than ordinary solemnity pervaded our congregations. Being touched by the truth even to tears has not been uncommon among the enemies as well as the friends of God for the last fifteen months. But notwithstanding all this the multitude of the wicked have obstinately pursued their own High Way towards Hell. I have often beheld them & wept; knowing that their sense of their guilt & danger would but aggravate their awful doom if it did not lead them to repent & believe in a crucified Redeemer that they might be saved.

Towards the close of the year by reason of the construction of the New York & Erie Rail Road through this Reservation facilities & temptations for dissipation were awfully augmented. And they were not without their effects; for our youth soon became so eager in the pursuit of wine, liquor & intoxicating drinks that I nearly despaired of saving any of them.

As they became more & more fond of strong drink & its attendant sins they became less & less frequent visitors of the house of God; the gate of reformation & happiness & of heaven. The feelings which possessed my soul while I labored & reflected & prayed under these circumstances are all, then indescribable. During the last days of Dec. I often told some of our most prominent men that the entire youth would certainly go down to the drunkards grave & among them would be their own sons & daughters unless a strong, efficient & immediate effort be made to rescue them from the power of the fell destroyer.

I succeeded in arousing their sympathies & their fears as I supposed. We talked & prayed & continued in public & in private. The burden of my soul was Lord what can be done to save the youth whom we have learned to read thy blessed book from the power of temptation to drunkenness.

We have been in the practice of holding a religious New Year's meeting ever since I have been here. This was expected on the first day of the present year, & in connection with it was expected a treat of cakes for all who should attend; therefore multitudes made their calculations to attend who are not seen assembling with the people of God during all the rest of the year. The day arrived & we had a full house. But we had no cakes for the first time in seven years. Instead of preaching as I had been wont to do I delivered a temperance lecture which was indicted upon the spur of the occasion. There were many confirmed drunkards & many tipplers there. I spoke as I never did before upon that subject. I believe the Lord helped me for I was followed by several Indian brethren who spoke ably & the apparent result was most encouraging & glorious.

More than forty individuals signed the In total Abstinence Pledge most of whom were more or less addicted to the use of intoxicating drinks & some of them had for many years been confirmed drunkards. This was on Saturday Jan. 1st 1842. The next day (Sabbath) I preached a New Year's sermon to a congregation increased from what it had been for any time past, more than one fold. The truth seemed to take effect. Great stillness & solemnity prevailed in every part of the house; but no more than I had often seen before therefore I did not even suspect that sinners were really enquiring for the way of salvation. I however after meeting remarked to Mrs. Hall that things looked very encouraging to which she gave a ready assent.

A few weeks previous to this the female prayer meetings had put on a more encouraging aspect. Some of the ~~young~~ inquisitive young women had expressed a desire to become christians. The 2d Sabbath in the year we had another very full meeting. Bro Wm A. Thayer formerly Teacher at Cattaraugus was here on a visit & addressed the Indians in the afternoon. Before I closed the meeting I called for an expression of feelings & about ten or twelve arose to signify their desire to become christians. I was necessarily absent several days during that week attending the semi-annual meeting of Association. Towards its close Bro. Bliss & his wife from Cattaraugus Station arrived here on a visit. We felt encouraged & blessed by their presence. Bro. Bliss preached the next Friday evening & Sabbath day. The congregation was large, solemn & attentive.

In the evening we had a conference meeting. More than twenty expressed a determination to break away from the service of Satan & serve the Lord.

To be in bondage to sin no longer; but obey from the heart that form of doctrine which they had received. Bro. Bliss offered some remarks upon the indispensable necessity of an immediate abandonment of every known sin; & also said that it was common among the Indians for men & women to dwell together according to the pagan usage as husband & wife without being married. This he said was sinful. Immediately after he closed his remarks three couples who had been thus living together asked me if there was time for them to be married then. I answered in the affirmative & immediately proceeded to pronounce them husbands & wives according to the holy ordinance of God.

The next evening meeting another couple followed their example. I mention these things because they appear to me as evidence of the genuineness of their repentance & of the work of grace in which we are sharing. No arguments or persuasions of mere men could induce them to show such zeal. This I know for I had repeatedly tried it in vain.

The next wednesday evening we had another temperance meeting. One of the reformed drunkards who had joined the society at our New Year's meeting gave a short lecture at this meeting. His remarks appeared to have a good effect upon the congregation generally but especially upon the drunkards several of whom were there. About twenty more names were added to the pledge at this meeting among whom were three old inebriates. Not a single breach of the temperance pledge has come to my knowledge as yet & I am confident that not one has occurred. I have thus far realized more than my highest hope which I indulged at that time. That some will again return to their cups I still fear, but the Lord is able to keep them. There are about twenty individuals fifteen of whom are heads of families whom I have good reason to hope have within six weeks past been made savingly acquainted with Our Lord & Saviour Jesus Christ. The rest are in the bloom of youth.

About twenty more chiefly youth have evidently been much impressed with a sense of sin & unfitness for heaven but unless the work is deepened in their souls more than it has yet been I must stand in doubt of them though they talk well & voluntarily promise solemnly that as for them they will serve the Lord. May the Lord carry forward & perfect what he has begun in them for Christ's sake.

The work is still going on as we have reason to hope. Last sabbath one individual a pagan man who has not usually met with us, for the first time expressed his faith in the Christian religion & his determination to participate in its benefits in the way of repentance faith & obedience.

You may expect to hear from me again in the course of a few weeks. Pray for us that God may not take his holy spirit from us.

I remain most affectionately Yours &c. William Hall

Rev. William Hall

Feb. 17. 1842

Recd 26 Feb.

M. C.

Ans'd June 3. DG.

25

168

Allegany Station May 12th 1842.

Rev & Dear Sir—

It is with peculiar pleasure that I am permitted to continue my relation of the wonderful works of God among us, & I am glad that that work of his grace which he commenced here with the beginning of the present year, he is still carrying forward gloriously.

Few cases of pungent conviction of sin are not as frequent now as at the date of my last, but I do not discover the least abatement of interest in religious things among the people generally. Christianity is the all absorbing subject of thought & conversation throughout this community—

The enemies of the gospel writhe exceedingly under the influence of such a christian atmosphere as the Lord has spread over this place. They wonder & gnash, & some disposed to perish, rather than be saved by the humiliating doctrine of the cross; but God mercifully overrules them one after another & leads them to believe through the foolishness of preaching.

True it is that "the heathen rage & the people imagine vain things?" here now since the Lord has come. They scold & fret themselves wonderfully & some appear almost frantic with grief at the prosperity of the Zion of our God. But in spite of them the Lord establishes the work of our hands upon us, yea he establishes it.

He makes his pleasure prosper in our hands to the astonishment of every beholder, especially if he be only an idle looker on of the achievements of his grace

In some instances the enraged heathen, like prowling wolves, have pounced upon the lambs of the flock with strong desire to devour; but blessed be God; that great Shepherd of his sheep, Jesus Christ our Lord, has hitherto delivered them all from the jaw of the lion & the paw of the bear; yea, I know that he will deliver them & not one shall be lost; no, not the tenth tender of them all; for "the Lord taketh pleasure in all them that fear him; in those that hope in his mercy."

In some instances altars of prayer have been erected in families with which are connected old sinners, who have always stood aloof from christian instruction, & who are very troublesome inclined to pious souls yet merging from heathenism; but they can do no really injury, for the "Lord will make their wrath to praise him, & the remainder of it he will restrain?"

Within little more than four months more than forty souls have been hopefully added unto the Lord from among this wicked & adulterous people— Of these ten or eleven are mothers & three others are young wives. Nine or ten are husbands & the rest are an interesting group of young persons of both sexes— Most of the hopeful converts are as old as eighteen & some are whitening with increasing years. Some are parents of large families;

One is the mother of twelve children (ten boys) eleven of whom are still living. I practice administering the sacraments on the second Sabbath of every other month, unless something extraordinary prevents.

At our communion season in March fourteen persons were received into the Church upon their profession of faith / three of whom had been favored with infant dedication, but the remaining eleven received the sealing ordinance of christian baptism upon that occasion. / At our next season of surrounding the table of our Lord in may, fourteen more were received upon their profession. / Four of these were baptized in infancy & the remaining ten at the interesting point of uniting with the church, & with their own hands subscribing unto the Lord - As some of the visible fruits of the season of refreshing which we are enjoying from the presence of the Lord twenty one persons have presented themselves for the holy ordinance of baptism who with seven ~~who~~ that were baptized in infancy have been received to the communion & fellowship of this church & one individually an excommunicant from Cattaraugus has been reclaimed, restored to the communion of that church, received a letter, & by it ~~received into~~ added to this. Fifteen persons (children) have been baptized ~~by reason~~ upon of their parents faith -

Twenty more stand as candidates for admission / & are expected in due time to take & adorn a profession of Christ before the world.

Many more children will probably be brought forward as soon as decent clothing can be obtained - Several whole households have been baptized into that fearful & glorious Name of the Father & of the Son & of the Holy Ghost, the triune Jehovah to whom be glory in the Church forever. It may not be unprofitable to mention, that one man, naturally of a very strong & penetrating mind, an honest, clear, & discriminating judgment, exercising an all controlling influence over his neighborhood, & possessing a little knowledge of letters; but who had fearfully degraded himself by the use of intoxicating drinks, was one of the first subjects of the work of grace wrought here by the Divine Spirit.

He has seven children; the oldest is married & hopefully converted.

His wife also ~~than~~ soon shared in the in the blessed change from death to life. The oldest two children yet at home, have also entered hopes; but as they did not feel prepared to enter into covenant with the Church, when he brought his remaining four little ones to present them to God in the holy ordinance of baptism, though he firmly believed that they (especially the oldest) had really believed & would soon of their own free choice & will ask for the ordinances of their Mother's house, with their consent he brought them forward also, & appeared to take great satisfaction in the assurance that when he was baptized it was his duty to present his whole house in the same ordinance straightway, as the jailor did his. You would surely be delighted to see with your own eyes, this once hateful but now lovely man, meekly bowing down before the domestic altar, & with his wife & surrounding children rejoicing in God in view of the fact that none of them are longer yoked after the flesh, but in faith have received that ordinance which distinguishes between the heathen & the christian; for he very properly calls all heathen who have not been christened by being baptized in the name of the Lord Jesus.

This is not an isolated case, but many whole families old & younger than this, are thus rejoicing in God their Savior with joy unspeakable & full of glory. I hope that we shall share in the prayers & sympathies of the Christian public that what God has begun among us may be carried forward until the day of the Lord Jesus, & many souls through the influence of this work ~~upon~~ be brought into the enjoyment of glory everlasting. It is necessary for me to be among the people much every week but as my interpreter is a teacher I cannot visit ~~much~~ but little. If I had funds sufficient to hire another teacher, & thus bring my interpreter into the work of visiting, I should look for much more good, but we are crippled exceedingly, not being permitted to make any extra drafts upon a crippled Board, to meet the expense of any extraordinary labors which in the providence of God are evidently called for; & the work of grace here has clearly suffered much from this cause already & is destined to suffer immensely more. Oh ye almoners of God how long will you refuse to distribute to his poor a supply for all their wants out of the abundance of what you have received. If you will spend God will give you more but if not he may take away what you have; for "there is that scattereth & yet increaseth; & there is that withholdeth more than is meet, but it tendeth to poverty" Prov. 11th 24th.

I remain Yours in the bonds of the Gospel

William Hall

Rev. D. Greene
Boston

Rev. William Hall

Date May 12th, 1862

Rec'd May 20.

Ack'd June 3. DG

Marked

M-C.

1534

Will of
Jas. A. B. G. F. M.
Hall
Williams
Hall
Pendleton
Boston
Mass

Rev. S. Green

Dear Sir

In your printed circular you request a report of my Church & Schools to the first of July. Nothing of particular interest has occurred since the date of my last you will therefore permit me to refer you to former communications for general intelligence upon the state of religion. In the joint letter of the Mission and which appeared in the Lane Herald the number of communicants in this Church was stated too high by 11 if those only who were in good standing were counted. The whole present number of members is 84. Four of these are suspended. 30 have been received during the year. All who have been received this year continue to give good evidence of having been born of the Spirit. Several more are expected to unite the 3d Sabbath of this month. There is an excellent state of kind feeling in the Church. The members all seem to love one another tenderly. I have had 2 Schools in successful operation during the year comprising about 60 pupils. The heathen indians are now all in favor of education & not opposed to the spread of Gospel truth which I look upon as a fact peculiarly encouraging.

May the Lord grant greater & greater displays of grace until this whole nation become the Lord's people. Pray for us & I will ever remain

Yours most humbly.

William Hall

Simple } Little Valley N.Y. 1834

July 1 - 1842

Henry Hill Esq.
Treas of the A.B.C.F.M.
Missionary House
Pemberton Square
Boston
Mass

Recd July 5. 1842

Mr. William Allen

170

Allegany Sept. 29. 1842

Rev. David Crum

Sir

Nothing of any special interest has occurred since my last. One case of discipline which has been before us for more than two years has finally terminated in a brother's excommunication -

One man ~~of~~ a chief of the Seneca nation, formerly a member of the church, but who has been straying for about six years, has been restored to the bosom of the church, to the great satisfaction & comfort of all her members. His confession was one of interest to us all - Two other persons who have long been a grief to us, & under censure for some time have become reconciled to their brethren & offered their gifts -

At our communion season in July, six persons were admitted to the church upon their profession of faith, & two by letter, & we ordained a Deacon in the church, enjoying the aid of our beloved bro. the Rev. Mr. Willoughby of Little Valley -

Baptized five adults & one infant

One young man intending to have united with the church at this time was confined by sickness, therefore by his request I went & administered the sacraments to him in his room a few days after. He has since gone to his rest.

At our communion in Sept. one young man was ~~united~~ received to the church upon profession of faith in Christ & one infant baptized.

Although there has been nothing especially exciting since this quarter came in, yet there has evidently been an increase of the good work of the Spirit. The work of the Lord has been silently progressing. Our places of worship are regularly, respectably, filled with attentive ears, & we have reason to believe that some souls have been born again & made heirs of God - During the past summer forty one persons have been rec.d to the church & six restored to its fellowship who had long since lapsed under censure. More are expected at our next communion. Will you pray for us? Some hope. William Hall -

Please mention in the Herald Rec.d from E. Stockholm a box to Mr. Hall Allegany, Miss.

at Allegany

Rev. S. Greene
Boston
Mass.

Dear Mr. Hale
Attorney Gen. Ag. Inter
Dec. Sect. Int. Int.

171

Allegany Station Oct 24.

Rev. David Greene
Sir

During your stay here my mind was so much occupied with the question of duty which I mentioned to you, as to render me unfit for any thing else & I forgot many things that I intended to have said to you. One question of special importance to me & if I remain here to this people & the church as I suppose was entirely forgotten. I have a brother at Union College who finishes his regular course three weeks hence. Both as to religious character & scholarship he can furnish as satisfactory testimonials as any young man. He is obliged to enter some business to obtain funds before he takes his Theological course.
He is willing to come & help me by instructing me in whatever appears desirable & in performing missionary labor under me that I may have time to study under him. He is an excellent singer & well acquainted with the rules of music & is willing to teach that branch to the indians. We greatly need help of this kind.
A year's help from him would be a great relief to me & promise great good to this people. If prospered I should become able to sustain an honorable standing among common Greek & Latin scholars.
If at all consistent I hope my request for permission to hire him will be granted. He should have a compensation of $250. for a year but for my sake perhaps he will come for a little less.
For the approaching year I do therefore earnestly solicit

For Mission family	$400.00
- Dea. Simson's family	300.00
- Teacher & catechist the whole year	300.00
- School at old Town	100.00
- do. - Corn Plantin	150.00
- do. - Tuneangquant	150.00
- Books & Stationary	25.00
Total for 1840	$1425.00

I prefer not to receive any more goods for I cannot dispose of them at any thing near their invoice prices. I hope the committee will favor us with the whole of the above amount for I want to be able to possess Pagan ground as fast as the Lord in his providence opens the way. I might have established a permanent influence at Cold Spring during the present year by way of a school if I had had the money. Fifty dollars would have enabled me to take the ground for the present & then it could be easily kept. How soon the Lord will open the way again is uncertain. With your knowledge of me & this ground you will with one glance see that in my estimate of expenses I have had an eye to the crippled circumstances of the Board & have not asked for as much by several hundred dollars as might be profitably expended here. Had I the means it would be profitable to sustain at least eight schools for the present instead of the four for which I have asked and.

Your pleasure & that of Your Committee will be communicated at as early a date as practicable. You will also please let me know what is done with my people's request respecting Boarding School &c. I have already shown (this year) from your treasury $556. If I put a male into the School at Old Town as you advise & as I am certain is best for the coming winter it will be necessary for me to draw for $200 at the close of this quarter. Can I be allowed to do it? Please direct letters & papers to Little Valley. Please stop the Herald that comes to Miss C. N. Hall. The subscription has been received by me & will be acknowledged in my next returns.

May the God of Grace be with you & all your proceedings

William Hall

I forwarded my estimate of expenses to Mr. Hill as I told you at $110 00. I think. You will discover the cause of the change & present this to Mr. Hill if necessary & oblige me

Rev. D. Crane

W. Hall

Little Valley N.Y.
Oct 28 1842

25

Rev. David Green
Sec. of A.B.C.F.M.
Missionary House
Boston Mass

Rev. Williamson
24 Oct. 1842
Rec Jan 5.

Chinese – Steam. Kim
P.E. Jan 16 Ans. &c.

Rev. Williamson

172

Allegany Station ~~Nov. 8~~ Dec. 12 1842.

Rev. & Dear Sir

Yours of the safely arrived bearing the cheering intelligence of your safe arrival home. Mrs. Hall presented me with a fine daughter on monday the 14th ult. She was unusually well for a short time but is now suffering severely from pain in her breast —

Bro. Bradley has spent about two weeks here since you left & I trust that his labors have not been in vain among us —

I have been suffering from a severe cold about four weeks: have had a dry hard cough, but am convalescent. Have been able to preach all the time & have studied a very little, as also visited —

The state of religion remains much as when you were here. Jacob Zimmer an emigration Christ has returned unto us saying "I repent." Mr. Peter Drake my old Interpreter whose care you understand has also come back with some evidence of humility; his confession was not quite satisfactory but I hope & pray that his next will be. His return will be a mighty achievement of divine grace. God shall have all the glory. One of the last winter converts (James John) fell about the time when you were here. He made a confession but has fallen again & exhibits most alarming symptoms. His besetting sin is drunkenness. The rest all appear well. Sinners are not at ease. I think that converts are being multiplied. Shall expect an accession to the Church in January. Bro. Zimmer has gone to studying. He is much pleased with the opportunity of doing so. Say that $200 in money & $100 in goods will support him. Can the goods be forwarded in addition to the $1000 granted by your committee. You did not say whether I might, or might hire my brother. I suppose it was because you thought my funds would not be sufficient. I feel anxious to hire him. but I think it for the best good of the people & Mission.

I shall wish to have her Hands stiffened because I have sent my children home enjoyed much in anticipation! Sir time you have already has your thanks

The Books which you mentioned have not been received yet, but Mrs. C. N. Hall wishes to be sure she cannot pay for them.

And I can do so if I am permitted to draw in advance as the other missionaries do. You have a letter in Boyd's hands P.O. what will you have done with it?

Mrs. Hall sends her respects & so do the children. They frequently speak of Mrs. Grant. I remain your affectionate friend & brother in the hope of the gospel

William Hall

Rev. William Hall
Date Dec. 12. 1842
Rec'd Dec. 23.
Answ'd Same Day.
W.G.

Little Valley N.Y.
Dec 19 1842

Rev. David Grant
Sec. of A.B.C.F.M.
Missionary House
Congregational
Boston Mass.

173

Allegany Station March 6: 1843.

Rev & Dear Sir

A few weeks since Bro. Wright showed me a letter from you making some inquiries respecting the probable usefulness of Bro. Bradley if employed as a ~~ob~~ catechist among the Indians & he desired me to write you my views upon the subject which I should have done sooner this had I not been sick. I am suffering under the most serious cold that I ever experienced.

It attacked me about the first of Feb. & so increased that by the middle of that month I was confined entirely to the house with what we considered a very dangerous cough. After about two weeks confinement I so far recovered as to get out a little. I yet cough hard but am evidently recovering.

With Respect to Bro. Bradley I can only say that his strong dislike to any thing of the manual labor kind, his fear of the clouds of the wind, his almost entire want of vivacity, & his extreme fastidiousness, his view of himself as always right, & his making himself the standard in estimating the qualities of others, & his extreme sensitiveness notwithstanding his excellent spirit & his strong love for the Indians & the Missionary work do in my opinion render it inexpedient that he should labor wholly under the care of any particular Missionary.

I think that he can do good among this people; & that he has a disposition, to do what, to him, with his many weaknesses seems reasonably called for. I should be very sorry to have him recalled from this mission & I should also be very sorry to have him confined under my direction or to my field of labor.

I would think it better that he have the privilege of varying the whole circumstances at pleasure. I suppose that he now thinks very favorably of me & my manner of labor, & that he could for a while work cheerfully with me.

But there is no probability in my mind that we could work together long without something occurring which would be very offensive to him & disturb his peace -

I would be pleased to have Bro. Bradley settled on this circuit in some neighborhood where his home would make a home for a teacher with the privilege & expectation of spending his time on the different circuits where in his view he could from time to time be most useful - Thus I think he would be most happy & the people most benefitted. But not my will, but the Lord's be done -

We have received a box from the Ellicottville Female Benevolent Society which we would like to have acknowledged in the Herald - The Evangelist does not yet come in stead of the Observer as you intended. I am receiving the New England Puritan through the Brocktorth P. O. & it has not yet been paid for this year. Will it be consistent for you to send me that paper instead of the one from New York & have the address changed to Little Valley. If you still continue the Observer to me as the one of your choice will you please have it sent to Littlevalley instead of Brocktorth as now. Also the Repository & all other papers & letters -

Your bundle of books for my children has arrived for which you have thus the thanks. It contained just one book for each child but one of them has Sarah Rockwood's name in it in your hand writing -

Perhaps the bundles were opened at Seneca & the books misplaced; & perhaps we have more than our share -

If you have any thing to say please write your pleasure -

Yesterday we enjoyed another communion season. Our little chapel was well filled above & below, with the most solemn, & attentive audience, that I have ever witnessed for so long - a one among the Indians -

It is usually the case upon crowded occasions that there are many who have no respect for the Sanctuary, & no idea of the necessity of order in the house of the Lord -

Children of all ages, and characters, are brought together here, among whom there are many as wild as the beasts of the forests, & as ignorant of any thing that ennobles man, as the

ostrich which God hath deprived of reason; dogs of all dispositions, are suffered to enter the crowd immediately, & range the house during divine service, but by expelling them, their Pagan masters might be offended & leave also?

Children often cry from fifteen to thirty minutes before they are taken out of the house. Never generally, a child is crying; dogs are fighting; or boys are going out & coming in, almost incessantly; & thus the Blessed Gospel of the Son of God is being greatly hindered.

But yesterday not a single circumstance occurred all the day long, to divert the mind of the people from the solemn truths of God's word; & yet, there were more of the heathen party in, than usual. Natives were present from extremes of about 45 miles.

I preached from II Chron. XXVIII: 10th last clause. "Are there not with you even with you sins against the Lord your God." The chief object of this discourse was to unite the hearts of the two political parties or do away the idea which each has, that the others are too great sinners to be forgiven.

During the heavy intermission between Sunday & the Sacramental exercises, scarce any left the house, though it was exceedingly pleasant, which was also a very unusual sign of the times upon which we are fallen.

A very great and marked stillness pervaded the whole house, all day long. Sixteen natives were received to our communion upon profession of their faith in the Lord Jesus Christ. These differed in age from fourteen to forty five; but they are mostly unmarried adults. Some of them are from pagan families & have never until within a year past known scarce anything of the gospel.

The aged father of one of them was present, & seemed pleased with the course that his daughters had taken, in thus publicly & solemnly renouncing the superstitions of his parents. May the Lord bless the whole family even long that they may taste & see that he is gracious.

Eight more persons have been prepared for admission to the Church; some of whom will probably in due time be added to our number; they may not all endure to the end. May the Lord gather in all his elect & may the very small remnant of American Aboriginal inhabitants, be of his elect, without the exclusion of one soul.

But not my will but thine O God be done.

With true affection I am dear Sir Yours &c.

William Hall

Rev. David Green

March 8th
Little Valley

25

Rev. David Greene
Missionary House
Boston
Mass.

Rev. William Ware
6 March, 1843

Rec'd March 14th,

Ans'd Apr. 15. 43

Wm. H. Bagley

ABC:18.5.8 vl, 174-180

William Hall, New York
174) 28 April 1849 3
175) 30 May 1843
176) 24 July 1843
177) 17 August 1843
178) 6 Jan 1844
179) 20 March 1844
180) 20 March 1844

THE HOUGHTON LIBRARY

Allegany Station Apr. 28. 1843.

Rev. Jacob Gruber

Dear Sir

Yours of the 14 inst. was this day rec'd. Your remarks respecting Bro. Bradley are true & just & I have no doubt but there ever will be an opportunity for him to be employed usefully & satisfactorily among the Senecas. You have no doubt ere this, heard Bro Wright's proposition respecting permanent employment for Bro. Bradley & if it meets your views & his as I conclude it does it may be expected that by the time that he is released from there there will be another opening for him. Bro. Bradley loves the indians. Sea. Simson is doing quite as well as could be expected in his circumstances. He has no good retiring place as you know for studying. To the Catechetical work he seems to have a heart. He is quite diffident of his abilities for this work which I think is a very favorable fact. I hope that you will not neglect to send him some of those plain simple works of a Juvenile character which you mentioned when here for he is expecting them & will be sorely disappointed if he does not receive them. Please put them in a bundle by themselves & mark them for him.

My health is entirely restored. I have never enjoyed as good health at this season of the year as at present. I fully appreciate your remarks respecting the necessity of caution in receiving members to the church. Sister Margaret needs some books & if you have any such as in your judgment would be well for her to read at the Rooms among donations I would be gratified & she pleased & profited if you would put a small bundle of them into my box.

With Christian affection

Yours Bro.

William Hall

Rev. Wm Hall

Allegheny, 28 Apr. 1843

Rec'd May 9.

Books

Rec'd May 22, D.G.

Allegany Station May 30. 1848.

Rev. D. Greene
Sir

Mrs. Hall & myself have not been off from Mission ground more than about ½ dos. days for nearly eight years. Our Sabbaths have almost invariably been spent with the Indians & so have our week-days. We have not been out of the neighborhood of home but once, & then we went to Lockport via. Niagara Falls. We have connexions who are dear to us living in St. Lawrence Co. N.Y. in Connecticut & in Massachusetts, towards the East; & in Ohio, Michigan, Illinois & Indiana towards the West. These connections we very much wish to see. We know that it is not expedient for us to go both ways; but we have not yet decided which we should choose, but most likely east. We not only wish to see our relations & friends but we desire to enjoy the change, the a short rest from our toils here, & a journey in the mean time would assist us. & we should hope that it would do us good.

My Brother who recently graduated at Union (~~[redacted]~~) is here teaching & lecturing among the people. With him we think we can safely leave all the duties of our station for a few weeks. He is a capable & faithful young man. There has been no time since we came here when it seemed to us that we could consistently leave for a journey until now, & it is not probable that there will be another soon.

In view of these things we (rather timorously) venture to by leave of the Board to travel as far as Middlesex Co. Mass. East (or to Ohio & Michigan West) for there is little doubt East will be our choice. It will not be necessary to increase the allowance to this Station, but we shall want to use about thirty dollars more than the allowance for the mission family's support. If we may not use thirty dollars, or less, of the Board's money may we go if we can provide money from some other source? We can raise money enough (we think) to go & see our friends in St. Lawrence, & we suppose that about $30 will enable us to perform the rest of the journey. —

We propose to start about the first of August if we go at all. You will have the kindness to write me the pleasure of the Board as soon as convenient. Possibly Mrs. Hall will conclude not to go even if we obtain permission; but if there should be no special providence to prevent I wish to go even if she does not; but shall submit to the decision of the Board in the matter.

There has been no special change in our religious aspect here since my last. Our meetings are all full & interesting. We shall probably be under the necessity of excommunicating some of our backsliding members soon. One who was memorial through all our revival was excommunicated at our last meeting. She has been a backslider four or five years. There has been one case of dispatch among the new converts. The brethren come more determined & resolute in the work of watching over one another & discipline than ever before. There was never the half the appearance of true piety in the church as now, & it is daily increasing. The cause of truth is evidently advancing. Bless the Lord O ye my soul. Let all the redeemed of the Lord say so.

I am dear Sir most respectfully
Yours,
William Hall

P.S.

A letter from Mr. Hill was this day rec.d containing an Invoice of articles sent to me. No mention is made of any books for Dea. Simson; but they are probably in one of the boxes; if they are not I shall be much disappointed & very sorry, for he is expecting them as by promise from you.
W. Hall

Lt. Wm. Hall

Allegany Station - May 30, 1843

Recd June 10th

Answd - June 20th

[S. G. Request granted]

Lt. Hall

Allegany Station

June 5th 1843

25

avid Green
Missionary House
Pemberton Square
Boston
Mass.

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Alleyany Station July 24: 1843.

Rev. D. Green,

Sir,

I have thought proper to lay a few thoughts before you (~~respecting~~) touching the future interests of this mission to the W. Y. Indians —

I suppose that the time cannot be far distant, when you will be under the necessity of determining, how many, & what, missionaries you will station in this field —

It is a prevailing opinion with us, that you will not consider it expedient, to continue all of us in this labors; that at least one family should go & serve the Redamen in some other field, either from, or upon, Mission ground —

If this should be the result of your deliberations it will then be a question who should leave the ground:— It is to this question that I wish to speak —

Some Committee will probably find a difficulty in fixing upon the one, who in their judgment, should go while others stay — We all have so many faults, & so few real qualifications, for our work — But if no difficulty should be experienced here, you will no doubt find a delicacy, in saying to any one, that he has been selected, as the one, hath wanted in this field, unless you know that he is quite willing to be dismissed —

This difficulty would not exist, if the missionary at the station broke up, should be the one selected to leave the Mission; but he cannot be the man; & you would shock to be exposed, from saying to either myself or Mr. Bliss, "step aside & give Mr. Wright room" —

I wish to relieve you from this difficulty & all others connected with the subject if I can — What I am now about to say you may receive as honestly & unhesitatingly said under

the Apostles caution, "I say the truth in Christ I lie not, my conscience also bearing me witness."

If your committee should conclude that I am least qualified for the Missionary work, of any of the Brethren, I shall consider that conclusion, both just & wise; & I shall hold myself not only willing, but anxious, & ready, to embrace the opportunity, to ask dismission, & go from this field, with the kindest feelings, & the most perfect confidence, towards all the Board, & brethren here —

By the following considerations I am strongly inclined to the opinion, that I ought not to remain here, whether the other brethren, all do, or not. I mean "speak the thing which I do know"

1) I am very ignorant; I mean, for one in my station. The great principles of the gospel, I have constantly been learning since first I listened to any instructions upon my Mothers lap. To instill these into my mind was always her constant care. These I generally understand & can explain & teach in a simple style — Farther than these I know little —

2) My habits of study are not of the right character for these labors. They are not adapted to present circumstances. When I confine myself to study for a few successive weeks, the work is very delightful. But when I have been neglecting it for days, & attending to other duties, it is irksome. i.e. It is difficult for me to bend my mind to study, after having had it diverted by other things; it takes from me, for three days, to get fairly under way, & by that time, duty again calls from me without, in most instances. It needs some one here, with a mind so disciplined, that it may at any time, & for any length of time, ~~[illegible]~~, be recalled from one thing, from any thing, and confined to study. Such a mind I do not possess —

3) I am not engaged in the missionary work, & I have reason to fear that I never shall be. Upon this subject I have resolved, & re-resolved. I have more zeal than a few years since, but I fall so far behind Elliott, & Brainard, & all others

whose whole hearts have been thrown into the work, that I am strongly inclined to the opinion that I am out of my place. I am too fond of ease to be a faithful missionary, if not to be a Christian. ("Laking with a pinch is but sprinkling alone.")

4) I am constantly trying to be laid aside from my labors by ill health; my habits are supposed to be consumptive. Friends I leave think I might exchange climate so as to favor my health.

5) Carnal things have too much influence upon my mind; I do not sufficiently walk by faith; I am not spiritual minded. This is the great difficulty with me.

6) The Lord gave me an excellent (pious) wife. I cannot convince her that her duties do not both begin, & end, in the kitchen & nursery. She willingly takes the lead of a weekly female meeting at the station. This is the only missionary work which she thinks it her duty to do, because more she cannot do, without committing into other hands some of her kitchen duties.

The above statements are strictly true, & will so appear when that "day" that shall declare it shall have come, & they are only some of the things, which incline me to the opinion, that I should be gone. If they should prove to be of any benefit, or relief, to you, in fixing duties, I shall be thankful.

Bro. Bliss evidently has a very strong wish to remain, & he is inclined to the opinion that the rest of us wish to get rid of him, & have made unfavorable representations respecting him to you, we suppose. He received this idea from something which you wrote him in the last of May or first of June. What it was that you wrote he has told to no one as I know.

I do think that brother Bliss is in most respects better qualified for the work than I am; & for every reason except the lack of prudence, should be preferred before me.

At our last communion season two males, heads of families, united with the Church upon profession of their faith in Christ; & that woman concerning whose recent excommunication I wrote you, was restored to the Church again. No especial interest prevails at present. Dea. Simson finds it more difficult (if possible) for him to study than I do. He has not done much at it yet.

Rev. Wm. Hall
24 July, 1843
Rec'd Aug. 1.
Ans. Sept. 1, 43.

We are much obliged to your committee for leave of absence, & all necessary allowance, to enable us to take a journey this fall; but shall not probably go farther than Rochester, to attend the Meeting of the Board. If we should be dismissed from our labors, in the course of another year, we shall then of course be at liberty, & if not we shall hope for another favorable opportunity, when the Board is not so pressed for funds as at present.

Rochester N.Y.
July 26

Rev. David Greene
Corresponding
Secretary
Boston
Mass.

Single

Mrs. Hall & the children join in their affectionate remembrance of you & expressions of gratitude for past kindness. I am dear Sir Yours affectionately
Your Brother in the hope of the gospel.

Wm Hall

P.S.
You will soon send a copy to any part of this communication in any future communications to me Yours
W. Hall

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Alleyany Station Aug. 17: 1843.

Rev. & Dear Sir

The time in which I should have made you my annual report passed unobserved & unnoticed. Though I suppose you to be in possession of all the facts relative to this station necessary for your purposes yet at this late period I concluded to forward them in the following condensed form —

Whole number of Male Members of the church	54
— — Female	60
— — of Communicants	114
Rec.d from July 1st 1842 to July 1st 1843 by letter	4
— — — By examination	25
Whole No. Rec.d during the year	29
— — of Adults Baptized	17
— — Infants	8
— — Backslidens Returned	5
— — Excommunicated	2
(These are both Restored again) Excommunicants Restored	2
Dismissed to unite Elsewhere	2

Have had four Schools a portion of the time & two of them have been kept in operation during the year except necessary vacations — The other two are kept by sections & have been sustained according to our means, (only a portion of the year). In these schools we have numbered in all about 100 pupils, but what the average attendance has been I am unable to say —

For the year following this I desire most respectfully to solicit the following sum of $1600.00

For My Salary $400, Dea. Simson's $300,	$700.00
— Brother Ephraim engaged in teaching the science to adults	300.00
— School at Station $150.00 School at C. T. $150. —	300.00
— School at Meeting house $100 do. at C. P. 150	250.00
— Books & other contingent expenses — — —	50.00
Total — — — — — —	$1600.00

My dear Sir, I can but hope that you will excuse me the amt. solicited in the foregoing estimate, for I have not (as some sometimes do) presumed on swelling in anticipation of having it diminished a certain per: cent as a matter of course. I have put nothing to it but what seems to me almost indispensable, & if one of the specific items of expence, is to be given up, I shall not easily determine which; so important they all appear to me. We need a carriage very much for the use of the station, & an Assay, & an electrical Machine, Air Pump &c. but suppose that for the present, must dispense with a part, or all of them. If the Committee should add $100. to my estimate that we might obtain some of these exceedingly needed appendages to this station, it would be most gratefully received. But I dare not hope for it - If the allowance should not exceed $1500, I shall be obliged to give up one school in which case I should probably purchase some of the things mentioned above, & perhaps I may conclude to, any way, unless you disapprove of it -

The Indians are as you know exceedingly ignorant upon all subjects. But they know more about the Science of religion than any other. You are not probably 12 Men upon this reservation who do not to this day believe the earth to be flat, resting upon a turtles back, the Sun & moon made, & carried by two very benevolent Forefathers, who died long since, anxious in some way to benefit their race. This philosophy of the Sun & moon is not probably so generally held by the Christians, but that respecting the earth is, & this is a fair specimen of their knowledge upon all other branches. My Brother is engaged in teaching them the outlines of the different sciences & bringing them to their understandings; for this purpose he needs some cheap apparatus - What is presented to the eye they are ready both to understand & believe. Yours of the 1st inst. is received. In settling the state of things in this Mission to N. Y. Indians the Committee will no doubt act wisely in view of all the facts before them. As Providence directs I shall cheerfully submit -

Dea. Simson is building ~~to~~ & so engaged that he is unable to assist me much at present - I advised him to put up a small house upon a cheap plan. There is nothing especially interesting in the state of religion here now. In compliance with a request from Mr. Wright & Miss Mugridge I went to Seneca last week & removed her to O.N. She is now teaching there & sister, here -

I suppose that a portion of this communication would more properly be addressed to Mr. Hill - but if you will communicate to him what is necessary I will be much obliged -

I ever am dear Sir Yours obediently

William Hall

Rev. David Grant
Boston

Rev William Hal

Allegheny, 17 Augt. 1

Recd Aug. 29.

Report

Estimates and

1843 $1000
1844 - 1600

Rev. William Hall
Allegheny of Hold & 3 M.
Mahoning Chem.
Beaufort Lyon
Beaufort
Hall.

Pl.

Little Valley N.Y.
Aug 24th 1843

Rev. David
Secretary

178

Allegany Station Jany. 6. 1844.

Rev. D. Greene,

Sir.

Yours of Nov. 2d informing me that $1200.00 are allowed us came to hand.

Since that time, two persons have been added to the church by profession of faith in Christ, & God, has been pleased, to visit us with one interesting case of hopeful conversion, & thus given us a fresh encouragement, to untiring efforts for the salvation of the most abandoned sinners. New instances of conversion, do not occur ~~now~~ as frequently now, as last year at this season, but I cannot say, that the state of mind, either in the church, or out of it, here, is less interesting, or less hopeful, than then. During the fall & winter I have preached at Cold Spring Sabbath evenings, as heretofore I have never been able to do.

Several pagans there, have regularly heard the gospel at those meetings, & express strong fears that it is true. Some of the chiefs undertook to frighten me from preaching there, by threatening to make me pay for living upon their land. Governor Blackhawk ~~com~~ even intimated, that my going into pagan vicinities with the gospel, is a violation of an agreement ~~of~~ between you & him, in which you promised, (as he says) in no way to disturb him or his party; but I knew that whatever you might have said, you did not intend to convey such an impression with regard to my labors here. Finding themselves unable to hinder me from preaching, they endeavor to hinder the people from attending meeting; but it appears to me that all their clamor against the gospel, only makes the people the more anxious to hear it; & I think there is good evidence to support the belief, that the Lord is leading the pagans to see that they are without hope & without God, & must be until they embrace the gospel. May the Lord hasten that long wished for day!

Miss Mudgett's health is poor. The rest of us are well.

Yours most humbly

William Hall

Please acknowledge the receipt of this from Utica. Cash 1/- from Miss Mary Lillie Valley N.Y.

Rev. Wm Hall

~~Rev. David Green~~

~~Boston~~

Allegheny, 6 Jan. 1844 ~~Hall~~

Rec'd Jan. 16.

Mailed

Ans. Jan. 20. DG.

March 20th 1844.

Rev. David Greene

Sir

The Prudential Committee kindly permitted me to travel a few weeks last summer & offered me aid by way of funds; but after developments of Providence, seemed to teach the impracticability, or at least the undesirableness, of my being absent for any considerable length of time - Should Providence favor in other respects, will the Committee give their consent to my taking about six week, & fifty dollars in money, for the purpose of travelling during the approaching summer, provided, I will not draw for more than the twelve hundred dollars allowed for the expenses of this station.

If I should travel in company with my father as I anticipate he will wish to visit Boston, Salem, & Lowell, in particular also Andover -

If I travel with him I shall need to be gone a week or two longer than if alone - I suppose you have heard from Mr. Wright upon the subject of my Brother's future labors among the indians - I shall be obliged if you will write me immediately, answering all the inquiries contained in this, & the other communication bearing date with this -

I am Dear Sir Your affectionate Brother in the Gospel

William Hall

Rev William Hall.
Allegheny, 20 Mar. 1844

Rec'd March 30.
and same day, D.G.

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Allegany Mission March 20th 1844.

Rev. & Dear Sir,

Some months ago, I left the Station on Saturday morning, & travelled to a distant neighborhood, where I was to preach the following Sabbath.

In the evening I entered an indian habitation, & found there a middle-aged man, suffering the most frightful convulsions. I knew him. He was a drunkard. He had, some ten years since, been a member of the mission church. He had now just returned from a drunken revel which continued a week. Several men were holding him on the bed. I remained awhile administering what relief I could, & then returned to my lodgings, sick with sadness, at the ruinous consequences of ardent spirits among the poor indians.

Early the next morning while it was yet dark, a messenger came desiring my immediate presence at the sufferer's house. What is the matter thought I? Is the poor dissipated apostate being summoned before God? So hastening to the spot: & Oh! what a spectacle! He was not dying, but dead! not temporally, but spiritually dead. I have often ~~seen~~ seen those who were "dead in trespasses & in sins," but never such an instance of death as this, where ~~where~~ all the horrors of death, were realized in the miseries of despair.

Several of the neighboring indians soon came in when the poor sufferer turned to me, with a countenance frightfully distorted by an accusing conscience, & said, "I have sent for you as a teacher come from God, & for three brethren, that you may hear my story, pray for me, & give me advice.

I think that God has left me now, that I must go to hell! Therefore I will tell you all just what has happened last night.

When all the folks had gone to bed, & ~~it~~ it was all still, my father sat by the bright fire to watch me. Then I heard a voice by my side, calling my name. It was very light, but when I looked I could see no body but my father. Then I asked my father, who calls me?* He said no body. Soon the voice spoke again. Then I asked my father again. He said he did not hear anything. He got up & looked round, & out doors, but could not find him, & sat down. Then the voice called again, & said, "I know now that you are joined to this world. You love sin very much. I have tried you long enough. You will never have offer to continue in ~~serving me~~ following me. The way of my words is not pleasant to you, like sin. So I have come to let you know that I leave you now, to do as you mind too. I have been trying great while, to get you to be good & happy. Now I am discouraged. So you may go."

Then I knew 'twas God! & when he said so, I felt awfully! And I cried; & I prayed; & I got my father to pray too. We asked God to come back & help just once. Then after awhile, He said, "If you will follow my directions, I will try this time. You must follow close after me, & not turn aside for any thing, nor stop at all for any thing, even if you get afraid or get tired, never mind any thing, only to keep my word, 'till you get home to the beautiful and happy place where I live." Then I felt happy again, & agreed to do it. All the time, I kept telling father what He said to me, for he could not hear Him, but he could only hear what I answered Him. But while we were so glad that God had come back to help me, Another voice on the other side spoke very loud, & said, "now you are a fool to try to follow Him. You can't do it if you try ever so hard. Don't you know His rules are too hard? Nobody can do it!

* I give the words used by the interpreter as nearly as I can.
W. H.

don't try that hard way. You will only show yourself a silly fellow. But go with me in my easy way. I will lead you to a better place, where you can have whiskey enough, & every pleasant sin, such as you love".

Then I trembled very hard, & was dreadful scared. I did not know what to do. I could see this one that spoke, but the other I could not see: I could only hear his voice. When I got a little strength, I told God, I will go with you.

Then He called me & seemed to be near; & I started after Him. But the other one followed me very close. Pretty soon he came up & tapped my shoulder, saying, "Poor man I am sorry you are so simple to follow that voice, & leave all my pleasant things. Pretty soon you will come to difficulties, & He won't stop for you at all, but go on & leave you all alone". I did not stop to talk with him, but went along as fast as I could, & he cursed me & spoke awful. The path where I was led, was one narrow board, through a very bad swamp. And there was all dreadful wild beasts & serpents. Sometimes they would be very near my path, & I was afraid. Bye & bye, I came where a great thorn bush grew up right in the path. It was thick & high. I stopped & looked for some way to go round it, for I thought I could not get through it. The voice did not stop but said "come straight forward". I got off my board into the mud & sunk down badly, but made out after a while to get round the thorn hedge, on my path again. While in this difficulty the person behind provoked me as bad as he could, & the voice that was leading me got almost out of hearing, & I got very dirty in the swamp. But as soon as I got on the board again, I ran as fast as I could, & tried to catch up with the voice. But as I was now heavy & stiff with the mud of the swamp, I had to work very hard to get along as fast as I did before without trying much. And the path was not so plain as it was on the other side of the thorn hedge, for it was most dark, & in my great hurry I often stepped off into the mire, which hindered me very much. Then for the voice kept getting farther off, in spite of all I could do. And all this time, the person behind did all he could to hinder ~~me~~ & discourage me, & the dangers by the path, increased fast, & came nearer the narrow board that I was running on. Then a very dreadful looking creature jumped right on my path just before me! Then I was dreadful afraid, & stopped to think what to do. Then the person behind came up, & said "~~You~~ See now, I told you the truth. You are a very great fool for not minding what I said, & you deserve to be left here in this dark & awful place, among the beasts & serpents all alone. But I pitied you; so I have followed all this time to help you, when you want to go back, for I know that He wouldn't wait for you in your trouble. This put me in mind of my guide again. So I hearkened for the voice, but it had got so far off, & the ~~dangers~~ Beasts around me made so much noise, that I could hardly hear it. It was now very dark so I could not see my path, & I could not hear my guide enough to be able to tell exactly which way it was, so I fell down discouraged, & cried, because I had broken my promise, by turning round the thorn hedge, & stopping for the beast. Then I prayed, & promised, & prayed again for God to come back, & my father prayed too, but He wouldn't come back!

But after we had prayed a great while somebody came, & said that God had

sent him to me, to make a bargain if he could. Then I listened to him. He said "If you want to go to heaven very much, this thing that I am going to tell you, you can do. It is the only chance you have yet now. Shut up your eyes tight, & not open them at all until daylight comes, & I will take hold of your hand & lead you all the way. Then I shut up my eyes but I had hard work to do it, & he took hold of my hand & led me forward. But after awhile the lightning struck me in my face, & I opened my eyes before I thought. Then he spoke kindly to me, & told me to shut them again, & watch more after that. So I shut them up but had much harder work them at first. We went on again, & seemed to be doing well; but all at once the lightning struck my face again, & my eyes opened just as they did before. Then he spoke kindly again, but reproved me for not watching, & told me to shut them again. So I tried but couldn't do it. I got one shut but not the other. Then he put his finger on it & helped me till I got them both shut, & so we started. We travelled long time & I began to think, that perhaps it was day light. Then I thought I would open my eyes & see if it was light. So I did, but it was very dark yet. Then he turned & looked very cross at me, & let go of my hand & said "you are determined not to mind my word. Therefore I will help you no more"; & then went off. So I think that God has been showing me that I am going to hell. Now I want you to explain these things to me, & pray for me if you think there is any hope, & give me good advice". He is yet in his sins with as little prospect of ever being regenerated as any man within my acquaintance.

There is not probably an indian on the Reservation who in his common sense from his own knowledge can give so rational & correct a history of the condition of a sinner first under the law & then under the gospel as is presented in the foregoing statements.

There is nothing of any especial interest among us now, of either a favorable or unfavorable character. The opening of the spring is always the most trying season for the church, by reason of the flood of temptations let in upon us, by the commencement of business upon the river.

I think we have thus far, stood the shock this spring, better than any previous one since my connection with this people. Our meetings have yet been well attended, but the solemnity has very much abated. There has been one very painful instance of sinning by a church member. It is the man of whom I gave a very brief account, in my letter of May 12th 1842 published in the Missionary Herald of July following. On the 25th of Feb last he accompanied two white men to the County seat, on business. On the way they offered him rum & spirits, but he resolutely refused, as every before for more than two years.

When arrived at the village, one of them found what he considered a superior quality of cider. He remembered his indian companion who would drink no strong drink, & could not rest, until he found him & persuaded him to take a little cider. This brother was a member of a teetotal society in the pledge of which cider was particularly mentioned. But he tasted it; & then drank it; & then drank stronger drink; & finally came home about midnight a considerably intoxicated. He seems penitent & we entertain hopes that his fall will turn for the glory of God eventually, by being a timely, & improved lesson, both to himself & others to deliver them from all the snares of death —

Brother Ephraim C. Hall has been here nearly a year & proves to be of great advantage to the Mission. He is one of the best teachers of music & having just completed a very thorough Collegiate course during which he attended to several extra studies is prepared to teach anything desired. When you was here you said that if I would find a fit man you would endeavor to have him stationed here. I have conversed with Brother upon the subject of becoming permanently connected with this Mission. He says that after his theological course it will be his pleasure to labor here if the Board desire it. Will you give him an appointment if I will send you the necessary testimonials?

Rev. Daniel Dunn
Missionary to Ottawa
Lyman
Corresponding Secretary
Boston
Master

Lettie Valley Mich.
Mar. 25 1864

Mr. McCoslin stated
Allegany, 20 March
R. Moses 30
Geo. Bowen

Simply

By permission of the Board I expect to retire from this field soon after he enters upon his labors if he should receive an appointment.

My reasons I shall hereafter present for your consideration — Our Schools are not amounting to much except the one at Coldwater. If the indians will appropriate from their funds ~~five hundred dollars~~ a year for the support of a boarding school will the Committee be willing to do as much more if it will not call for a large increase of the sum allowed this station? Dea. Lincoln has given up study & I have allowed him five months per annum for manual labor at $200. for his support. He has been much afflicted by sickness in his family the last winter & spring. His wife is now very sick & Miss Mundy's health is very poor. She is unable to teach & may conclude to go home soon. Yours in the bonds of the gospel — William Hall

ABC:18.5.8 v.1 181-185

William Hall, New York
181) 13 May 1844
182) 14 May 1844
183) 6 July 1844
Van Duree, William
184) 27 Feb 1841
185) 30 August 1841

THE HOUGHTON LIBRARY

Rev. William Hall
Alleghany, 13th May, 1844
Rec'd May 22d.

Ack'd May 22. D.S.

Alleghany Mission May 13th 1844.

Rev. David Greene, alone in confidence

Dear Sir, Yours of the 30 March came to hand by the course of mail. With regard to my brother I only wishes to ascertain whether he might be looking forward to this field as the place of his future labors, & therefore, during his present stay among the Indians be doing what he can to acquire the language. I did not desire him to be appointed by the Board at present, but only encouraged to expect to labor here, if ever appointed. A misunderstanding present Mr. Wright's writing as I expected him to.

You enquire, "are you right, & wise, in contemplating a speedy termination of your missionary labors?" I am not fully certain whether I am or not, but my prevailing conviction is that I am right.

That you may be as competent a judge in the case as I am, I am constrained to open to you a sad sickening history; which out of regard to the feelings of my kind & loving wife, I have never opened to her: A history which did I not anticipate a revelation of all things in the last great day, should as heretofore: forever lie; remain a profound secret with me, though its remembrance make the heart beat with extreme anguish, & cause the scalding tears to flow apace.

In my childhood I was an uncommonly lying & dishonest boy. Many a time have I stolen sugar & other sweets, & as occasion required lied to escape a whipping. After I became old enough to go abroad to mill & upon other business, a neighbor boy drove me on a certain occasion where I was going to the cloth mill, to carry some thorns which he had gathered, & sell them for him, at the same time telling me what he expected to get for them. I took them along & sold them for a sixpence more which I embezzled. This act of injustice caused me much grief for a long time, but I never confessed it to any person before. ~~none to you~~. Long after this I was at a store & filched a knife.

On my way home, as I was contriving to deceive my kind parents who had encradled me on the lap of honest & pure religion, & make them think that I came honestly by it; these religious instructions with a train of very serious thoughts came suddenly into my mind. I was very much distressed & knew not what to do; to add to my sin I was afraid; to go back I was ashamed. I finally threw the stolen knife into a dark deep pond that was by the way side, & went home mourning over the propensities of my nature, but especially over this habit of stealing & lying to prevent discovery. I was now temporarily reformed; for several years I think that I was not guilty of any more acts of injustice against others, of the kind above mentioned. I was, every few weeks, the subject of very serious impressions, until ~~[illegible]~~ year, when as I was being come alone, & seriously considering my prospects for eternity, suddenly I was overcome by the terror of the Lord.

I had a kind of a fit as I suppose; for it seemed to me that God came bodily & took me in hand for the purpose of casting me into hell. It also seemed to me that I was so justly exposed, & was so perfectly inexcusable, that it could but aggravate my guilt, & increase God's wrath, to ask for mercy, which I wanted to do. How long I was in this condition I do not know, but just at the extremity when God seemed to be giving me the swing, which was to land me in the lake of fire, I involuntarily cried for mercy, at which his countenance at once became changed, & he seemed to change his purpose, as he laid me down at his feet.

P.S. What I have here said with which to come of the propensities of my nature, I have never yet opened fully to any person. I have any reason to think it is so. But cannot.

P.S. Mr. Wright's letter is now in my possession. I have at least to have seen it with which I have seen has any reference with this subject. I comes to place to spend a half day with you.

When I had recovered myself a little, I found that I was prostrate upon the ground. I hoisted upon my knees & entered into a solemn covenant with God, to be his forever. I promised to pray three times a day, to read a portion of scriptures every evening upon going to bed, & to mortify the deeds of my body. After a season of prayer & confession I was strengthened to rise & go about my work again, which I did with joy & gladness of heart. From this time forward, so long as I was faithful in the fulfilment of the conditions of my special covenant, I was seemingly as happy as I could be. All fear was cast out, except I was somewhat afraid to live lest I might fall into condemnation again, & I sometimes even desired of the Lord that I might die, & thus escape the dangers of life.

But I am now afraid that fear was not cast out by perfect love, for so far as I now recollect I had more spiritual pride, than evangelical humility. Trusted more confidence in keeping covenant than believing in Christ. "By the deeds of the law there shall no flesh be justified" is a truth which I did not realize then as now. After I commenced attending school in the winter I found my relish for devotional exercises lessening, & in the spring of period secret prayer, especially at noon, became rather a burden, but from a sense of duty was still attended to. In the spring I engaged rather extensively in the fishing business, by which my regular habits of retiring to rest were broken up; sometimes I would retire late, & sometimes not at all. I for a while carefully devoted a season in the evening to reading the scriptures & prayer, but by degrees lost my relish for the exercise, then performed it carelessly, & finally neglected it altogether. Oh! that first time! & the anguish it has already occasioned me can never be forgotten!

During the following summer my health was poor & I embarked for a voyage on the lake. After a severe siege of sea-sickness I was better & hired for the season, that I might secure all the benefits of a life on the water for a season. This I found to be no favorable place for devotion. I used to take my bible into the hold in the bow of the boat, & there read & pray, but I met with no satisfactory communion with God.

While on the water I used to long to visit the pleasant grove where I was in the habit of retiring for prayer when at home, & I flattered myself that when I could do so, I should meet with God again.

By listening to the filthy communications of the sailors my heart became harder by degrees until at length a temptation presented itself which called into action, that wicked propensity to pilfer which had long been asleep. A crate of crockery & glass ware was shipped which was badly injured: several of the sticks being broken, so that its contents fell out. The sailors as they said was customary took to themselves what was thus so handy & I joined, putting into my trunk two flasks & one beautiful creamer. Oh! how I did afterwards long to get these stolen goods to the owner, but it was then too late. I found no place for repentance though I sought it carefully with tears: ~~I took them home & hid them in the~~ [illegible] at this hence. I then visited the pleasant grove & confessed & prayed & confessed & prayed again but found no peace. A few years past, & I maintained the form of godliness but did not experience its power.

I was uneasy, & full of trouble, at the thought of death. I followed teaching school for a living & used to read the scriptures & pray with my pupils & give them religious instruction. I also attended to my secret duty. But I had no comfort. I united with a feeble church & in connection with one brother maintained a weekly evening prayer meeting all one season; not another soul attending; but I had no comfort—

Thus I passed years, until I entered a store as a clerk. The merchant was a physician by profession, & though he did not wish to practice at all yet through the importunity of old patients, he was compelled as it were to be gone so much that the business at home principally devolved on me. Connected with his lawful business were the sale of ardent spirits & a sabbath-breaking village P. O. I was here usually prevented from attending evening meetings, & had the mail bags to handle during our service on the sabbath, & ardent spirits to sell to those who were daily destroying their own lives & those of others. One day I sold some rum to some indians, which was the direct cause of one's death within about half an hour after they received it. Oh how the remembrance of this fact stings my soul! And yet the act was no worse than all others in which I imparted the poison to my fellow creatures. For all of this I was never reproved by my christian brethren, but remained an honored & active member, both of the temperance society, & the christian church. I thank God that those days of darkness are gone.

The merchant who employed me was a very honorable & fair dealer, but he misunderstood the bargain so as to make my salary much less than I expected it to be. This I learned some time before I left his employ, & forced myself to embezzle enough to supply the lack. In this instance you see that, that strong propensity to dishonesty which made its appearance in early life & often prevailed against pious instructions imparted with care from the very beginning of my life, against my better judgment & convictions of right, here prevailed again.

Of this sin I think I sincerely repented. I confessed it to my employer & though he for a while reproved severely, forgiven it upon him.

I now became more alarmed about myself. I had the full confidence of all my christian brethren & of the wicked also; so that it was a common remark, "If there are any christians Mr. G. is one." But all this afforded me no relief, while I daily experienced the contrary in remorse of conscience & the hidings of God's face. In view of all things connected with the subject I finally concluded that I had no one reason to hope that I was a christian. And yet I could not help hoping. Under these circumstances I determined perhaps more strongly & understandingly than ever that as for me I would serve the Lord with renewed fidelity, as long as I live.

And this I have been helped until the present to do, though my prevailing opinion has been ever since that time, that "having sinned wilfully after having received a knowledge of the truth there remaineth no more remission of sin" for me & certainly a "fearful looking for of judgment & fiery indignation which shall devour the adversary" has followed me more & more all every day until now. My eye fixed God grant you never to know what I know of the bitterness of remorse. You have from what I have already written that I am a liar a thief a murderer & worse than all, a breaker of the most solemn covenant. I have directly lied unto God & I have continued in that lie! I intended when I entered the little bedroom under this roof where you were, there to tell you all, but Satan hindered me. I am sorry but cannot now say what I designed to, for want of room. But as I told you then, I do not believe that I was actuated by a right motive when I came here; neither do I believe that it is from a right motive that I stay here! Yes I am fully well convinced that I never felt the influence of a right motive in any act of all past life. Trace back my acts to the original principle & you will always arrive at selfishness as I firmly believe!

There are however many portions of God's word which notwithstanding all things to the contrary, do inspire hope. Were it not for the words of our Savior in the 6th verse of the 5th chap. of Matt. I might perhaps despair. but I do know that I hunger & thirst after righteousness: but it is most likely because I know that "without holiness no man shall see the Lord."

It is evident that during all my past life after I hoped in the Lord as well as before I have been an uncommon sinner; guilty of the greatest enormities: but it is not from this fact that arises my greatest fears.

I believe that "if we confess our sins He is faithful & just to forgive our sins". "He that confesses & forsaketh shall find mercy".

I have over & over again with tears of real grief confessed my sins.

But I have not forsaken them as is evident from the fact that occasionally year after year under different circumstances under different pretenses & in different ways I practice precisely the same sins.

That you may understand me I will specify some things. With the generous Board for instance I have sometimes been very ungenerous & sometimes truly dishonest. In the fall of 1840 I charged the Board $5. for the use of our sitting-room as a school room for the year past. It is true that Lewis any price wanted him me to do it again or would have done him yet I felt that the interests of the mission demanded it, for it was the only place where a school could be taught in the neighborhood & as it cost me nothing but the sacrifice of convenience & comfort it was very illiberal not to say dishonest to make a charge for it.

I have in some instances charged the Board with the charges on boxes of goods which were appropriated to my own use, thus making the churches pay transportation on their presents & free donations, than which nothing could be more mean.

It certainly is true that my prevailing feeling is not that of avaricious-ness, as all my acquaintances know. I have no special love for money. I do not wish to be rich. And yet I have fits (as I will call them) of charging the Board every thing which I conclude will be allowed rather than that only which I think should be allowed all things considered. O I am ashamed! The Lord forgive.

It was to satisfy the Board for such ways as I had practiced that I charged $37. sake from my salary in my account for Jan. 1843. The Lord accept of it for Jesus sake.

Is there no woe against the finisher of the Lord's money! Oh the agony of soul which I now feel! O the keenness of remorse for the past & the awful forebodings for the future! I can present this strain no further. Suffice it now to say that all the way through my past life since my supposed conversion I have been daily resolving & resolving & living pretty much the same.

But to the praise of God I must say that since Jan. 1843 I have lived more soberly righteously & godly than for years before attending more punctually to secret duties & enjoying more piety in them & I have been frequently filled with hope of heaven but usually in great darkness. What the Lord will do with me I know not but one thing I have proved which is He is of great forbearance & mercy. "But unto the wicked God saith, What hast thou to do to declare my statutes?" Why then dare I preach Christ? Why did not I study the 2 Chap. of Rom. prayerfully & with self application before I offered myself to the Board as an "instructor of the foolish, a teacher of babes". Why dear friend I cannot describe the anxieties of my mind while as even until this time I am not perfectly satisfied what I ought to do. O tell me what the Lord saith & I will do it. O that I might be taught of God! but no. That day is gone! Has He said let him alone? My daily afflicted soul & my streaming eyes say God forbid.

This that contains my first reasons for complaining a little unkindly to the Board. I cannot live with neglect to the wishes of my friends I am in trouble. Will not pray the Lord to direct the Board in a matter of the evening kind you in an hour of distress. Send me a line & let me know if I may hope for your sympathy & prayers for a poor sinner who is not fit to live nor fit to die. Yours truly,

W. H. A.

Allegany Station May 14: 1844.

Rev & Dear Sir

When I commenced the inclosed sheet I expected to finish upon it & send the several points in order.

I supposed that the exercises of the individual of whom I wrote were the effects of delirium tremens & valuable for nothing only to show the amount of Christian knowledge which he & others of this nation have received. For this I considered it valuable as the opinion which generally prevails is that the Indians do not even yet understand the difference between Christianity & paganism.

The heathen party say they see not the distinguishing features of our religion, are convinced that it is good because of its resemblance of paganism.

On the same sheet with your last Mr. Hill sent the following acct.

Miss C. N. Hall

To the A. B. C. F. Missions Dr.

To 1 Missionary Herald			Vol.	37	$1.50	
" 1	"	"	"	38	1.50	
" 1	"	"	"	39	1.50	$4.50
Cr.						
1841 Dec. 7	By cash				1.50	
1842 " 27	"	do			1.50	
1844 Jan 16	"	do			1.00	4.00
						.50 due the Board.

Just before the close of the 38 Vol. Miss Hall wished me to have the Herald stopped for she said that she could not pay for it. I wrote to you to that effect & in your answer you said that it would be continued one year gratuitously with the hope that by the next year she could pay for it again.

The dollar which she handed me in Jan. last she did not what would be applied to the past year but pay for the 40th Vol.

She is a poor girl, but loves the Herald, & says she knows not how to do without it. She takes the only one received in her neighborhood & it is read by several good sisters whose husbands take no interest in such things. Please have it sent to Spring Ville N.Y. instead of Little Valley N.Y. as she has changed her residence for a year.

I have rec.d of the Rev. Sylvester Coles Ellicottville N.Y. as a private donation $11.50 which I wish to have acknowledged in the Herald as I will give it in acct. with Mr. Hill at the close of this quarter — I mention this to

you rather than to Mr. Hill because Mr. Cole wishes me in connection with my acknowledgment of the receipt of the money to say to you that it is an extra donation & not to be applied on his subscription of $5. per year for the Herald, though he says he fears he shall fall in debt the present year.

I spent a week from last sabbath at Cattaraugus. Mr. Bliss joined the mission church there; a duty which I think all ministers owe to their respective churches. There are some very unpleasant things at Cattaraugus of which you have heard something from the letters addressed to you by the indians; but there are also many encouraging symptoms. The printing house was nearly filled with attentive hearers during the forenoon among whom were the most influential chiefs of the heathen party. Mr. Bradley had a meeting at the same time about four miles from the meeting house. Mr. Bliss thinks it is wrong to have the congregation thus divided. He considers Mr. Bradley as being only in the way there; thinks that the mission would be better off without him as by him his congregation is divided on the sabbath & a small school taught only a portion of the year which might be better taught by a female all the year at much less expense &c. &c.

It is my deliberate opinion as I have before expressed to you that Mr. Bradley is not exactly where he should be. He does not seem calculated to work with any body else, & some think not alone. Mr. Bliss does not want him there, Mr. Wright does not want him there, & my feelings I have before expressed to you. He proposes to come on to the River & pitch his tent in Pa. on the Cornplanter Res.

If the Board intends to sustain him among the Pa. indians I think that he had better go there. There he can teach school as much as is best & exercise his talents as a catechist without being schismatick. I promised him to write you on this subject & I will be gratified with an answer such as I can show him expressive of your views. As a brother I love him; as an assistant I think perhaps too little of him; but at Cornplanter I think he would do good for a while. Perhaps not so much good as some more energetic man would.

In the afternoon of the sabbath which I spent at Catt. we held our meeting in the Council house. The principal papers were generally there

I think there is a very unnecessary prejudice of Mr. Bliss on the part of some at Cath. By a more intimate acquaintance with things there & a more open & confidential visit with Mr. Bliss than I ever had before I am convinced that much of the evil which exists there is to be rather chargable upon certain evil minded men & other church members than upon the minister. He has no doubt been reported as having said & done things of which he never thought.

Among my people there is nothing of special interest, but symptoms of spiritual delusion seem to continue.

The time has now come when it seems best to plant this Mission on desired land, near the Res. on the other side of the river, where it may enjoy permanency. I have many things which I wish to write upon this subject, but must forbear. Will the Com. allow me to draw five hundred dollars next Jan. to pay for a lot & buildings. If the situation which I choose does not suit my successor, whoever he may be, & whenever he may come, I will if Providence give me the means buy it of you. Five hundred dollars will not probably be sufficient, but I intend to put in about two hundred of my own property if I build.

Sister Margaret's health has so far failed that I advised her to go home & live a while with her father & do his home-work. I hope that she will ere long be able to return to her duties here again, but it is doubtful.

If the Committee allows me to purchase a station I intend if Providence permit to pay for it after a while & hold it as private property whether I retire for a successor or not.

I hope you will be able to read this communication & I also hope you will forgive me for troubling so much on your time. If you should send me any clothing from Boston this spring Will you please to purchase me as good a silver watch as you can find in the city & put it into the box.

Mrs. Hall's health has been poor this spring but mine better than common for the season of the year.

I am dear Sir Yours with high regard

Rev David Crum

William Hall

2 Shutters only

75

Greene

ton

Shafer

Rev. William Hall.

Abingdon, Va. 14 May, 1844

Rec'd May 22?

$11.50 Cons. v
Clothing
Nath

Adv'd Jan. 10, 1845

Expires his
Salary
Paid

Allegany July 6: 1844.

My Dear Sir

Your favors of May 22 & June 18th are both before me. In answer to your close questions relating to myself I know not what to say.

If I consult my feelings alone I must answer I do not love my sins. I am not willingly in bondage. There is a loathing of sin. There is in me a yearning for deliverance. There are some of the features of the child of God on my heart & in my life. The hardened unbeliever does not feel & live as I do. God does not sustain & hold him up as he has done me. These are direct answers to your questions concerning my spiritual state in due order. But if I consult my manner of life or "Conversation" as expressed by the Apostle my ~~questions~~ answers must mostly be reversed.

The drunkard defines & condemns drunkenness & is constantly resolving to reform. He says he hates & loathes it; & so he no doubt feels. But is it really so? And if it be so does this render him any better while he continues the practice? When you exercised evangelical repentance for a sin did you not abandon that sin? Is not this the case with every Christian?

I do indeed hope that by Jesus Christ I am "justified from all things from which I could not be justified by the law"; but if so why am I in bondage? While in bondage can I be the "seed of the free woman"? ~~Does~~ Does sin have dominion over God's children? Was the Editor of the N. Y. Evangelist (Mr. Johnson) a son of God while occupying a high place in the church & in the affections of Christians & yet for a series of years perpetrating such horrid crimes? Oh my soul come not thou into his secret! Can what me to repent; believe in Christ; hope in his mercy. To stop not where I am! I know, yea, I know my duty, what I should do. But alas for my peace! "for the good that I would I do not, but the evil that I would not, that I do"! You ask "is it but to say you will not serve God any longer in that work to which his sons by his

providence to have called you & in which he has so pretty blessed your labors." Were I satisfied that God called me to this post I would not think of deserting it, but in view of my total unfitness in every respect, with no spiritual or literary attainments, I am led seriously to fear that I "run without being sent"; especially when I remember how inconsiderate I was in coming. And I cannot think, that what God, in his sovereign love towards this people, has done, by his blessing upon my labors among them, is any evidence of approbation towards me.

I have never for one moment entertained the idea of giving up the service of God, but in the midst of all my fears & conflicts I have had hope; & a fixed determination to persevere striving against sin unto the end. But it does appear to be an awful thing for an impenitent man to preach repentance by Jesus Christ & the forgiveness of sins.

I sometimes hope that my sense of impatience, hardness of heart, unbelief, & every great abomination whose number fills me with such horror, is the visitation of a kind & loving Father, to prevent the more dangerous evil "spiritual pride" to which I well remember I was very prone in the early part of my Christian life.

With respect to remaining or leaving here I know not what to do. Can one express a hope that I would not think of leaving until I had found a better man to take my place. The thought of any man's not being better, makes my soul sick.

I intend however carefully to study the will of God as revealed in his providence, & your final opinion in view of all the truth, which is now sufficiently before you, will probably have much to do in settling my mind upon this point.

Can I without intimating reproach against you, or giving just cause for jealousy, express a hope, that you will be very deliberate, & have only the Glory of God in view, in making up your & expressing your opinion?

My Brother Ephraim was very sorry to leave the Indians; But he is very poor & in debt. He is very anxious to finish his regular course & then enter the ministry. I did not think it proper to give him more than $250. a year in the present distress of the Board. The trustees at Springville were anxious

* The Christians of Springville, living at the Reservation & one of opinion that my being there would render it more difficult to

to get him into this school & offered him a chance by which I thought he could do good perhaps as fast as he & chose, so far as I advised him to go. He is doing better than any of us anticipated. He seems to have a missionary spirit & as you will suppose from the fact of his having for years been kept familiar with the history of the Indians, & by my letting him labored among them one year he feels a particular interest in them. Before he left I told him that I anticipated leaving, as the cares of my increasing family were augmenting, & desired him to become my successor. But if he should not be needed here I hope you will secure him for some other station; in China or elsewhere. Will he not be needed here even if I do not leave?

Now with respect to the Station I answer, no attempt has recently been made to disturb it & none is threatened; but the pagan chiefs unanimously desire me to plant it upon their border & thus be no more their equal with the Quaker missionary. They say if the Quaker lived on their land they would be willing to have me, but as he chooses to be off, & as he chooses to have me off also, it is their choice. Under these circumstances & under the Quaker's opposite influence I do not think they would give me a license.

I am also of opinion that the Mission would not suffer by being planted upon ceded land, as the Reservation is of such a shape that I can be just as near the mass of the people as now.

If there is no objection on the part of the Committee Mr. Mudge wishes to visit her mother & other friends in N. H. in September. She is an excellent teacher. I wish you could send me another as good; it would be a great accession to the mission, but there is a great risk.

We have some painful circumstances in the church at present. Several individuals give great reasons to fear that "they are going out from us that it may be made manifest that they are not all of us." They are in a course of discipline & how it will affect them I know not; when the matter is settled you shall be informed.

I find a great difficulty in moderating our Church meetings. As I am unable to learn what brethren are saying until they finish their speech it often happens that half an hour of precious time, greatly needed for the transaction of important business, is wasted by a single brother upon an irrelevant & unimportant subject. Is it proper for the Church to appoint an indian brother (say my interpreter) to moderate our meetings?

* The Quakers are opposed to white people living on the Reservation & are of opinion that my being here makes it more difficult for them to get rid of them & keep them off. &c.

Quite a number individuals left the christian party yesterday (when the census was taken for this year) embracing five ~~of the~~ members of the Church.

This would seem at first to be a disasterous circumstance but I am of opinion that it will be for the furtherance of the gospel. It will be necessary in a few days when we become a little settled in respect to our church matters to give you a full exposition of the state of things & after that I will endeavor not to write so often & so much. Very truly Yours &c

William Hall

Rev. William Hall
Allegany. Cattaraugus Co. N.Y.
Free
Aug 22.
Aug 22. 1844

Little Valley N.Y.
July. 17th 1844
Rev. David Greene
Missionary House
Dearborn Square
Boston
Mass.

P.S. Mr. Hill's letter & invoice are received. The Box is probably at Silver Creek but I have not yet heard from them. W. H.

Seneca Mission Feb 27 1841

Mr Greene

Rev & dear Sir,

I arrived here with my family, in safety & comfort, the 26th of Dec last, & have as yet enjoyed as good health here, as I did in NY

Soon after my arrival, Brother Wright & myself conferred together as to the best method of disposing of the secular affairs of the Station, & soon concluded to adopt the course mentioned by Mr Armstrong (or may be, suggested by yourself) viz, for me to take the secular concerns of the Station, & Mrs W to take charge of the domestic department, & take Br Wright & his family as boarders. As Br Wright receives a salary, this seemed to be the more favorable course to pursue in order to relieve them both as much as possible from secular cares, & give them more time to devote to the Indians,

As there was an acct to be settled between Br Wright & the ABCFM, he took an inventory of all the property he had on hand belonging to himself, & after deducting the amt due from him to the ABCFM, there is left to him barely 3 cows, 1 colt, & some 12 or 15 dollars worth of other property. The bedding has not been inventoried

Mrs Wright has some of her own, but they propose to let it remain as it is, & in case they ever should leave, they can take the value of it from what there may then be on hand. In estimating the amt of Mr Wright's property, the medicines have not been taken into the account, but probably including them, he has not as much property now, as he brought on to the ground with him. Hitherto the medicine used at the station for missionaries & Indians, has all been purchased from his salary

Would it not be right & kind for the Board to supply the station with medicine, & refund to him his past expenditures for medicines? I make this proposition, unsolicited by any one.

The amt of property which is now on hand belonging to the Board, including provision in store for the family, or for the stock; farming utensils &c, aside from buildings; is not far from $600.

Mrs W & myself are neither of us unhappily disappointed in the situation of things here, but feel contented & happy in being associated with Br & sister Wright, by whose experience we hope to profit, & to whom we take pleasure in looking for counsel & advise.

Astronomical lectures have been commenced here, & the people

manifest a considerable degree of interest.

Of the spiritual state of things, Br. Hughes can best inform you, as he will doubtless soon write you.

Yours in the bonds of the Gospel

Wm. S. Vinyard

Mr. Wm S VanDuzee

Date Feb. 27th, 1841

Rec'd March 5.

Ans'd 11th Mar. DG.

Hon. Daniel Webster
Secy of State
Washington, D.C.

DUFFY
FEB 27
1941

96

Seneca Mission Aug 30, 1841

Rev Mr Greene /

Dear sir, The present is a season of some interest in the subject of schools among this people.

Last spring at a council of the Chiefs, there was a resolution made & unanimously adopted, by both pagans & Christians, to give their influence in favor of schools, the pagans willing that the teachers should impart religious instruction to their children.

In one neighborhood 2½ miles from the station, a large council house has by the kindness of the Chiefs & people been appropriated to our use as a school room, & the 7th of June, a school was opened in it which has ever since been in successful operation.

In another neighborhood about the same distance from the station, some effort was made on the part of the mission to hire a house for a school, but the Chiefs in the district met in council & resolved that as it did not belong to the mission to find a house & teacher too, they would furnish a house, & according ly have fitted up a commodious room, with a little of our help. & on the 4th of August

a school was opened there, with much encouragement of success.

Hazard, taught by Jonas. The school 6 miles distant taught by Jeremiah Slingerland last winter: was reopened Aug 17th by Miss Mudgett who has hitherto taught the school at the Station, & Mrs Wright, is now teaching this school untill one whom I have engaged, can come.

There are as you will see, 4 schools in successful operation at one of which there attend on an average 31 scholars, & 45 different names are enrolled. Some of them are white children, another averages about 30, another has 25, & another 20.

In each of these neighborhoods there is a small Sabbath school, & it our prayer to God that the influence now exerted over them may be the means of not only enlightening but saving them.

There is another pagan neighborhood, the darkest portion of the field, where there might be a school opened with great promise of usefulness, were it not for the pecuniary embarrassments of the Board.

The probable expenses of this station for one year commencing with the first of July, including the four schools, & every thing except the printing, will be not far from $1200, besides the boxes we receive from time to time.

We have recd the type which was forwarded to us from Boston, &

expect soon to be printing on a small scale, I find my time fully occupied with secular business & the supervision of the schools, the health of our families as usual. Pray for us

Ever your friend & br in Xt.

Wm S Rudisill

Mr. Wm. S. VanDuzee

Date Aug. 30. 1841

Recd Sept. 5.

The Hon. Silas Wright Jr.

Washington

Franklin Square

State Iowa

25

ABC:18.5.8 v.1 186-190

Van Duree, New York
186) 19 Jan 1842
187) 28 Feb 1842
188) 29 Oct 1839(Whitcomb)
Miss Bishop, New York
189) 24 March 1838
190) 26 Oct 1841

THE HOUGHTON LIBRARY

Seneca Mission Jan 17th 1842

Rev Ther Greene

Dear Sir — After deliberation & prayer in regard to my future path of duty, I am resolved to lay my views before you & ask a dismission from the services of the Board.

My present sphere of usefulness seems very limited, & future prospects for me, here, are dark. One school has already passed out from our charge, & it is expected that ere long a boarding school will be established here by the Hicksite Quakers, which will of course affect the other schools, & — as the present state of the funds of the Board require its operations to be carried on at as little expense as possible, if one family if one family could do what is to be done it will be better for me to be in another sphere where I can do more good. I wish to leave early in the spring or latter part of winter, & in moving & getting settled, shall need some aid from the Board, We shall need $125, — which I trust, (the Lord blessing us with health) will be all I shall have reason to call for from the treasury of the Board.

As to the expenses of the station

I have endeavored to keep them as low as possible. In comparing Mr Hill's report of 1840, the yr previous to our coming here, with later ones, we find a difference of only $40,71. Untill about six weeks before I came, there had not, for a long time, been but one school. Since I have been here, there have been two all of the time; & about half of the time three; & a few weeks, four. There have been some additional rooms built, which after I leave, can be used for school room, printing office. There have been purchased more of property now on hand, such as sleighs, harness, two cows, a cookstove, &c, besides the support of our family in addition & the board of the teachers. Our traveling expenses from N.Y. here, & part of our expenses while at N.Y. also, were added to the expenses of the station for 1841, the printing presses purchased in 1841. The bill that I presented for 1842 includes the expenses of two families, three schools, the medical department, printing, & interpreting.

After reading your letter to Mr Wright I considered an explanation of this kind called for. I have contemplated leaving for some time, & hope the decision of the Committee will be communicated to me as soon as practicable.

It is but just for me to say that since I have been under the patronage of the Board, I have been treated with parental care, & tenderness

& in seasons of affliction have shared largely in their sympathies, & though I ask to have my connexion dissolved, my interest in all its operations, is the same, & could I feel that my usefulness was sufficient to warrant the expense on my account, I would most cheerfully remain in its service.

In respect to Mr Pierce I meant not to have said anything, for I did not think it worth mentioning. But I will say that in regard to the contract, I fulfilled it to the letter, & wished to have it stand for the year; but he through the influence of Mr Cooper, broke it, because he (Mr C) wished the school to be entirely distinct from the ABCFM. Sometime afterwards, Mr Pierce came to me, & wished help from the funds of the Board to pay the teacher (without having any account made of it to the Board) which I refused to do.

Mr Pierce is not friendly to the Board or its operations here, judging from his own language, when he says, "the Board are not doing anything in their operations here have never done much for this people", & has for the past summer been on the point of preparation for the Episcopal Ministry, with a view, as he says, "to awaken up an interest in some other people, in their behalf."

P.S. What I have said of Mr Pierce, I have said in confidence to your agent & the letter is laid before the committee, I had rather that part should not appear.

Mr. ~~Rev.~~ W. S. Van Duzee

Jan 19. 1862

Rec'd Feb. 2.

Ans Feb. 11. DG.

BUFFALO
JAN 28
N.Y.

Sir, are now from a lotto in which (under the) three of which are under the care of the Board, & our proper is that merely the children they embrace in the lotto of the ten-day convalescent in the hospital

Sir, May I hear from you soon with sentiments generally respecting

Sir, Your ob. Svt.

W. S. Van Duzee

Seneca Mission Dec 28, 1841

Rev Mr Greene

Dear Sir Your letter of the 11th inst. came duly to hand when I wrote you last I had contemplated a course of theology preparatory to the ministry but had not fully made up my mind that it was best. On further deliberation & consultation, I am persuaded that in pursuing that course my prospects for usefulness will be brighter than in staying here, & providence permitting, I wish to enter upon a course immediately

A single man can probably be obtained who formerly has been employed at this station & who Br Wright thinks will be able to perform such parts of the labor as will sufficiently relieve him.

With these additional reasons I again present a request to have my connexion with the Board dissolved

the sum of money for which I asked in my previous letter, viz one hundred & twenty five dollars. I need, & hope I shall not hereafter need any more, the Lord blessing us with health,

Br Wright will add to this his views & feelings on the subject.

Yours respectfully
Wm S Van Duzee

Rev Laban Greene
Wightman House Boston

Rev & Dear Sir

In relation to the above request of Br Van Duzee, considering the fact that the Indians are about to be agitated with the question of a supplementary treaty which is already prepared to be laid before them and which if it take effect will result in the breaking up of this Station at farthest in a year from the coming Spring, and which at all events will be likely to place the minds of the people in such a state that little can be accomplished beyond keeping up the regular routine of operations, and considering that the year will be a matter of great importance to Br. Van Duzee in his contemplated preparation for the ministry; we are on the whole induced to forego the advantages of his aid in our labours, & to concur with him in his request: and we do this with the less reluctance because we have an opportunity to secure the services of a young man of whose ability to manage secular

affairs we have had more than a years experience and who is deeply interested in our Mission from the fact that he was hopefully converted while residing at this Station and became a member of the Mission Church several years ago, and who would be able in some good degree to repair the loss the Mission would sustain by the withdrawal of Bro. Van Dyke and leave me free from the embarrasment of secular concerns, schools &c. to pursue as far as practicable the business of translating & printing.

Should the Committee accede to his request, Bro. & Sister Van Dyke will be followed by our kindest sympathies, and earnest prayers for their success, in the great work he has in contemplation; & perhaps I may be permitted to suggest the propriety of his being allowed to take with him when he leaves such articles of furniture, provisions &c. on hand, as may liberally compensate for the loss he sustained in breaking up housekeeping and removing here last winter.

I am expecting an opportunity to read the supplementary treaty about to be laid before the Indians in a day or two and will directly forward you a list of its provisions. It is constructed on the basis of gathering the Indians who refuse to emigrate upon the Cattaraugus & Allegheny Reservations, and letting them remain there subject as before to the preemptive right of the Ogden Company. There is reason to fear a tremendous excitement. Pray for us. In haste,

Yours Respectfully,

Asher Wright.

Mr. W. S. Van Dusen
Rev. Asher Wright

Seneca 28 Feb. 1862

Rec'd 5 Mar.

P.C.
Ans 11 Mar. D.G.

Rev Asher Wright
Mission House
Cattaraugus Co
Seneca
N.Y.

BUFFALO
JUL 8
N.Y.

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Tuscarora Nation, Oct 28 1837

To Rev Eleazer Lord D.D. &c &c

Dear Sir,

The letter you wrote me in August was seasonably received, and agreably to its directions I gave it best home as the fair this place, on the 2nd inst, and arrived on the 5th. I find the mission to be a very pleasant one, and already begin to feel quite at home. The school had been suspended several months, and we find it quite different to execute as much interest either in parents or children, as we might have felt in so important a subject. I have had only about 15 scholars yet, but we hope for more when the corn is gathered & winter comes. I find the children quite as intelligent and docile, as most white children. They do not understand English as well as I should suppose, considering the advantages they have enjoyed. With one of them it is difficult to converse; consequently my influence over them must be small for the present. Over many of the parents I can exert little influence, until I have more knowledge of their language. To the attainment of this I intend to devote more of my time when out of school. It is apparently no easy task to acquire a good knowledge of an unwritten language, but it has been done, and I think we can do it. The Epidemic has taken considerable hold, and there is reason to fear it will extend. For the benefit of the others who are cannot hear Empson.

Expecting my outfit and traveling expenses, I could say that wants were more than supplied, by the people in Trenton and Homer. From individuals in Trenton, I received money and clothing to the amount of $21.00, and from the ladies benevolent society in Homer some money, and various articles for myself and the mission amounting to $25.

My traveling expenses were only about $6.

By looking over the history of this mission, I have been led to inquire why these Indians are not more civilized. Among various other reasons I have thought that the frequent change of missionaries was among the principal. Intemperance too has done its part in retarding their progress. Other reasons might be given why they are not in advance of the neighbouring tribes. Notice that missionaries were sent here several years before they were to either of the others. But I will say no more on this subject as you are probably acquainted with the history of this mission. My health at present is good, and I hope to be able to labour many years in this part of the vineyard of the Lord and it is our prayer that we as a family may be a blessing to the injured people. With feeling of gratitude I remain yours in Christ

Hannah T. Whitcomb

Tuscarora Mission Nov. 1st, 1859.

Rev. David Greene
Sec. of the A. B. C. F. M.
Boston.

Dear Sir,

Yours of Oct. 11th, was duly received. You state that it is desirable for me to forward to the Board a statement of what I think will be the expenses of the station the ensuing year. In making ~~such~~ an estimate I can be guided only by what the expenses have been the year past. As to some things I can judge very nearly correct; but there are others of which it is impossible to give a right estimate. For provisions I should think it would cost at least $60,00.

For clothing (unless suitable wearing apparel is obtained otherwise) $60,00 — Hay and grain, $35,00 — Papers, periodicals and postage, $20,00 — On note due to Mr. Hall for Horse &c. 58,00 — Obligations to others $15,00. Any Incidental expenses the last year have been over $100,00. But I will estimate them for the year coming at $80,00. Interpreting $75,00. The whole amount then for Provisions, Clothing, Hay and grain, Papers and postage, ~~&c~~ on note &c. Incidentals, and Interpreting, I estimate at $403,00. Then there is the expense for schools. Miss Whitcomb will not, probably, want much, if any, clothing the coming year. The greatest amount of expense for her will be for board which is reckoned at 10/ per week will be $65,00 for the year. $20,00 or 30,00 may be needed for another school over the swamp the coming winter. If then these two last items be included, the whole will be $488,00 or $498,00.

Miss Whitcomb has made a statement of the amount of money and clothing received from Boston and Plymouth. The whole amount of money from both places, which she put into my hands upon her arrival, was $9,57.

I have not much space left in this sheet to write concerning the Indians. There is no great excitement at present among them concerning war. The Baptists are comparatively quiet. There is some excitement pertaining to the treaty. Nothing however like the excitement on the other reservations. The Lord has preserved us in this respect. And we do hope and pray that God would interpose and bring these troubles to an end, which have distracted the Indians, and hindered the progress of the gospel among them.

Yours with respect, Gilbert Peckham.

Miss Hannah J. Whitcomb
& Mr. Gilbert Rockwood.

Date Nov. 1. 1839.
Rec'd Nov. 7.
and Dec. 11. Dl.

20

Rev. David Greene,
Sec. of the A. B. C. F. M.
Missionary House, Pemberton Square,
Boston
Mass.

(single)

189

Terre Haute, March 24th 1838

Mr. R. Green,

Rev. & very dear Sir,

It may have been a matter of surprise to the Missionary society that I have not long since reported myself and consulted their views of the propriety of so long absenting myself from the station to which I was attached, or, of even leaving it at all without apprising them of my wish to do so. My only apology for leaving so unceremoniously is, that the time was so short after I concluded on coming here, and the season so far advanced, that I could not possibly wait for any communications from the Board, and as I had the advice of brother Wright and my other missionary associates, who in view of all the circumstances expressed it as their opinion that I should be fully justified in so doing I did not suppose it necessary. As to writing — I have held a regular correspondence with the Mission family at Seneca ever since I left and suppose that Mr. Wright would make all the necessary communications to the Board respecting me, and I have no doubt he intended to, and perhaps has done so. Still, since I learned by the Missionary Herald the manner in which my name was disposed of, I have felt as though it might not be amiss for me to address a few lines to the society myself — wishing at the same time to have it distinctly understood that I do not do it from a disposition to complain of any one, unless it may be myself for I ought not to be surprised if all by this time conclude that I have retired from the missionary service — But that I have done so on account of impaired health does not quite comport with the dictates of my own conscience, when in reality I have seldom enjoyed more uninterrupted good health any year of my life, than the past.

My health had been quite poor most of the year before I left and I had sometimes had serious fears that it would not admit of my remaining there much longer; but the little journey which

I took cast, the forepart of the Autumn had so far restored it that I should have resumed my labours in one of the schools, had I not just then received a very earnest request from my dear Father, that if I could find it at all consistent with my missionary duties I should come out and spend the Winter with him. He had a little before buried the son (a young man of 22) who, he had hoped, would have been the staff of his declining years. He was also the third of his children which he had followed to the grave in the short space of 10 months and 7 days, all in the bloom of life — and our dear Mother had died only the year before. As he was here in a land of strangers and had been called to drink so repeatedly & so deeply of the cup of sorrow, I really felt or thought I should be deficient in filial duty, should I refuse to come, if the circumstances justified my leaving and could I be furnished with suitable company for so long a journey. And particularly as my father pledged himself to help me back in the Spring, should I choose to return — and would have sent me the means of coming out, had he been certain I would have come. But the season was so far advanced and the travelling so precarious that I saw no probability of being able to get here and consequently no propriety in writing to the Board on the subject. But a brother in law of mine who had gone to Conn. on a visit and who did not much expect to return that season, came along on the 3rd of Nov and called on me at Seneca, on his way here. The weather & the roads were then so fine and the prospect of a good trip up the Lake so flattering, and some other favourable circumstances presenting, that I ventured to construe all into favourable providences and with only one afternoon and evening to conclude & prepare in, I did so and early the next morning took my leave of the Mission, with no other calculation but to return in the Spring should my life and health be spared. We had a very safe, and for the greatest part of the way very pleasant journey and arrived in 12 days from Buffalo, and felt that the pilgrim's God had been my

guide and guardian. I passed the winter very pleasantly and I thought, not altogether unprofitably, with the remnant of our once large family — and the first of May went to Greencastle to spend a short time with a sister there, and then proceed directly to Buffalo. But I found her in bad health, which became still worse, and I could not consistently leave immediately as she had no relative except her own little family nearer than here, 18 miles. I therefore remained until about the middle of June when my Father visited us and with others persuaded me to remain until Sept. When he thought he could be able to have his affairs so arranged as to accompany me back to N. Y. and pass the Winter there & in Mass. I therefore engaged in a school in that neighbourhood for 12 weeks which would close about the middle of Sept. and enable me to meet the arrangements of my friends for company; and also quiet my conscience a little while I saw such multitudes growing up in ignorance and was so repeatedly told that here was a wider field of usefulness than among the Indians. But my plans relative to returning to Seneca were again interrupted by another severe and mysterious dispensation of Infinite Wisdom. My dear Father, who had enjoyed unusual health for some months, and who had appeared to possess almost the vigor of youth again, by overdoing in an extremely warm day brought on a fever which terminated his life on the fifth day. He died the 19th August. Finding no one going toward Buffalo after my school closed, and feeling so much sympathy for my sisters who were almost broken down by bereavements and sickness, I yielded to their solicitations to remain another winter, with a conditional promise that I should leave their company to go to Seneca in the Spring. I therefore engaged in a school in this place for the Winter. It tried my feelings considerably to be obliged to give up returning last Fall, particularly as I feared it might have the appearance of trifling with the missionary cause to those who knew not, or who could not appreciate the circumstances. But if I am not a stranger to my own heart the cause is as dear to me now as it ever was, and I could as cheerfully devote myself to its interests: and nothing in my own feelings has kept me from returning and engaging with renewed ardour among the poor Senecas, but what appeared to me to be plain & positive

duty, and circumstances altogether beyond my control. The dispensations of Providence with me have been so unusually varied & afflictive that I cannot say that I could lay no plans for the future with much hope that they would ever be executed — Still I have felt, and still feel that it is a sweet privilege to cast all my care upon my Heavenly Father, and as far as my feeble sight can discern, endeavour to follow the leadings of His hand. Altho I feel a decided choice to return to the mission I often think it possible that on account of my past unfaithfulness and present unholiness I may never be permitted to do so. If not, with my present views, all I can spare from my little earthly pittance shall be cheerfully devoted to aid in evangelizing the world.

Miss Hannah Bishop
Date March 24th, 1836.
Rec'd April
Ans'd April 11. DS.

PAID

Rev. David Greene.
Missionary Rooms
Boston — Mass.

Board relative to my case. If it is deemed worthy their notice — or if you think not, please receipt this as ad Mrs. Wright & give me your own views in it. You can spare time. Should I return, I shall be all my own & furnish myself with wholesome clothing, & shall rely for the present, with the most sincere & ardent wishes for the prosperity of the missionary cause, and more than a willingness to be engaged in it in any sphere my Heavenly Father seems to point. I am — as ever — Yours in the Bishop Gospel — Hannah Bishop

I have felt and still feel a deep interest in the condition of the Senecas, particularly since they have been so harrassed about their lands and also since I have heard of the very interesting state of religious feeling among them the past winter — and it has been my fixed purpose to return and endeavour to do all in my power for them should not, as in times past, an unseen Hand seem plainly to order otherwise. I have heard nothing from Seneca very recently but I have ever been on terms of entire cordiality with the family and Brother & Sister W. have repeatedly expressed their wish that I should return, but at the same time have seemed to appreciate my reasons for being so long absent. I should deem this remark uncalled for, were it not for reasons which you know how to understand. I should be very glad to know the views of the

Terre Haute, Vigo Co. Ia. Oct. 26th 1841

Mr. D. Green,

Rev. & very dear Sir,

I feel peculiarly embarrassed in addressing you at this late period, but I cannot content myself without knowing the views of the Board relative to my leaving Seneca. I was very unwilling to leave without consulting them and obtaining a regular dismission; but situated at such a distance, I was under necessity, as in a former case, of remaining there or leaving without their concurrence. And as the circumstances were, having the advice of some judicious christian friends and the most cordial approval of the whole mission family I felt confident the Board would justify my course.

You probably recollect my mentioning to you when you were at the Station that I had for a long time been subject to nervous headache — & that it seemed to be getting so much more troublesome than formerly as at times entirely unfit me for my ordinary duties, & that I often felt a doubt arise in my own mind whether duty to the Missionary cause did not require me to leave, or something to this effect. I think the substance of your reply was, that I must consult circumstances, health, & my own feelings on the subject and act as I should, with the concurrence of the Mission family, judge best. As the Summer advanced my health became more & more impaired & I was for a while quite confined to my room. My general health however, by the middle

of Autumn had very much improved. Still my physicians Brother Wright & Dr. Bissell of Buffalo, positively advised me not to think of going into school again before Spring, saying that it would certainly be at the risk of never enjoying good health again, and that instead of subjecting myself to much fatigue or exposure I ought to keep as free as possible from either during the winter. I of course felt in duty bound to follow their advice. And as I could not feel contented to make myself chargeable to the Missionary Society without aiding their objects, and as it seemed very desirable to visit once more my dear native town & former friends, I had about concluded to spend the Winter in Home & its vicinity, and, should my health & the situation of the Indians justify it, resume my labours in the Spring; if not, take a regular dismission & retire from the Mission. About this time I received letters from my friends in this place informing me that one of my sisters was in very feeble health and that they were all very anxious to have me come here that season, and remain with them if I should be willing — and even sent me money to defray my travelling expenses if I should think it consistent to use it for that, but still wished me to be governed by my own sense of duty, rather than their wishes. It was but a day or two after that Mr. A. N. Wright & his wife arrived at the Station, on their way to N.Y. by which means I could be furnished with the very best of company most of the way. These coincidences rather appeared to me in the light of Providences, and every thing considered, I thought the path

of duty more distinctly marked this way than any other; yet, so great was the conflict in my own feelings that I did not conclude to come until the very evening before I left, and of course I had no time to write to the Board. Brother Wright engaged to make all the necessary communications for me, to the Society, and probably has done so. but, as in the multiplicity of his other cares & labors he has probably forgotten to forward their views to me, I tho't it could not be amiss for me to address a few lines to you myself: and should have done so at a much earlier period had my health permitted. I was taken sick about the first of April with Chill fever; since that time, until quite recently, I have been most of the time confined to the house & much of the time to my bed & unable fix my mind sufficiently to write to any one — But it is with gratitude to my indulgent Heavenly Father, that I can say that my health is now fast improving, and I hope soon to be quite well again. And permit me to say, that I should esteem it a great privilege to resume my missionary labours did circumstances permit: for I do love the missionary cause still, & still feel a deep interest in the welfare of those poor, oppressed, perishing Indians. It cost me a great struggle to part with them, & the dear Mission family with whom I had been so long & so happily connected in their labours of love: but I have long since learned (I trust) to sacrifice inclination to duty. And as that, at present seems to forbid my returning to the Indians, if the Board can consistently with their established rules, and their own views of my case give a letter of dismission, or some communi-

cation expression of their views it will be gratifying to them to think me worthy of censure, I refuse not to receive it.

In a letter from Miss. Hodgett a few days since, I find that she has revived my old school at the sawmill neighbourhood, and that there were three others in operation. I am very glad indeed to hear it, and hope that they may all be carried on much more efficiently and successfully than

P.S. Should you be pleased to answer this, please direct to Sarnia — Hamilton — Upper Canada.

Michael Baker
Date 26 Oct. 1841
Rec'd Nov. 10. 1841
Ans

Rev. David Greene.
Missionary Room
Boston
Mass.

Mt Pleasant Oct 31 Recd Nov 25

ever before; and tis my earnest desire that all their changes & all the labour expended upon these poor Indians may soon be seen to have been blest of the Great Head of the Church in the conversion of multitudes to the Blessed Saviour. And O may the poor heathen every where — yea all the inhabitants of the earth soon be converted to God! For this I still feel myself pledged to labour & pray although I may never again find myself on missionary ground. The cause of missions is as dear as ever.

With very many good wishes for yourself & family I subscribe — Yours in bonds of christian regard — Asa Smith Bishop.

ABC:18.5.8 v.1 191-195

Fidelia Adams, New York
191) 25 Dec 1843
Sophia Mudgett, New York
192) 1 July 1840
Morris Pierce, New York
193) 18 May 1840
194) 2 Oct 1840
195) 23 Oct 1841

THE HOUGHTON LIBRARY

191

Cnasburgh Dec. 25th. 1843.

Rev. David Greene,
Boston Mass.

Dear Sir,

Mr Ketchas the bearer of this has just informed me that he is designing to start for Boston in a few minutes, and will probably call at the Missionary house As I had an inquiry or two to make in reference to your wishes relative to my returning to the Indians as a teacher during the coming spring I improve this opportunity which is so short that I can say but little
My health is very much improved – think it would be safe for me to teach even now – but still perhaps it would be well for me to test my strength some more before engaging as a teacher permanently where I should be exposed to as much hardship as one necessarily must be among the Indians. If it is your wish that I should return it will be my pleasure to do so – my preferences are still decidedly in favour of the Missionary work and particularly among the Indians – yet I regard the field as the world and desire most of all a heart to serve Christ wherever my lot may be cast – the interest in missions is increasing here and I andently hope more will be contributed than ever before. In haste, Yours respectfully

Fidelia Adams.

(Mr Higgins 29 N. Margin St)

Miss Fidelia Adams

Enosburg, 25 Dec. 1843

Rec'd Jan 3. 1844.

and same day Dis,

Rev. Orrin Stearns

Boston Mass.

192

Plymouth July 1st 1840

Mr Green.
Boston Mass.

Dear sir.

I recieved your letter last evening and embrace the first opportunity to answer it. I have decided to go to the proposed station and shall get ready as soon as possible. I hope to be able to leave in three or four weeks, and perhaps sooner. I hope I shall need no pecuniary assistance from the Board except my traveling expenses. I shall be most happy to recommence my labours among the Indians I do most cheerfully give myself up to the work and pray that God will make me a faithful and efficient labourer.

Please informe me with regard to the best route. That is, whether I had better go by the way of Boston, or take stage to Albany.

Yours &c. Sophia Mudgett.

PLYMOUTH
JUL 2
N.H.

Secretaries of the A. B. C. F. M.
Missionary House
Pemberton Square
Boston.

Miss Sophie
Date Jul

Rec'd J

and Dan

hia Mudgett

July 1. 1840.

July 6.

same day. Dls.

Dartmouth College.
Hanover. May 18. 1840

Sir —

I am now almost through this college. I shall graduate at the next commencement in July. I have done one good thing. it is this, the idea that an Indian cannot be educated is false. I am sure, that I am no better than many of my people, to obtain liberal education ~~it~~ requires considerable attention and firm resolution, but all these have obeyed me as I went through the various grades of institutions. I do not boast when I say these things, but I speak as I have seen & felt: I see no reason why we should be discouraged in the good work we have begun, in evangelizing the world — But one things descourages me not a little, it is the policy of the General Government of removing the Indians west. our Seneca nation is now under sentence by the casting vote of the Vice President of U. S. to be banished from their homes to the 'terra incognita'. The President Van Buren has not yet however made the Proclamation of the treaty. it is hoped that he may do us justice in this thing. and should he carry the treaty into

execution, I see no hope for us, no safety within the boundaries of these U. S. what shall we do then? It seems to me one more effort should be made, for these five nations in the state of New York at the headquarters. that they may be permitted to remain upon their premises where they now are located. but I must close. I have not heard from home ~~any~~ lately I presume they are all in prosperity, and waiting to receive the intelligence from Washington the signature of the President for their removal.

I suppose you have read the proceedings of the United Senate with regard to the Senecas &c.

I may probably visit Boston before I leave New England for the West.

If I had not known from the word of God, where the source of all our comforts is, I should have been a most wretched being. the frauds practiced upon us are numerous and aggravating to human mind but I have found hope in the strong arm of God, our King and protector, both in soul & body. He will protect us.

I remain sincerely Yr. Bro & friend.

(in great haste) Maris B. Pierce

Rev
D. Greene.
Boston.

Mr. Maris B. Pierce

Date May 18th. 1840.

Rec'd May 21.

and June 4. D.G.

Mrs. Pierce Hanna

Williamson Greene.

Dalton.

194

Buffalo, October 2nd 1840.

Dear Sir.

We have been instructed by the Council of the Chiefs of the Seneca Nation, to address you a letter and through you, the Governor & Council of the Commonwealth of Massachusetts.

We are aware, that our affairs stand in a most critical situation, our fate is almost sealed up; We can almost in reality see our farms & houses taken possession of by the Pre-emption Company, our mothers and Children dragged out from our beloved homes, and banished to the far west.

When we heard the report that the Governor and Council of your State had approved & signed the Deed: we then gave up all hopes of our recovery, and in view of the injustice, which we every where, in common of all the aborigines of this country have been treated, our condition appeared to us most deplorable. But while we believe these things are so, we cannot abandon the hope, that the Governor & Council will yet protect us to the full extent of their powers, and we would be encouraged rather the more from the fact, that as a State, Massachusetts has been distinguished in days gone by, both in the Halls of Congress, and in the pulpit for declaring fearlessly in behalf of the Indians.

This consideration leads us to make the following proposals. viz, Either that the Governor & Council commence the suit against the Company. Or they

give us the legal advice, and we enter the prosecution. The truth is, we want all the legal knowledge, that Massachusetts can command upon this case.

The Chiefs have voted to appropriate their public funds for the coming year, (to the amount of about $6.000) to defray the necessary expense in contesting the Deed.

You will assure them of our cooperation in any or all measures, which may give us hope of success. The Seneca Nation have determined to leave no means untried, which may in any way be needed to carry out the prosecution.

We are furthermore directed to make enquiries of the probable expense and the course to be pursued by them in this matter. Finally in all matters connected with this affair we most respectfully ask from time to time to be advised.

Should it be deemed proper that a committee from us be dispatched to Boston, we are ready to send.

Please to accept our sincere thanks for the kindness you have done to us and we do most earnestly solicit its continance.

We are your most affectionate & sincere friends

Rev. D. Greene
Missionary House
Boston

Harvey Jewett Jun.
Maris B. Pierce

Committee of Correspondence &c

95

Rev. David Greene
Missionary House
Boston
Mass.

Miss. Chron. & Herald
Oct. 1845

Mass

Rec. D. 9.

is B. Pierce
of Buffalo

Two Guns

Oct. 2d. 1860.

ned Oct. 8th.

ct. 14 D.G.

Mrs. G

BUFFALO
N. Y.
OCT 3

195

Buffalo Creek, October 23
1841

Sir

I have thought it proper to express my feelings to you, with regard to the conduct and character of your Agent Mr. VanDuzee as the Superintendent of the Schools. I do this because I am also acting in the same capacity from an another source. It is my wish that there would be no disagreement in all our operations of benevolence.

There are four Schools in operation upon this Reservation, 3 under the superintendence of Mr V- and one under my care, which is partly supported by the Genl Government and partly by myself it is at any rate called, "the Government School" last Spring I made a contract with Mr. V- that he furnish a teacher, & I pay the wages and half of the board, the other half by the American Board; it went on well, until about the middle of the Summer, when he told me that he would no longer assist me; ~~and he~~ has now wholly withdrawn ~~his~~ aid from me or from this School and furthermore he has said, that he consider this school in opposition to the Missionary Station, and that also being under the Agency of Mr. Cooper, a Hicksite Quaker, and ~~being~~ a member of an infidel sect, he could not Co-operate with them, and that ~~he~~ any person who would work with them, are ~~a~~ coworkers with the Devil -

It is far from me to consider this to be the case, and ~~it~~ I cannot consistently with my feelings let this pass without your notice of the fact, I will state further that Mr. Cooper is the U.S. Agent for the N.Y Indians, and this being a Government school, He of course has the care, with regard to the funds &c —.

An Arrangement was made between our agent and Mr Crawford, Comr. of Ind. Affs, that I teach a school and Interpret also for a salary of $300. per ann., it properly belongs to the office of Interpreter for the salary, but the economical plan of this Quaker &c, made this arrangement - while this is the case of the matter, I cannot feel happy to be condemned by your agent, while I support a school from my own money and thus be called a co-workers with the Devil - I should be happy as an individual & a member of the Presbyterian Church to have this unpleasant circumstance removed.

I am confident the influence of Mr Vandusen will be greatly impaired by this course of management. I have been careful to let no one of the Indians know this difference but I fear they will discover it. an advice on this matter will be very agreeable. Very respectfully Yours &c

Maris B. Perin

Rev. D. Greene
Boston

Oct 25.

We had very interesting season yesterday, ~~the last~~ for a long time it has been suspended to celebrate the Lord's Supper, there were several members suspended and 2 excommunicated, the remainder sat down at the table and we hope they have been renewed in their hopes of pardon. I feel encourage that the religion of our redeemer has not wholly left this people, notwithstanding it has appeared to us very discouraging for several years - many of the old members did not know ~~what~~ the true religion was and they have backslidden & tempted by the Evil one, we must expect this to take place among the pagan nations, I have expected this for a long time for they have not been taught to think as they must do in order to be a faithful Christian — Mitteavis all well — P —

Mr. Mavis B. Pierce

Date 23 Oct. 1861

Rec'd Oct. 29.

and same day. DG.

Mo.

Salem

Mass

96

BUFFALO
OCT 25
N.Y.

Revd David
Missiona

ABC:18.5.8 v.1 196-200

Pierce, New York
196) 19 Jan 1842
197) 12 March 1842
Cusick, Nicholas
198) 8 May 1838
199) 20 June 1838 (Wm. Chew)
200) n.d. Harris, T.

THE HOUGHTON LIBRARY

196

New York 19 January. 1842

Revd David Greene
Boston

Sir

Since we arrived here we find there is some prospects of renewed negotiation in relation to our affairs which may result in a compromised settlement of the Treaty - until this matter is adjusted you will please ask the Secretary of State to suspend any action on our papers - at any rate until you hear again from us.

I am with respects yours &c

Maris B. Pierce

Mr. B. Pierce,
New York, Jan 19th 1842.
Rec'd Jan 20th "

Norris Squires

Rev. David Greene
Missionary House
Boston
Mass.

197

Buffalo Creek. March 12. 1842

Sir

I send you a copy of the principle items of the Supplemental Treaty about to be presented to our people from the Ogden Company.

"The Ogden Company are about to present for the consideration of the Seneca Nation, a supplemental treaty or compromise of which the following are the principal conditions — viz —

1st The Indians are to retain under their original title and tenure, the whole of the Cattaraugus & Allegany Reservations.

2nd Railroads or other roads, when required by the State of New York, may be opened through these lands without compensation.

3rd The Buffalo & Tonawanda reservations to be ceded to the company. The improvements to be paid for on the surrender of them, in one year from the signing of the treaty; according to a valuation to be made by appraisers. One to be appd by the Secretary of War, one by the Ogden Company, and the 2 appraisers to select an umpire. These appraisers to take the valuation in the amended treaty as the basis of value for the whole 4 Reservations — say $100.000 on the unimproved lands and $102.000 for the improved. The value of the unimproved lands to be placed in Govt Securities, and the interest to be paid to the Indians with their annuities. Their unimproved lands to be given up to the Ogden Company on the 1st of September next, if the treaty be then completed; if not, then on its completion.

4 & 5th Provides for the payment for the two ceded reservations.
6th Provides for the removal of the Indians from the ceded reservations.
7th Provides for relieving the reserved lands from Taxes.
8th Allows any Indian who desires to remove, to emigrate and secures him his right to do so, as provided for in the Treaty

These provisions leave the $100.000 stipulation regarding the Green Bay lands, and all other matters under the amended treaty unchanged.

I should be happy to hear suggestions from you or advising remarks upon any or all those points & have written for my own personal use & instruction against the time when the question may be laid before us

With respects I am Yours &c

Marius B. Peirce

Rud D. Green
Boston

1 Appointment of appraisers
2 The preemption right to Callaway and all the [illegible] by the company
3 The value to small

Mr. Marius B. Greene
March 12 1862
Rec'd March 16
Ans'd 17. do.

Rev. David Greene
A.B.C.F. Mission House
Boston
Mass.

Tuscarora Village: May 8th 1838.

To the board of Managers of the American Foreign Missionary Society

Brothers - We rejoice & are thankful that God has long permitted you to send Missionaries hither after you among our people - We have received them - and they have by divine blessing done much good - Since we have had the preaching of the gospel among us - we trust that many of our people have turned from their sins & now believe on the Lord Jesus Christ & some have died in the Lord & died Christians -

We wish to express our feelings in relation to the establishment of a boarding School - We have frequently asked of the board to establish among us a boarding school - but you have said your pecuniary affairs will not permit it We would now ask you Can you not now aid us? If you can not - we want you to relinquish the Mission ground in a friendly - lovely manner as our original terms did Abraham & Lot

We have had schools for more than twenty years & no one is well educated & can talk good English - and it is necessary for us to have a good school so that we may improve in the arts & sciences & enjoy the blessings of a civilized life Unless we understand the English language we cannot do any business to advantage - And as the settlements fill up around us our situation becomes more & more circumscribed & uncomfortable and our difficulties will continually increase We cannot participate in the pleasures of a civilized life - How long must it continue? Until we can establish a boarding school & learn how to live with Economy &c

We are unable to accomplish this work alone - We have many orphans among us - If you cannot aid us we must look to some source where we can obtain assistance - The Baptists would immediately open a School here & we have vacated & agreed

to apply to the American Board sir we said then to make application to the Board of the Babtist Convention to establish a school & to locate a Missionary - We understand from Mr Rochwood that you say you are not able to aid us - We wish to establish a boarding school as we agreed last winter - We shall be compelled to make application to the Babtist as soon as we can receive your answer - The Babtist are willing to help us & have a boarding school among us - There are of the Tuscarora children now at Tonawanda Babtist school more than twenty - The Babtist expend more than five thousand dollars yearly for our children We know that the Babtist religion is one of the religions of our Lord Jesus Christ sir we follow it faithfully we shall be saved

We want to retain all the money as is secured by government for our benefit. We wish you would not suppose a misdeed to us the sin of turning from our religion or our duty for we pray God that we have not - We merely want from you some assistance to help us onward in the blessed cause - Will you answer this immediately - And we pray God that you may see fit to aid us -

We the Chiefs & warriors of the Tuscarora nation. We undersigned our names in behalf of our nation.

Nicholas Cusick
Jonathan Printup
Mathew his x mark Jack
William his x mark Printup
William Johnson
Peter x Cusick
James x Anthony
Joseph x Cusick

Chiefs

Continued

Nicholas X Gauen warriors
Daniel X Peter
Peter, Printup
Henry Secord
Jesse Printup
John Lansworth
Joseph Hare
Jesse Cusick
George Lowedery (chief warrior)
Joseph Thompson
David Printup
Eliazer Johnson
Abram Garlow

Females sign this name

Sarah Printup
Mary Smith
Sarah Adona
Almira Johnson
Mary Green
Caroline Garlow
Sally Pamblelon
Mary Printup
Hannah Pamblelon
Betsy Wool
Nancy Printup
Mary Cusick
Nancy Anthony
Abigal Printup
Hannah Secord
Sally Pamblelon

Rev David Greene

Corresponding Secretary

of The American Board Foreign Missions

Boston

Mass

Nicaragua Guatemala

Date May 8th, 1838.

Rec'd May 18

Ans'd May 23, 38.

199

Tuscarora June 20th 1838

Dear Sir

We the Chiefs and Warriors of the Tuscarora nation in General Council assembled, wish to say that we received your last communication. That some of our Chiefs and people made known the substance of your letters to the meeting of the Niagara Baptist Association; and added a request that the Baptists would come on immediately and establish a Boarding-school among us. This request led them to appoint a committee to come on and visit us: one of that committee in behalf of the whole, with instructions from the Agent of the New York Baptist Convention, met with us. We learn from what passed between us in this Council, that the Baptists supposed we were more united in our request, and that it was the act of the Nation, and also that they have no desire to establish a school here contrary to the wish of any of us - and would ~~see~~ much rather, even now, that the A. & F. Mission Board would establish the school here. They state that they have no desire to disturb our Missionary, or interfere with our spiritual arrangements, but they wish to get from us answers to the following Queries in order to justify them in establishing a Boarding school here:

1. Is it our united wish to have such a school here,
2. Will not the A. & F. Mission Board establish one,
3. Will we secure the Government allowance to help support it,
4. Will we appropriate sufficient land to answer the purpose of such a school, and erect suitable buildings on it.

Now, Sir, we desire to know from the Board

whether you will take the trouble to have it so ordered with the Government, that if the Baptists establish a school they shall draw this money towards supporting it. You will see the necessity of giving us an explicit answer on this point, as this is one of the conditions on which they will grant our desire.

We would say in conclusion that if every thing can be arranged to the satisfaction of all our people; and these Queries can be answered to the satisfaction of the Baptists, they have pledged themselves at the meeting of their Association to support this school.

We shall be glad to get your answer as soon as possible.

With much respect we remain yours affectionately.

Signed in behalf of the whole Nation

Wm Chee
Nicholas Cusick
Wm McDougal
Shimnak
Wm X Printup
Mark Jacks
Gilbert Rockwood, Witness
Peter - Printup
James R. Cusick
Samuel Jacob

Wm C. Chew & others

Dated Tuscarora, June 20th/55

Rec'd June 27th 1855

Ans'd July 5. D.G.

Write Mr. Rockwood July 5. D.G.

28

Rev. David Greene

Missionary Room 28 Cornhill

Boston

Mass

To Genl Henry A. S. Dearborn.

Dear Sir.

We the undersigned Seneca Chiefs have the pleasure to address you a short note in which the following request we do most respectfully make of you, to wit that we are desirous to make known through you our wish to the American Missionary Board at Boston who have the care of the Missionary Establishment among the Indians. That they the said board be informed of the conduct of a certain individual by the name Revt Asher Wright whom they have sent among us as a Preacher and religious teacher who, as we believe, have been and is clandestinely engaged in opposing the Emigration cause by advising the Indians secretly, to resist the Emigration Policy of the Genl Government, on the ground of iniquity and sin in the measure itself and is continually exerting his influence secretly over few individuals by means of religious due.

We therefore respectfully beg you to make a representation of his case to the American Board for their consideration and must recall him forthwith and if they should not feel themselves disposed to comply with our request, we then

shall feel ourselves authorized to resort to legal means to remove him from the Reservation immediately. Mr Wright makes his Church as Council House, when he chooses opposition.

We are your Friends

Buffalo Oct 8th 1838.

John Pollard his x mark
Capt Strong his x mark
White Seneca. his x Mark
George Simuson. his x mark
Job. Peice. his x Mark
Tall Peter. his x mark
John Seneca his x Mark
Tommy Jimmy. his x mark
Morris. Halftown his x mark
Reuben Peice his x mark
George Bennett. his x mark
Saml Gordon
Blue Eyes his x mark
Thomson S. Harris
N. T. Strong
Henry Fox.

In the presence of
Spencer H Cone
Chas. F. Peice

P.S. You are respectfully requested to forward this communication to the Board and return an answer to us as soon as your convenience will admit.

T. S. Harris.

Seneca Chiefs.

Date Oct. 8. 1838.

Rec'd Oct. 16.

Sent a copy to Mr. Wright, also wrote him & wrote the Agents

Oct. 24. D.S.

ABC:18.5.8 v.1 201-204

Jimson, B.L., New York
201)21 June 1843
202)6 April 1844
Johnson, Jacob
203)10 April 1844
Allegany Reservation,
204)n.d.

THE HOUGHTON LIBRARY

Allegany ~~Station~~ June 31st 1848.

Dr Sir.

I will endeavour to write you a few lines as I am not acquainted with the english language well enough to communicate in regular style. In a few weeks ago I ~~to~~ asked Mr Hall whether I could have better house or to live in this summer - he promised me then that he would furnish about fifty dollars for building a house and he thought such a hard times for money it could not be prudent for him to promise more than fifty dollars. Mr Hall thought I ought to write you about it - therefore I have thought I would wait until I shall hear from you - I should like to begain to build a house soon as possible. for we need very much to have better house We have suffered with cold ~~and~~ when showers - If I had time I would tell you all my circumstances as it seems I am not able to help myself - Since I have been on the Mission ground I think it has been a considerable burden to Bro. Hall for I have not been able to keep any kind of beast ~~to accommodate my friends or those who call on us~~ - and I have been trying to be prudent for in regarce to money how we shall use it - some times we have

to live with out butter for several weeks as it comes higher every thing here on the River We have got there children & grand Mother Warriam living with us she is very old and my wife has been lame for many years & is not able to work hard as some women can ~~[illegible]~~ her lameness it has been growing worse for a year or two and so when we hire a girl I have to pay mony right out if I go on tell all these things I should mention as many other things but the time will not permit Mr ~~Hall~~ is family are all I believe

Your Most Obt Servant

B. L. Jimeson

T. L. Jimeson

Allegany Station June 21 - 1843

Recd July 1 —

Ans July 14. D.G.

Lt. Col. Mitchell Chem
B. Mich.
Cincy

Cattaraugus Mission April 6th 1844.

Dear Sir.

At a meeting of the Cattaraugus Mission Church lately held at the meeting House. The Undersigned were appointed a Committee to address a letter to the Board in their behalf, on the subject of one of the Resolutions passed at the said Meeting—

We now proceed with great pleasure to perform the duty imposed upon us.

It was resolved that a letter should be written to the Missionary Board, expressing their earnest desire, that the Revd Asher Bishop might be continued to remain with the Cattaraugus Mission Church— Whatever changes might take place elsewhere in consequence of the peculiar situation of the Senecas at this time.

The Church believe that under all the circumstances now present Missionary is better calculated to do us good than any one else from his acquaintance and knowledge of us.

They believe that the difficulties in the Nation, which soon commenced after his arrival on this Reservation— is wholly to be attributed, the ~~difference~~ mistrust, and sometimes hardness of feelings existed among the Brethren, and other persons of our people not connected with the Church.

Our Church are free to confess, of their belief that, Mr Bishop acted in all his actions during the difficulties & other trying scenes which we have passed, from the best lights he had before him.

The Church now see with joy some light through the dark Clouds which has been hovering over us for a number of years past — and they hope and pray that the Lord by his Spirit may again descend upon us as of years past and revive the hearts of his people —

We see almost daily reconciliations are taking place, among brethren who have been estranged from each other for years past — and we fervently look forward for a better & brighter days ~~in store~~ for us not only temporal but spiritual —

Perhaps it is proper here to observe before closing this short communication, that when the members of the ~~Cattaraugus~~ Seneca Mission Church shall remove to this Reservation — it is very questionable indeed whether the two Churches will ever be united into one Church for a various reasons, which is unnecessary now to mention them — In that event the Cattaraugus Mission Church will need a Pastor, as much as the Seneca Church will need one for their Church.

The Committee now believe that they have discharged their duty in communicating to you the wishes & desires of their Church.

We remain, very respectfully,

Jonathan & Mathias
his
Jonas Jimison
mark

his
Abram Johnson
mark

Committee.

N. T. Strong
Clerk

To

Revd D. Greene.
Pastor.

R.S.

It is due to Mr Bliss to say, that the action of the Church in reference to the above letter has been free & voluntary

I. J. A. J. —

N. T. Strong & others

Cattaraugus, 6 April. 1844

Recd April 25.

Respecting Mill Site.

P.C. answ May 17. 1844

Hon
Geo. Ellis
Geo. Strong & Ms.
Albert Smith Esqrs
Pr.

Strong

Apr 21

25

Cattaraugus Reservation
April 10th — 1844 —

Dear christian friend.

We sincerely wish to communicate our feelings to you concerning Rev. Asher Bliss — and also concerning the condition of our church. It has been our long wish to enter a complaint to you concerning the Pastor of our church, and also we must say to you that we have endured long enough, and at the present time we intend to inform you the circumstances of our feelings. We now inform you that there is a division in our church — at the same time we wish to say to you that it will be all useless to have two missionary stations among our people. We also say to you that we do not need only one mission station and one minister to labour among our people — providing the whole of our people should remove from Buffalo to this Reservation. Our reasons is because we are small in number of the two stations here and Buffalo Reservation; and also at the same time it will be much less expense to the Missionary Board if we should only have one minister to labour among our people. With these reasons no doubt but what you will agree with us. We are perfectly willing to have Rev. Asher Wright labour among us providing the Missionary Board should remove Mr Bliss — There are 44 regular standing members in our church — The pagans are perfectly willing to attend our meetings providing if our present Pastor should do away the hardness and injustice feelings he manifest towards them. There are also many members of our church that are absent from time to time of our religious meetings, on account the present Pastor of our church showes hard feelings towards them. We also inform you that the chiefs of the Seneca Nation have concluted not to give up the Buffalo Reservation — The chiefs are intending to go and enter into law-suit with "Ogden Land company" — and if it should be the case that if we should gain the victory then at the same we shall be anxious to have the Missionary

Board send another Missionary to occupy in the place of our present Pastor. We express with much congratulation to you and the Missionary Board that the labours of our friend Mr Bradley is much successful and gratifying to our nation, and we trust that he will continue to be useful as long as he resides among us.

Finally, one important thing we wish to inform you that is, that the letter was forwarded to you by Mr Bliss is rather in some respects in a great error - We that some of the signers of that letter are not in good standing in our society - Three of them are only regular members, and the rest of them are laid aside on account of their Mis-conduct — We now bid you a farewell - and we hope you will continue to pray for us in order that the whole of our people might become christian and devoted to our Maker.

Watchion his mark Pierce

Deacon Jacob his mark Johnson

George Turkey

Wm Scott

Moses his mark Turkey

John his mark Turkey

Charles Gacay his mark Beard

Aaron his mark Turkey

James his mark Turkey

Thomas his mark Crow

James his mark Eales

Joseph his mark Turkey

Paid 25-

Inquiry
April 10

Rev. David Green
Secretary of the Missionary Board
Boston
Massachusetts.

Dear Sir & Bro

Cattaraugus, 10 Mo. 18th
No 16.

Sept 2. 25

Allegheny ~~the~~ Reservation, opposed to emigration — 671

On the Buffalo — Total — 666

Males — 316
Females — 350
Males over 14 — 194
Females do — 227
Males under 14 — 123
Females do — 122 ~~116~~
~~Males over 14 opposed to emigration 197~~
~~Females do do 156~~
Males over 14 opposed to emigration — 197
Females do do — 30
Males over 14 in favor of Emig. — 17
Females do do — 21
Expressing no opinion — 20.
Children of Emigration fam. — 94
Opinions expressed by others

Conplanting Reservation — 121

Contracts with the Senecas, on
Buffalo, Allegany, &
Cornplanter's Reservations.

Recd Augt. 29. 1840.

ABC:18.5.8 v.1 205-211

Seneca Indians

205) Petition 3 Jan 1842
206) 15 Dec 1841
207) Affadavits
208) Williem Chew
209) Niagara County documents
210) Newspaper clippings
211) Pamphlet 1838

THE HOUGHTON LIBRARY

Jan. 3, 1842.

To his Excellency, John Davis, Governor of the State of Massachusetts.

Sir,

We, the undersigned, chiefs and warriors of the Tuscarora Nation of Indians residing in the western part of the State of New York, beg leave to represent to your Excellency our deplorable condition in reference to the late treaty. We have sent a delegate to Washington, with memorials addressed to the President, and Senate of the United States, praying for a recrimination, and thorough investigation, of the whole transaction in reference to the late treaty, which some of our chiefs unfortunately signed, being deceived by the misrepresentations of a commissioner, on the part of the A. L. S., who presented the Senate's amendments, (see affidavit,) which your petitioners verily believe, is contrary to the true meaning and intent of a resolution of the Senate, June 11th 1838, in which it is distinctly stated, that the commissioner shall fully and fairly explain to the Indians in council, the provisions of the treaty, and the action of the Senate upon the original treaty. The same resolution further declares, that the Indians shall give their free and voluntary assent to the treaty, without the aid of fraud, threats, or misrepresentation, to compel or force them to sign. When the commissioner had laid before us the treaty, and had called for signatures, we unanimously rejected it, and refused to sign. Whereupon the commissioner, and Hamden Allen one of the company's agents, both declared that the United States' government would ratify the original treaty; and that, in the (the original) treaty, it is not expressed what shall be the value, or quality, or size of the buildings to be erected by the A. L. S.; and the government would be at liberty to put up worthless shanties, or any thing, and call them churches, shops, mills &c. And upon such intimation and representation, some of our chiefs were induced to sign, but not a majority. And in order to carry out their intrigue, and obtain a ratification of the treaty, ~~& the treaty~~, the commissioner represented to the government that all the signatures, (ten in number,) were chiefs; while in truth only six of them were chiefs; the other four being warriors.

We, your memorialists, are of the opinion that we are rightfully entitled to the benefits of the law of equity, which is the supreme rule of action between man and man. We do therefore sincerely, and

respectfully extend your aid and cooperation, by instructing your Representatives in Congress, to use all their influence that the whole subject pertaining to the Lake Tribe might undergo a thorough and careful investigation; and also to plead our cause against injustice and wrong. We ask this favor for the following, among other reasons.

1st. The State of Massachusetts assumes the character of a guardian over us, to protect us from fraud, or the unlawful & wresting from us our possessions, against our will.

2. The amended treaty has never been lawfully ratified by the Seneca Nation; that is, a majority of the chiefs did not sign it, and the assent of those chiefs who did sign it, was obtained by the misrepresentation of the commissioner and Alanson Allen

3. Unlawful, and corrupt means were used to obtain the treaty — Bribery, misrepresentation, and threats; which are contrary to all the laws of this country.

4th. When one third of our chiefs signed the original treaty at the Buffalo Reservation, Jan. 15th 1838, they were not authorized, or empowered to negotiate a treaty for the sale of our lands; in which transaction, the commonwealth of Mass. approved and consented to the deed of conveyance.

5th. A large majority of our people are decidedly averse to emigration.

6th. The commissioner of the United States had no lawful right or authority, or instruction from his government, to make any misrepresentation or use means to obtain the assent of the Indians, and therefore the treaty ought to be held void in point of law.

7th. We have never forfeited the protection of the Commonwealth of Massachusetts by unfriendly or detrimental conduct; but on the other hand, we have rendered essential service to the country, when invaded by foreign foes.

The above is most respectfully submitted by your petitioners, & as in duty bound will ever pray.

Chiefs

Wm. Cheer
John Mountpleasant Jr
William Mountpleasant

John his x mark Fox
George Printup

Moses his x mark Patterson
John his x mark Johnson
Isaac his x mark Miller
Warriors Warriors
Samuel Jacobs
John Poter
Isaiah Miller
Calvin Miller
Wm. Cheer Jr.
John Fish
Jacob Poter
Isaac Allen
Solomon Cusick
Isaac Smith
Isaac Jack
Henry William
John Green
Wm. R. Printup
Henry Patterson
Jeanetta Printup
Alex. Mt. Pleasant
Asa Thompson
James Mathews
Ben. John
Charles Green
Joseph Henry
Henry Nicholas

Petition of Seneca Indians
to Governor Davis.

Date 3 Jan. 1842

2252
171.95
2080.05

State of New York }
Niagara County ss } on this 15th day of December 1841, personally appeared before me, Jonathan Bell, a Justice of the Peace of the said County, William Mountpleasant, William Chew, John Mountpleasant, and George Printup, Chiefs of said Tuscarora tribe of Indians in said County, and on their oaths duly administered by me, declare, that Samuel Jacobs, Mark Jack, James Lusick and John Patterson are not, and never have been, legal and authorized Chiefs of said Tuscarora tribe of Indians, and that they have never acted or been acknowledged as such by the Tuscarora Nations

Subscribed and sworn before me, this 15th day of December 1841
Jonathan Bell
Justice of the Peace

William Mountpleasant
William Chew
John Mountpleasant
his
George + Printup
mark

State of New York }
Niagara County ss } on this 15th day of December 1841 personally appeared before me, Jonathan Bell a justice of the Peace of the said County, Gilbert Rockwood, a missionary of the A, B, C, F, M, to the Tuscarora tribe of Indians in said County, and on his oath duly administered by me, declares that he has resided in the Tuscarora Reservation as a missionary upwards of four years, that William Mountpleasant, William Chew, John Mountpleasant and George Printup who have made the foregoing affidavit, are Chiefs of the Tuscarora tribe of Indians, acting and duly acknowledged as such, and are entitled to full faith and credit, as for their individual character for truth and veracity;

And the said Gilbert Rockwood on his oath as aforesaid, further declares and verily believes, that Samuel Jacobs, Mark Jack, James Lusick and John Patterson are not, and have not been during the said four years of his residence at the Reservation, either acting or acknowledged as Chiefs of said Tuscarora tribe of Indians,

Subscribed and sworn before me, this 15th day of December 1841
Jonathan Bell
Justice of the Peace

Gilbert Rockwood

Affidavits copied by G. Rodney

State of New York
Niagara County ss.

William Mt. Pleasant one of the chief warriors of the Tuscarora nation of Indians residing in said County of Niagara being duly sworn deposes and says; that some time in the month of August 1838 this deponent was requested by R. H. Gillett United States Commissioner of Indian affairs to notify said Tuscarora nation to assemble in council for the purpose of presenting and explaining to said Nation, the Senates amendments in relation to the removal of the New York west of the Mississippi, and the said nation did assemble in said month of August, and that this deponent was present in the council, and did then meet said Gillett, who read the said amendments, which proposes to give said New York Indians four hundred thousand dollars in lieu of the condition and stipulations contained in the Treaty made in January of the same year in relation to the removal of said New York Indians.

And this deponent further says, that when inquired of by said Gillett whether they would sign said amendments, the chiefs of said Nation, after consulting, refused, with one exception only, to sign said amendments, and that upon their so refusing to sign said amendments, said Gillett represented to said council that the senate would ratify the original treaty and that, that Treaty would be altogether less disadvantageous to the Indians than the one proposed by the amendments, inasmuch as the quality and value of the buildings stipulated to be erected for the Indians at the expense of the Government was not expressed the Government would be at liberty to put up worthless shanties and huts and call them Churches, Shops, Mills &c., and then turn to the Indians and say that these are the buildings contemplated by the Government when making and entering into the Treaty.

And this deponent further says, that immediately upon this explanation

of said Gillett, a further consultation was held by said chiefs who suppressing said Gillet from his office, declared to them were other than the language and purposes of the Government, and they were induced to sign said amendments, and that but for the intervention of said Gillet that the Government would act in bad faith towards the Indians in the execution of the original they would not have signed the said amendments.

And this deponent further says that he understands the English and Indian languages and that the Interpreter of said Council interpreted the declarations and explinations of said Gillett correctly.

And this deponent further says that some time in the fall of 1838, James Rusick one of the delegates sent to the West to explore the lands proposed to be granted by the Government to the New York Indians, and also one of the most active partizans of the emigration party, told this deponent that upon his return from the West as said delegate, and upon the opening of the Council held on Big Buffalo Creek, Hermon B. Potter of Buffalo privately offered to him said Rusick Five hundred dollars provided he would sign the report drawn up by Thomas Harris one of the explorating delegates from the Seneca Nation, and that sometimes after the holding of said council said Rusick called upon said Potter for the Five Hundred dollars, promised as aforesaid, and the said Potter refused to pay it until the full consummation of the Treaty.

Sworn and subscribed this 26th day of December 1839 before me
James H. Page
Commissioner of Deeds for Niagara County

Wm. Nat. Pleasant.

State of New York }
Niagara County ss. }

William Chew Grand Sachem of the Tuscarora Nation of Indians, being duly sworn says that the whole affidavit made by William Mt Pleasant has been read to him and that so much of said affidavit as relates to the proceedings and doings of the Council there & then of and held in August 1838 are true. And this deponent further says that he acted as interpreter between said R. H. Gillett and said Indians in said Council.

Wm. Chew

Sworn and subscribed before me this 26th day of December 1839.
Jas. H. Page
Commissioner of Deeds of Niagara County

State of New York }
Niagara County ss. }

George Printup chief warrior of the Tuscarora Nation of Indians, John Patterson, Joseph Cusick, and Marcus Jacob warriors of said Nation, and Jacob Hill the three one of the Sachems of said nation being duly sworn deposeth and says for themselves severally that they have heard read and interpreted the whole affidavit of Wm. Mt. Pleasant, and that they were severally present at the Council there & then of and held in August 1838, and that the matters therein contained relating to the acts of said R. H. Gillett and the said Tuscarora nation of Indians are true; and further these deponent says not.

Sworn and subscribed this 26th day of December 1839 before me, James H. Page Commissioner of Deeds

of Niagara County }

Martin Peck
John his X mark Patterson
George his X mark Printup
Joseph his X mark Cusick
Jacob his X mark Hold-the-tree

State of New York }
Niagara County ss. }

Gilbert Rockwood Missionary from the American Board, and now, and for the two last years residing among the Tuscarora Indians, being duly sworn deposes and says that he was present at the meeting before referred to in the preceding affidavits of Wm Mt. Pleasant, that the matter therein stated in relation to the representation and explanation of R. H. Gillett United States Commissioner he verily believes to be true as far as stated while he was present.

G. Rockwood

Subscribed before me
this 3d day of January 1840
Jas H. Paige
Commissioner of deeds of Niagara County

No. 2

209

State of New York }
Niagara County }

On this 3d day of January A.D. 1840 John Mt. Pleasant one of the Sachems of the Tuscarora Nation of Indians residing in said County, and Isaac Miller one of the chief warriors of said Nation being duly sworn deposes and says that they have severally heard the preceedings affidavits of Wm. Mt. Pleasant read and understand the contents and statements therein contained and the matter therein stated, they hereby believe to be true.

Sworn and subscribed before me this 3d day of January 1840
Jas. H. Paige
Commissioner of deeds of Niagara County

John Mt. Pleasant Jr
Isaac his x mark Miller

State of New York }
Niagara County ss. }

Jesse Hewitt one of the Warriors of the Tuscarora Nation of Indians residing upon the Indian reservation in the said County, being duly sworn deposes and says that he attended a council of said Tuscarora nation of Indians sometime in August 1838, that he then met R. H. Gillett Esq. United States Commissioner of Indian affairs, who read the Senate's amendment, in relation to the removal of the New York Indians west of the Mississippi, which proposed to give said New York Indians Four hundred thousand dollars in lieu of the conditions and stipulations contained in a former treaty relating to the same subject.

And the deponent further says, that when inquired of by said

Gillett whether they would sign said amendments, the chiefs of said Nation after consulting, generally refused to sign said amendments and that upon their so refusing to sign said amendments, the said Gillett represented to said council that the Senate would ratify the original Treaty and that that Treaty would be altogether less advantageous to the Indians than the proposition contained in the amendments, inasmuch as the size and value of the buildings stipulated to be erected for the Indians at the expense of the Government were not expressed, the Government would be at liberty to put up worthless shanties and huts and call them Churches, Shops, Mills &c. and then turn to the Indians and say these are the buildings contemplated by the Government when making and entering into the Treaty.

And this deponent further says that the most of the chiefs and others of said Nation present did sign said amendments, but that this deponent refused altogether to sign said amendments.

And this deponent further says that he understands the English and Indian language and that the interpreter upon the occasion now referred to interpreted correctly whatever was said then and there by said Gillett

Sworn and subscribed before me this 5th day of December 1839
Jas. H. Page
Commissioner of deeds of Michigan County

David Hewitt.

THE DAILY STAR.

TUESDAY MORNING, FEB. 6, 1838.

☞ All advertisements intended for the Daily Star, must be handed in before three o'clock, P. M., to appear in the paper the next morning.

TREATY WITH THE SIX NATIONS.—For the following abstract of the provisions of the late treaty concluded between the Hon. R. H. GILLET, on the part of the United States, and the six Nations in Council.

By the treaty the government gives the Indians 1,824,000 acres of land west of the state of Missouri, being 320 acres for each soul, to be held in fee simple, by patent from the President, which is never to be included in the bounds of any state which may hereafter be admitted into the union. The Indians are to have the right of holding in severalty, under such negotiations as they may prescribe, and are to enjoy their own form of government, subject only to laws of Congress. They are secured in these new possessions, and if aggressions are committed upon them, and redress cannot be obtained of the aggressor, then the government is to make good the loss.

It is to remove them there, and subsist them for one year. It is also to erect them Council Houses, Churches, School Houses, Saw and Grist Mills, Blacksmith Shops, and a Gunsmith's Shop, and find Coal, Iron and Steel, and pay teachers, millers, blacksmiths, and a Gunsmith, for ten years, and as much longer as the President shall deem proper.

Fifty thousand Dollars are set apart, to be invested to support a High School or College, the teachers of which are to be Indians, if those of suitable qualifications are to be obtained

Twenty thousand dollars are to be set apart to make erections and enclosures for poor people, after their arrival west.

Ten thousand dollars a year, for five years are to be paid to them in domestic animals, farming utensils, spinning wheels and looms, and to support persons to learn them the use of the same.

It is further provided, that those who wish to remove in their own conveyance, can do so, and be paid what it costs the government to remove others,—and a physician is to accompany each party of emigrants it they desire it.

The only cession of land to the government, by this treaty. is the Green Bay tract, from which is exempted a reservation now occupied by the Oneidas.

Those who do not remove to the new country in five years, or such time as the President may appoint, forfeit their rights to the country set apart for them.

The Senecas, Cayugas, Tuscaroras, and the Onondagas, residing in the Seneca reservations, agree to remove in five years, and a portion of the Oneidas are to do so, as soon as the Governor of New York will purchase their lands.

Several sums of money are to be paid to several nations and individuals, to remunerate them for losses, and services, which it is supposed the United States ought to pay.

There are also several separate provisions for each tribe, and distinct branches of a tribe.

A separate treaty has also been made with the Senecas and Tuscaroras, for the purchase of their lands (except one reservation conveyed by the latter to the United States, in trust) by the representatives of the state of Massachusetts, with the assent of Doct. TROWBRIDGE, a superintendent from that state. The consideration money, for the sale of the Seneca Reservation, is to be paid to the United States, and held in trust for the nation,—one Hundred Thousand Dollars of which is to be invested, for the use of the nation, and the balance $102,000, is to be distributed among the owners of the improvements, on the reservations.

The Government agrees to have one of its agents reside among the Indians at their new homes and to pay them their annuities there.

These are the leading provisions. The other tribes could not make positive engagements to remove until they should arrange to sell their

er of a malignant fever which continued but a few days. Of the 16 children, but one is dead and that died soon after we arrived, of a lung complaint occasioned by exposure on the way and after our arrival at the station. Young families have been raised up at the station with few instances of mortality, possessing as good a degree of health perhaps as in other sections of the United States.

"I will now say, we have some disadvantages, some of which I will name. We have to begin the world anew, and suffer many inconveniences from our distance from many necessary articles which are indispensible to our comfortable support, or success in our business.

"But this is common to all new countries.—Those who emigrate from a distance may calculate to experience a seasoning to the climate by an attack of the fever ague, or similar to it—however, many go clear even of this.

"In this Prairie country the animal tribe experience a great annoyance from the swarms of flies during the summer months, which interrupts the business of the farmer very much at that season of the year.

"I might enumerate many little inconveniences which are common to all new countries, but I forbear; when there are so many considerations to counterbalance them, they are not worth naming.

"There is no doubt in my mind, but the industrious and the enterprising who are disposed to try this country, will find sufficient advantages to satisfy any reasonable expectation." * * * * * * *

Signed, NATH'L B. DODGE.

☞ We have before us the assurance of the New-York Gazette, that in the impeachments of veracity, so frequently made in his paper, he makes an exception of the editor of the Daily Star. We thank him for this exception, and consequently retract several rough expressions which the conviction that his charges were meant for ourselves, has at different times drawn from us. It is a pity that the editor of the Gazette were not a little nearer the scene of this dispute, not only for his own information, but also that the answers we intend to give to some of his skepticisms might reach him somewhat quicker. Being filled up with the matter relative to the Indian treaty, and other things, we have only room to say, that the assertion of the Gazette, that the Star in its first announcement of the tragedy, stated that some of the most respectable citizens of Buffalo were among the victims, is a mistake. We shall rejoin to the Gazette, more at length, to-morrow.

☞ All parties concerned in the treaty made at the Council near this city, speak in the most emphatic terms of approbation, of the Hon. R. H. GILLET, agent on the part of the United States. His talents as a negotiator in a measure of such importance, and his affability and polite address, have won for him the respect and friendship of all with whom he has had intercourse.—The Indians are very warm in his praise.

☞ In addition to the subjects of treaty, mentioned in the article under our editorial head, we learn that the cessions of land, in this state, are as follows:—

The Tuscaroras, near Lewiston, cede to the Ogden Company, 1920 acres, and to the United States 5000 acres.

The Senecas cede to the Ogden Company about 115,000 acres,—50,000 of which is the reservation near the city of Buffalo,—and the remainder the Tonawanda, Cattaraugus, and Allegany reservations.

Continual rumors from C[illegible]

To the Editors of the Daily Star.

"GENTLEMEN—As the question of the removal of the New-York Indians to the west, is now about decided, I send you for publication in your paper, the following extract of a letter written by Rev. Mr. Dodge, Missionary of the American Board of Foreign Missions among the Osage Indians, (the country adjoining, now assigned to the New York Indians.) The letter, as will be perceived, gives a description of the country, climate, the advantages and disadvantages which the Emigrant Indians will experience in that count ry for a time.

Most Respectfully
Yours,
N. T. STRONG.

"It is not my object at this time to enter into any discussion of this subject, but only to make a little statement from the experience and observations of fourteen years residence in this country, respecting the advantages and disadvantages which the Indians may expect by emigrating to this country.

"First—the advantages. This country affords an excellent soil, capable of producing in great abundance as great a variety of the support and comforts of human life, as perhaps any other in the United States, or in any part of North America. It is a land of beautiful streams of water, with extensive bottoms lined with a variety of valuable timber for building, fencing, &c. These bottoms also yield winter ranges for extensive herds of cattle and horses, where they will subsist generally without feeding them at all during the whole winter—back from those bottoms is an extensive prairie, covered with a heavy growth of grass, which affords spring and summer range for stock; also hay can be procured as extensively as is at all necessary.

"The prairie is a land to be cultivated. There the plough may run any length that any would desire, without being interrupted by stones, stumps, or any other obstructions.

"Respecting the health of the country, after a little seasoning to the climate, I think it must be called favorable; and as proof of this, I will state the experience of 40 persons, 24 adults and 16 children, who constituted our Mission Family when we arrived in the Osage country, now going on fourteen years since. Out of 24 adults 18, are yet living, and are, as far as I am acquainted enjoying as good health, and in some instances much better, than they used to possess when in their native land.

"Those who have died, two males and four females, one of the former died soon after we arrived by disease seated upon him before he came from the east, and the other died of the cholera last summer—of the latter, two died in child-bed, one died of a lingering consumption, and the oth-

Treaty with N. Y. Indian.

Rec'd Feb. 14. 1838.

y Star.

NUMBER 1105.

TESTIMONIALS.—From the Detroit Daily Free Press.—VIRTUES OF SARSAPARILLA.

In calling attention to the medical virtues of this celebrated plant, I would advert to the fact familiar to every physician, that a numerous class of diseases arise from that impure state of the blood, which this active remedi-calagent is so efficacious in purifying. The great importance attached by medical practitioners to the properties of the Sarsaparilla, has engaged the attention of chemists, as to the mode of preparation in which its virtues can be most adantageously combined. Their experiments have resulted in the discovery that the CHEMICAL COMPOUND FLUID EXTRACT, is decidedly superior to any other form in which it can be used. Since the introduction of the Fluid Extract, it has grown into rapid and extensive use and its reputation is constantly increasing. We consider it one of the most valuable articles in the Materia Medica, and find a material advantage in the standard preparation of uniform strength, which is obtained by the Fluid Extract. Its superiority over the decoctions and syrups sometimes made use of, is strikingly apparent. It obviates the necessity of preparing fresh decoctions every day; and does not surfeit and nauseate the stomach with the large proportion of sugar which has to be taken with each dose of the syrup, and which renders it incapable of holding much of the pure extractive matter in solution. One bottle of the Fluid Extract is fully equal to a gallon of this syrup, or the decoction, as usually prepared.

The virtues of this valuable medicine cannot be too extensively known, as there is scarcely an individual who would not be benefited by its use. The uniform testimony of medical men in its favor, and the great success which has attended its introduction, both into hospitals and private practice, is a convincing proof of its value, and of its superiority over other preparations of the Sarsaparilla. MEDICUS.

Mr. C. C. BRISTOL—Dear Sir: Please send me 4 dozen bottles Bailey's Compound Fluid Extract of Sarsaparilla.

I cannot but express my high sense of gratification in the result of this excellent preparation has had in the cure of Cutaneous Diseases. In every case which has come under my practice, it has had the most complete success. Not one—even the most obstinate and long standing—but has received a permanent cure from this very excellent compound. In a section of the country like this, where the principal diseases arise from a vitiated state of the blood, I think your preparation will be of most eminent service.

I consider it the neatest preparation of Sarsaparilla I have ever met with, and as such I unhesitatingly give it my earnest recommendation.

Truly, yours, &c.
T. P. WHIPPLE, M. D.

Fox River, Ill. June, 1836.

Mr. C. C. BRISTOL—Dear Sir: I take the liberty of rendering what I consider an act of justice, both to yourself and the medicine you manufacture; I mean Bailey's Chemical Compound Fluid Extract of Sarsaparilla.

From the effects of calomel and other mercurial preparations (of which during several sieges of sickness) I have had occasion to take pretty liberally of, I had become so weak and emaciated as to be obliged to relinquish my business entirely, my system had to all appearances become completely charged with the mineral, so much so that in attempting to perform the least labor, there would be prickling sensation all over my body, similar to the sensation one feels from the electrical jar. With a constitution in shatters, and my health daily declining, I began to feeln seriousness about my situation. I was recommended to use a bottle of Bailey's Fluid Extract, which to my utter astonishment, gave me more strength and courage than I had known in ten years, it acted like a charm. I have used since two bottles more, and am free to say I am a well man and feel grateful that my health has been restored me. Yours, &c.
S. T. HOSMER.

The following unsolicited expression from a distinguished medical gentleman, is one among many favorable notices it has received at the hands of dis- [illegible] impartial members of the Faculty [illegible] Star.

DR. BRANDRETH'S CELEBRATED VEGETABLE UNIVERSAL PILLS.—DR. BRANDRETH considers it a duty to make known his Pills, which have proved by experience to be an infallible assistant of nature for the cure of every form of the only one disease. He has received testimonials from persons who have been cured by them. The following are a few for public perusal.

EXTRACT.—Dr. Brandreth—Sir: I could eat nothing with an appetite; indeed my taste was nearly gone, and owing to the continued fever I was in, my hair fell off in great quantities, insomuch that I am nearly bald. To these distressing symptoms, my face, and more or less of my whole body, was covered with pimples, and on the least exertion my right knee and ankle would swell in a frightful manner.—The medical men who attended me appeared quite lost with my case, and expected that nothing could save me. In this melancholy state, a friend advised me to make trial of your pills, and as I felt that I must not expect a cure from the doctors, I at once commenced with them; the first few doses made me feel very sick and bad, but they seemed to have laid hold of my complaint; I therefore persevered with them according to the directions for about two months, and was surprised to find myself so much better. I should have observed that after the first or 3 doses my perspiration was completely restored; at first I could before I got out of bed in the morning, throw it off in handfuls from my side; and when I have been walking, it has fallen in drops from my finger ends, and yet I never took the least cold.—Although I found myself so much better after having taken them the time above stated, still I was far from being well. I therefore continued to take from 2 to 3 every night; if I found myself costive, I took a large or small dose, according to my feelings; if, however, I found any of my old symptoms returning, the dose was large, but if I found only the one mentioned, then the dose was four or five pills. By acting in this manner, I am now, as it were, a new man,—all my functions seem to be restored, and I am sure any one who will persevere with the pills, as I have, will be quite satisfied of their excellent properties. Prejudice, Dr. Brandreth, prejudice may for a time prevent many from making trial of your medicine, but all who do use it, that I have known, invariably recommend it. Your references are of the first description, and those who wish to bid a long farewell to all their bad feelings, cannot do better than purchase a 25 cent box; that and a little conversation with you, will soon teach them the true principles upon which their health and existence depends. Without exception, they are the best and mildest medicine I ever took; and were it only as a physick they are worth any money; but no one will have much doubt after they have made some trial of them, as to their universal properties. You are at liberty to refer to me; my name I cannot give, as I have relations who are members of the medical profession, I am sir, yours, &c.
W. M.

Testimonials are at Dr. BRANDRETH'S Principal Office, from persons cured of the following complaints by the BRANDRETH Pills above, thus establishing the important effects to be derived from their use:

Consumption, Influenza, Colds, Indigestion, Dyspepsia, Headache Pains, and a sense of fullness in the back part of the head, usually the symptoms of Apoplexy, Jaundice, Fever and Ague, Bilious, Scarlet, Typhus, Yellow and common Fevers, of all kinds, Asthma, Gout, Rheumatism, nervous Diseases, Liver Complaints, Pleurisy, Inward Weakness, Depression of the Spirits, Ruptures, Inflammation, Sore Eyes, Fits, Palsy, Dropsy, Small Pox, Measles, Croup, Coughs, Whooping Cough, Quinsey Cholic, Cholera Morbus, Gravel, Worms, Dysentary, Deafness, Ringing noises in the Head, King's Evil, Scrofula, Erysipelas, or St. Anthony's Fire, Salt Rheum, White Swellings, Ulcers, some of 30 years standing Cancers, Tumors, Swelled Feet and Legs, Piles, Costiveness, all Eruptions of the Frightful Dreams, Female Complaints of every kind, especially obstructions, relaxations, &c.

RHEUMATISM.—A gentleman who had lost the use of his limbs with Inflammatory Rheumatism, and was so miserably afflicted that he could not turn in bed without assistance—the pains were violent in all parts of his body, but especially in his breast, back, arms and feet. This person took no other medicine than Brandreth's Pills—for two weeks he took 12 pills per day, and often as many as 20, and in three weeks he was able to get out; and now having persevered with them so as to produce copious evacuations every day, is at this time perfectly cured; it is not two months since he was first taken ill. Now, Dr. Brandreth would ask, would this have been the case with your bled man?—with the man to whom mercury has been administered?—No! he would have been in bed months, and his convalescence would have been tedious. The above gentleman is highly respectable

Danbury, Conn, 8th March, 1836.—Dr. Brandreth —Sir: Will you be good enough to send me some more of your Vegetable Universal Pills; there are many persons here taking them for every complaint, and all find relief. I can say they are the best medicine I ever took, and I have tried almost every thing, but found no relief until I took your Pills. My difficulty of breathing is greatly relieved, and I am getting well. Many are taking them here, for the same complaint, and find them very good.

Yours respectfully ELIZA MORRIS.

☞ Extract in favor of BRANDRETH'S PILLS, from the New-York Transcript, of Monday, June 20, 1836.—

"One of our carriers some time since gave notice that he was not able to attend to the duties of his situation, in consequence of violent pains in his back and side: We recommended him not to despair, but to use these pills. He did so, and they cured him perfectly. This is no puff. It is actual fact. We know the medicine is good. We speak from experience."

7500 TESTIMONIALS have been received from individuals of the highest respectability. Call at Dr. B's. store and read the original letters, all proving the extraordinary power of Brandreth's Pills, in removing diseases of the most opposite character rom the constitution. They in fact prove by the cures they make, that there is no necessity for any other medicine.

The above pills will be found the best remedy ever tried to remove Worms, and they may be taken by children of any age with the utmost safety.

Druggists are not allowed to sell Brandreth's Pills, under any circumstances. Therefore, purchasers who wish the genuine article, must avoid the Drug Shops.

The above valuable Pills are for sale by A. W. WILGUS, Book-seller, No. 203, Main-street, Buffalo sole Agent for Erie county.

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SECURITY AGAINST COUNTERFEITS.—DR. BRANDRETH has adopted the following plan to secure the GENUINE Brandreth Pills to the public. Every authorized agent must have one of the following Certificates of Agency, and it will be seen that a double forgery MUST be committed, before any one can procure a forged certificate, and the person having it in his possession is equally liable with the forger. No one will chance ten year in the State Prison, for the sale of a box of counterfeit Brandreth Pills—at least I hope so.

Copy of Certificate of Agency.

BRANDRETH'S VEGETARLE UNIVERSAL PILLS.

Security against Counterfeits.

The within named Nathan Randall is my appointed General Agent for the counties of Tompkins, Chemung, Chautauque Cortland, Chenango, Cattaraugus, Broome, Erie, Allegany, Steuben, and Tioga, in the United States of America, and this letter which is signed by me, BENJAMIN BRANDRETH, in my own hand writing—must also be signed by the within named General Agent, whose name will also appear in the principal papers of the United States. This caution has become absolutely necessary, to guard the public against the numerous counterfeits which are out of the above popular Medicine.

This letter will be renewed every twelve months, therefore should any alteration be made in the date do not purchase—there is doubt.

Signed. B. BRANDRETH.

New-York, March 1, 1837.

Purchaser! ask to see the certificate of Agency —all who sell the GENUINE Brandreth Pills, have one.

Brandreth's Pills for sale by A. W. Wilgus, Book-seller, No 203, Main-street, Buffalo, sole Agent for the county of Erie. N. B. No Druggists sell the genuine Brandreth Pills—therefore avoid them.

NARRATIVE

OF

RECENT PROCEEDINGS OF THE COMMITTEE APPOINTED BY THE YEARLY MEETING OF FRIENDS OF NEW-YORK,

IN RELATION TO

THE INDIANS

IN THAT STATE.

PUBLISHED FOR THE INFORMATION OF FRIENDS.

NEW-YORK:

MERCEIN & POST'S PRESS, 240 PEARL STREET.

1839.

NARRATIVE,

&c.

It is well known, that the members of our religious society have long felt a deep interest in the welfare of the Aboriginal Inhabitants of this land; and the Yearly Meeting of New-York, has, for many years, extended a care over some of the tribes in this state.

During the sittings of our last Yearly Meeting, this committee appointed some of their number to visit the Indians, in order to obtain more full information than they then possessed, of their condition and prospects.

In the 7th month following, the Friends separated to that service, made the following report.

TO THE COMMITTEE OF THE YEARLY MEETING OF NEW-YORK, ON INDIAN CONCERNS.

The friends appointed by the Committee on Indian Concerns, in New-York, to co-operate with like committees appointed by the Yearly Meetings of Philadelphia and Genesee, in visiting, as way might open, the Indian Reservations within the state of New-York, may inform, that in pursuance of these several appointments, John Wilson Moore and Joseph S. Walton, of Philadelphia, Charles Marriott and Abraham Bell, of New-York, and Griffith M. Cooper, William S. Burling and Elisha Freeman, of Genesee, have visited a number of those settlements; and now offer the following report:

ONONDAGAS.

On the 7th day of the 6th month, 1839, three of the committee visited the Onondaga Indians. Their Reservation is situated about seven miles South from Syracuse. We were told it was two and a quarter miles wide, by three and three-quarters long, and contains a population of three hundred persons. As this tribe is the one towards which the labors of Friends in New-York Yearly Meeting,

have been heretofore chiefly directed, they will naturally inquire with what success?

At the time our committee first visited the Onondagas, we are informed, there was but one house in the whole Reservation, and the committee placed the door of that house upon four stakes driven into the earth, to form a table, from which to eat the provisions they carried with them. A few miserable bark huts formed the rest of their habitations, and the people were in as wretched a state as could well be imagined. Cut off from their former means of support, the chase—oppressed, despised, and robbed with impunity by the whites.

The Indian met with no encouragement from the white man, to improve his condition, and the distance between their two modes of life appeared utterly impassable. Hopeless of better days, he gave himself up to intemperance and listless inaction, waiting the approach of that which seemed to be his inevitable fate, the speedy extinction of his race, in wretchedness!

At this period, the hearts of a few individuals were touched, we doubt not, by the finger of *Him* who implanted compassion in the human breast, to stretch forth a hand of help. This feeling, through their instrumentality became diffused to others, and aided by the energy and faithfulness of our devoted friend Aden T. Cory, for many years the resident Superintendent for the Society of Friends to this tribe, and whose name is dear to them, great good has been effected.

Attached to the first Indian habitation we approached, we saw a field of six or eight acres of excellent wheat, and another about as large, of oats, and seven fine cows grazing. The house was a respectable looking frame dwelling, perhaps twenty by thirty feet, one story and a half high, much like those belonging to the middling class of whites. The next two were of a similar description; we observed in one of them a curled maple table, windsor chairs, &c.; before the door were two new ploughs, and two new scrapers for making and repairing the roads through the Reservation. What we saw of these lands appeared more hilly than the surrounding country—the soil was fertile, with some rich valleys; we followed the road through one of these about a mile; there was a good fence on each side, from six to nine rails high; and we saw some fine meadows and fields of corn, potatoes, beans, &c.

Their council-house is a commodious white frame buidling. We

visited about a dozen houses, mostly frame, though some were built of hewn logs; in most of them we saw a churn, and in one an Indian woman was churning when we entered. Most of the Indians, we were told, keep one or more cows, and their barns are at least as numerous as their houses. Their lodgings are on cot-bedsteads—the beds and a few simple articles of furniture exhibit but little neatness or order. A wooden mortar and pestle, for pounding corn, a few iron pots, stools and wooden utensils, with scarcely an article of crockery, seemed generally to comprise their whole stock of household furniture. Some of the houses have only shutters without glass windows. The Indians were decently dressed, some made a good appearance, though many retained peculiarities of the red man, such as broaches, ear-rings, bead embroidered leggins, &c. They make good sleds, and we saw one making a plough-beam in a workman-like manner; he lived in a good two-story frame house. They have too many horses and dogs; but not enough other domestic animals, such as cows, sheep, pigs and poultry. Their houses are mostly about twenty by thirty feet, generally not painted; they own a saw-mill and rent it to a white man, who saws their logs on shares. There is no grist-mill in the settlement, though they have many good mill-sites. They want mechanics, particularly blacksmiths. But few of them understand English, hence we found it difficult to communicate with them. It appears they have never had a school, except for several short periods, while Aden T. Cory resided among them. In conversing, through an interpreter, with a few Indians, including three chiefs, they expressed their willingness to have a school established, if they could obtain a Friend for teacher, and in that case they might apply a part of their annuity to its support. We found some of their people had an objection to school-learning; having observed that among the whites, where it was general, it did not appear to have made them better men, whatever other advantages it had given them. They feared their young men, on acquiring it, might depart from the simplicity of their fathers, associate with the whites, become dissipated, and "*sell away the lands of the nation.*"

These objections, we think, might be removed if they were convinced that the evils they fear, and from which they have already suffered so much, are not the *necessary* and *inevitable* attendants on civilization; they might then view its institutions more

favorably. We could not, however, urge them to apply their annuity, (which amounts only to the pittance of five dollars for each person,) to an object, in their view, of doubtful utility.

The state of New-York, only, has the right of purchasing the lands of the Onondagas, whenever they may wish to sell. The nation holds the entire Reservation, but each individual possesses in severalty, whatever land he chooses to enclose and cultivate; the whole product is his own, and he can even sell his house and improvements to any other Indian, but not to a white man, though white men do occasionally hire portions of their lands, or cultivate them on shares. They told us they raised enough for their support, and sold sufficient to afford them the means of obtaining many of the comforts of life. We met several Indian teams loaded with bark, for sale, on their way to the tanners. The interior of their habitations, when compared with those of well ordered white families, in equally good circumstances, would appear very uncomfortable, but when contrasted with the bark wigwams, &c., of their ancestors, show great improvement. As they advance in civilization, their wants will doubtless increase, as well as their ability to supply them.

None of this nation appear to have joined any society of Christian professors: their religion is of the most simple character, inculcating reverence for the Great Spirit, and for Him only—and that he will reward them according to their actions.

This nation does not, in our opinion, absolutely require any further aid from Friends, other than occasional advice.

TONAWANDAS.

A part of the Committee on Indian Concerns of Genesee Yearly Meeting, now joined us, and we proceeded to the Tonawanda Reservation.

The population is stated to be between five and six hundred. On approaching the settlement, we travelled on Indian lands, perhaps about two miles, on the banks of a feeder, made to convey water from the Tonawanda Creek to the Erie Canal. This we learned had impaired the value of the creek for fishing, and greatly injured some valuable mill-sites belonging to the Indians.

We had previously heard that this was one of the most prosperous Indian settlements in the state, and were pleased to find it answer our expectations; we admired the general appearance

of comfort and improvement around us; the ground was dry and fertile and the fences and crops were good.

We called at the house of Black Chief, who was absent; several of his family, men and women, were hoeing an adjoining field of good corn; none understood English except the interpreter, a white man, who informed us that all in this settlement except one or two persons, were opposed to emigration.

They appeared to be well supplied with horses, cattle, &c. Some of their lands we found were rented to white people, at from two to three dollars an acre per annum. On visiting a number of their houses, we found them comfortable, and their furniture and cooking utensils more numerous, and of better quality than those usually found in Indian dwellings. We called on Blacksmith, a chief, who had been to Washington on account of the treaty, and was anxious to learn its fate. On our return, we again passed near Black Chief's habitation; he was then at home, and advanced to meet us with a warmth and animation of manner very agreeable to us. We could not hold much conversation with him, the interpreter being absent.

The Indians have discriminating minds, and the wise among them are now seeking to obtain the advantages of civilization, while they would avoid the vices and miseries that have heretofore been its sad attendants. The question then arises, can we second and strengthen their efforts to this end? We may watch over them, to prevent the fraudulent sale of their lands, and endeavor to remove and prevent the establishment of houses of intemperance in their immediate vicinity. At one of these, on the very border of their Reservation, we were told that a large proportion of the Tonawandas refused to taste spirituous liquors; still the temptation to others is too powerful to be resisted, and ought to be removed far from them. The religion of the Tonawandas is like that of the Onondagas, and all other North American Indians who have not embraced some one of the various professions of Christianity.

TUSCARORAS.

6th month, 15th. We visited the Tuscarora's Reservation, which contains 6920 acres; 5000 of which we learned were purchased by the Indians from the Holland Land Company, and no one holds a pre-emption right over this portion of it. Populatian 280 persons. We met here with an old chief, Cusack, who told us he was in favor

of emigrating, though he was scarcely able to walk, from age and infirmity. The rail-road to the Falls of Niagara passes through this tract, and we were pleased to learn that compensation had been made to the Indians for the injuries sustained thereby. We dined this day with Margaret Doxtater, an Indian widow, who spoke good English, and appeared to be an intelligent and pious woman. Her son teaches the school at the mission house; he informed us that a small proportion only of the tribe wished to remove, and that those who have consented to go, have mostly been bribed; many evidences of this having already come to light.

One of our company called with the interpreter on an Indian who is a large farmer. He had just finished ploughing for wheat, a field of about twenty acres, and was enclosing, from the common, another field of like size, in good rail fence. We entered unexpectedly, and found him sitting alone, reading an English Testament; he had also one in the Mohawk tongue, which he understood, but had learned Enlish enough to read, though not to speak the language; he had also a hymn-book, English and Indian, in alternate columns. He had scarcely reached middle age, owned an excellent farm, and we were told had earned and placed out on interest about three thousand dollars.

We then proceeded on our way to the

CATTARAUGUS RESERVATION.

This settlement is now under the immediate care of Genesee Yearly Meeting. After travelling a difficult road, for two miles through the woods, that nearly surrounded the Indian settlement, we emerged from them, near the brink of an abrupt descent of perhaps two hundred feet; below lay a delightful valley, several miles wide, nearly level, extending east and west as far as the eye could reach. It was studded over, here and there, with Indian habitations. Through this valley ran the Cattaraugus creek, or river, though hidden from our sight by trees. The first dwellings we approached were without chimneys, and about the poorest we had seen. It was a pleasant evening, and we met several men, women and children, returning from the labors of the field, with hoes in their hands. We proceeded down the valley, on a pretty good road, to the settlement granted by the Indians to Friends, for the support of an Indian school.

This establishment is on the main road from Lodi to Lake Erie. The buildings are placed on a green lawn of about an acre, and consist of a dwelling-house twenty-six by thirty-six feet, school-house, barn, and other out-buildings. The farm contains about two hundred acres; seventy of which are well enclosed, and cultivated in wheat, oats, Indian corn, potatoes, &c., with considerable meadow, all in good condition. It is superintended by Joseph N. Hillman, a Friend, much beloved by the Indians, and well calculated for the station he occupies. The school is at present taught by a young woman from Vermont; who had been employed at the Mission School, which is now discontinued; and feeling a desire to be useful to this class of people, readily embraced the opening in our school, at one dollar and fifty cents a week, and her board. We attended the school, and procured a specimen of Indian writing; there were present fourteen small Indian, and a number of white children, who, with their parents, reside among them. In winter, we were told, it was attended by an average of twenty-four; many of the larger children being now at home, employed in hoeing corn; a number of whom we saw, and found they could read, write and cypher, and speak tolerable English.

This Reservation extends from the mouth of Cattaraugus Creek, seven miles into the interior, and is four miles wide; the soil is light, fertile, and easy to cultivate. The principal clearings are along the public road, producing fine grass and grain. But a small portion of the valley is yet cleared, much of the timber being heavy. The dwellings are principally built of logs, though there are a number of snug frame houses, with good barns and other out-houses. There is a saw-mill, rented to a white man, and much timber is cut on this Reservation.

The following memorandum, made by the committee who visited them, will convey some idea of the situation of a number of Indian families.

John White, a chief, resides in a valley north of the council-house and is comfortably situated; he has a frame house twenty by thirty feet, one story and a half high, with a chimney in the middle; it was furnished with beds, a few chairs, clock, looking-glass, cooking and other kitchen utensils. The house was clean, and an appearance of comfort prevailed, giving evidence of domestic industry—two daughters were working ornamental leggins, the rest of the family, mother, sons and daughters, were at work in a

corn-field, which looked well and in good order. He had horses, cows, hogs, agricultural implements, &c.

Israel Jimeson resides in the western part of the Reservation, and is quite an extensive farmer, surrounded with most of the comforts of white people; he had fine fields of barley and extensive meadows.

Samuel Gordon's is one of the best establishments we visited; more neatness and comfort is observable than in most.

Young Chief, one of the principal chiefs, was building a new house, for himself, and we rejoiced to see that his son was the builder. While at his house, he showed us a document signed by a large number of Friends, of Philadelphia, dated about the year 1798, stating in substance, that they totally disavowed any wish to obtain their lands, their furs, or their money, in return for any thing they had done for the Indians; and we told him we were the same people. His house and rooms had also the appearance of comfort.

The interior of a number of other houses we visited, appeared to us uncomfortable; they had large fire-places, with a few chairs and stools. Various articles of clothing, harness and agricultural implements hung around the walls and ceiling. Thus, the interior of their dwellings do not exhibit the conveniencies that their improvements without would lead us to expect; varying, from a log hut, without a floor or chimney, a fire built at one end, and an opening in the roof to let out the smoke—a stool and very few culinary articles; to a good frame dwelling, with beds, chairs, tables, crockery, and kitchen utensils, much in the order of a farmer in comfortable circumstances. Many of the men dress like their white neighbors; the women generally dress in short gowns and petticoats, ornamented leggins and moccasins, or shoes; they wear the blanket or shawl over the head and shoulders, and trinkets about the neck. They commonly eat but twice a day, or when hungry, though many are beginning to adopt the practice of eating at regular periods, like white people; their principal diet is boiled homony, sometimes sweetened with maple sugar; these Indians may be called a sober people. As far as we could learn, there appears to have been no actual suffering for want of the necessaries of life, among them, during the last few years; some support themselves well by making moccasins, &c. for sale. The women still work in the fields, with their husbands. There are a number in this, as in other reservations, who let out their cleared land to white people, at an annual rent of from two to three dollars per acre.

A new council-house was in progress, the Secretary of War having directed that the Grand Council of the Six Nations should be held at this place, in 8th month next. It is a large frame building, erected at the expense of the Indians.

Arrangements having been made for a council to be held this day, we visited the old council-house at 10 A. M., found the fire kindled, and a large kettle of homony preparing for the Indians who might attend, from a distance. More than twenty women, most of them with infants in their arms, occupied one portion of the house; these infants were brought to be vaccinated, which was done at the close of the council, by Dr. John Wilson Moore.

We went to the assembly about 1 P. M.; after a short pause, Young Chief arose and spoke a few words, which the interpreter rendered in short sentences, to this import: "Brothers! It is the will of the Great Spirit that we should meet here this day. We thank him that he has put it into your hearts to visit your red brethren. Brothers! we thank the Great Spirit that he has preserved you in your journey. We are now ready to hear what you have to say to us."

One of our number then addressed them and said, their brethren, the Quakers, had sent a deputation from toward the rising sun, to see them, and inquire after their welfare—expressed his satisfaction at observing their progressive improvement in the cultivation of their lands, and pointed out the necessity of their continuing to advance in that respect. He urged the advantages that would result from sending their children, more generally, to school; and said, he supposed that many of the large scholars were at this season needed by their parents, to assist in raising their crops, and that this circumstance made the school smaller than it otherwise would be. He then stated the benefit that would arise from the women's paying greater attention to neatness, and to the increase of domestic comforts, which would encourage their husbands and sons to be industrious in providing them the means. And, lastly, he adverted to the absolute necessity of totally abstaining from *strong waters*.

After a little deliberation, Young Chief replied, taking up each subject in the order in which it was mentioned. He fully admitted the excellency of the advice given them, to improve their lands; hoped they would continue to improve; said they had many difficulties to struggle with, and desired Friends would not be

discouraged at their slow progress. He was pleased to see that we had made allowance for the smallness of the school, and attributed it to the right cause. He seconded the advice to their females, spoke judiciously in relation to it; and closed with these emphatic expressions, on the subject of temperance; "If we fail in this, we fail in every thing."

Other chiefs also spoke. The subject of the treaty for the sale of their lands, evidently lay heavy upon them. They thought it "hard, *very hard*, to be forced from their present homes." Out of five hundred inhabitants, they did not think one hundred were willing to go; although this Reservation was deemed to be more favorable to emigration than any other we had seen.

At our request, Israel Jimeson, a chief, who had been deputed to visit the district of land designed for them, beyond the Mississippi, rose, and described it to us as follows:

He said, "they travelled many days through a fine country, abounding with deer and turkies, but they were told this was the white man's land; Indians must not hunt there. At last they came to a stream, the boundary, as they were informed, of the land designed for the New-York Indians. This stream had abrupt banks, perhaps sixty feet high; yet, he observed, the high-water marks on the trees were several feet above the banks. After some unsuccessful attempts, they succeeded in crossing it on a raft. They observed the river was skirted with timber from half a mile to two miles wide, he thought it could not in any place exceed three miles; '*all beyond was one vast prairie*,' and which was wet near the river; he had jumped upon the ground and made it shake for rods. Further on, it was covered with stones. In dividing the land into three hundred and twenty acre lots, as proposed by the government, it was clear that most of them would be destitute of wood; and the little there was on the margin of the stream, as all would have to use it, would be soon cut off; the trees too, were small compared, with those of Cattaraugus. J. F. Schermerhorn, United States Agent, told them, this was a fine country for Indians, a perfect Paradise—plenty of hunting and fishing. As for fishes, he saw none, for the water was too muddy to see them in it, and he saw none jump out; and the game would soon be gone. The few Indians he saw there were nearly naked, and so wretched, that, to see them, would make *even the heart of an Indian to ache!*"

The contrast between that country and the lovely valley of their own Cattaraugus, with its clear streams and noble forests, was so great, that they would rather die than make the exchange. He observed that the lands set apart for some other tribes, particularly for the Cherokees, were better than those designed for the New-York Indians. One of the Indians, an aged man, said he would "take the life of that woman, and those children," pointing to his wife and family, "and sell his own life as dearly as he could, rather than go;" and on being remonstrated with, added "it were better to do so, than consign them to a lingering, miserable death." This last incident did not occur in council.

Several of the deputation addressed the Indians, encouraging them, notwithstanding many gloomy prospects, to persevere in industriously acquiring greater knowledge of agriculture and the mechanic arts; and to send their children to school, by which means they might avail themselves, more and more, of the advantages of civilized life. The women were advised to improve themselves in spinning, sewing, and to be neat in their houses; they were told much depended on their exertions in these respects, in advancing the prosperity of their people, and in enabling them to rise to greater usefulness.

To which Young Chief and Jimeson made appropriate replies, expressing their full satisfaction with the school and its superintendent.

After the chiefs had closed their remarks, they informed us that they clearly understood our visit was one of investigation and inquiry only. An Indian, named Jacob Johnson, then stepped forward, and said, "I am no chief, but feel so thankful to the Great Spirit, for sending you, that I thought it required of me to acknowledge it. I remember, with feelings of gratitude, the counsel I heard from Friends, at Alleghany, when I was a boy; and if we had all been careful to follow that advice, our condition would be much better at this day;" adding, that he felt no disposition to boast of his own attainments, but he could tell us, that the clothes he then wore, (and he was well dressed,) were of his own manufacturing. He then expressed a wish to shake hands with us, and did so very cordially.

Young Chief returned thanks to the Great Spirit, that we had met; hoped that he would preserve us on our return home, and restore us in safety to our families and friends; and that if we met no more in this world, we might in another. The council then broke up.

We made arrangements to have a census taken of all the Indian population, over sixteen years of age, in the Cattaraugus and Buffalo Reservations, stating how they stand as to emigration.

Two of the chiefs came to take leave of us next morning, and we parted with feelings that will long be remembered.

In the 11th month, 1840, the engagement of Friends, with the Indians, as respects the school and the two hundred acres of land set apart for its support, will expire; after which period, it is specified in the articles of agreement, between the Indians and the Committee of Genesee Yearly Meeting, that it shall be continued, under the care of a joint committee of Indians and Friends, for the education of the children in the Cattaraugus Reservation, for ever.

We next visited the

BUFFALO RESERVATION.

This Reservation we passed through on our way to Cattaraugus. We called at Big Kettle's habitation: he was not at home, having retired to a distant residence, in poor health. He is said to be a man of great powers of mind; is the first chief of the Seneca Nation since Red Jacket, and preserves the simplicity of the Indian character. His house, a small log building, we felt strongly inclined to enter, but an ox-yoke leaning against the door (the Indian lock and key) forbade the act, and we retired, with feelings of respect, for the honesty of a people who require no other guard for their property.

The main-road leads through this Reservation, crossing the creek several times on good bridges.

The land is fine and rich, with considerable clearings on both sides of the road. There are about seven hundred and forty inhabitants. Their houses are both frame and log, with barns and out-houses. Several of the houses are very commodious, and their interior arrangements are much better than many we had seen; some were well-furnished. Their women were well clad, and tolerably attentive to domestic order; they still wear some beads, broaches, &c. The men were dressed, mostly like the whites, and the young men generally read and write, and speak English. They have one school, attended by from ten to twenty-five pupils, averaging about sixteen. They are now convinced of the necessity of quitting the chase, becoming farmers, and some, of educating their children.

There are a few mechanics among them, such as plough-makers, carpenters and tailors, but in these branches they have made little progress, owing to their near vicinity to Buffalo, where they can have their wants easily supplied. They have greatly improved in temperance, and had they not been so harrassed on the question of emigration, their advancement in other respects would have been more conspicuous. The permanent improvements making in the several settlements, we thought, spoke in language stronger than words, the general opposition to removal. But we were surprised to observe similar improvements in and about the dwellings of some who had signed to go ; this circumstance was, however, explained. We were told, that in addition to the money offered, to induce the chiefs to sign, a number of them had also obtained the promise of retaining a life-possession in their present farms. Thus, while selling the lands of others, they sought to retain their own.

EXTRACTS FROM THE MINUTES OF THE COMMITTEE ON INDIAN CONCERNS.

At a Meeting of the Committee, held in New-York, 7th month, 9th, 1839. *Present thirty-two members.*

The committee appointed at our last meeting, to visit the Indians, in company with some Friends of Philadelphia and Genesee Yearly Meetings, made an interesting report of their visit to several tribes in our state ; which was very acceptable to us, and it was directed that it be entered on our records.

Information was given to the committee, that a number (nine) of our body had waited on the President of the United States, now in this city, to ask him to delay signing the treaty lately made with the Indians in this state, until we could lay before him evidence, that fraud had been used in obtaining it. He received them kindly, and informed them, that the Secretary of War, J. R. Poinsett, in order to ascertain the true state of the case, would go out and meet the Indians in council, between the first and tenth of next month ; and the President invited the committee to delegate some of their

members to be present on the occasion, and see that justice was done to the Indians. On consideration, the following Friends were appointed for that purpose, viz. Robert Hicks, Thomas Carpenter, Amos Willets, Daniel Carpenter, Silas Carle, Nathaniel Starbuck, Samuel Smith, Abraham Bell, and Charles Marriott. And the Clerk was directed to write to John W. Moore, of Philadelphia, and Griffith M. Cooper, of Wayne County, in this state, giving them the foregoing information, and also to inform them of the appointment of a committee, by us, to meet similar delegations from the committees of the Yearly Meetings of Philadelphia and Genesee, should they think fit to appoint such delegation: and they are hereby authorized to represent us in the proposed council, and afford the Indians such advice as they may deem best, and report to this committee.

At a meeting of the Committee on Indian Concerns, held in New-York, the 2d of 9th month, the committee last mentioned made the following report.

The Council met at Cattaraugus the 13th of 8th month, and closed the following day.

All the deputation from New-York Yearly Meeting attended, and Benjamin Ferris, George Truman and Henry Ridgway, from Philadelphia Yearly Meeting, and Griffith M. Cooper and William S. Burling, from the Yearly Meeting of Genesee. Soon after their arrival, Friends divided themselves into several committees, and met committees appointed by the Indians, to consult, investigate and arrange the business; and they were pleased to find that the Indians were so competent to manage their own concerns *in council*, as not to require the interference of Friends.

In the able report of the Commissioner of Indian Affairs, at Washington, transmitted with the message of the President at the opening of the third session of the twenty-fifth congress, 1838-9, we find it stated, on the authority of R. H. Gillet, United States Commissioner for the New-York Indians, that "The fee of this land (the Seneca's) is held by Massachusetts, in trust for individuals known as the Ogden Company, while the Senecas have a *possessory* right to it."

This view of the subject we deem entirely erroneous.

The indefeasible right of inheritance, we believe, is vested exclusively in the Indians, and, we think, no better title can exist.

The following document will show that this view of the subject has been fully recognized by the government.

By authority of the President of the United States.

To all People to whom these Presents shall come, Greeting :

Whereas it has been represented by some of the chief men of the Seneca and Onondaga nations of Indians, that they are entitled to certain reserved tracts of land lying on the Cattaraugus Creek, and on, or near the Alleghany, and which has been surveyed, laid off, and the lines regularly run and distinctly understood. That they are not in possession of deeds securing to them the peaceable and undisturbed occupancy thereof. As well, therefore, to remove all apprehensions from the minds of the chief men and others, of the Seneca and Onondaga nations, as to secure to them the possession of said lands. It is hereby announced, and declared by the authority aforesaid, on behalf of the Government of the United States, that all lands claimed by, and secured to the said Seneca and Onondaga nations of Indians, by treaty, convention, or deed of conveyance, or reservation ; lying and being within the limits of the United States ; shall be, and remain the property of the said Seneca and Onondaga nations, *for ever;* unless they shall voluntarily relinquish or dispose of the same.

And all persons, citizens of the United States, are hereby strictly forbidden to disturb said Indian nations, in their quiet possession of said lands.

Given under my hand, and the seal of the War Office of the United States, this seventeenth day of March, in the year one thousand eight hundred and two.

(Signed,) H. DEARBORN,
Secretary of War.

It appears to us, that the Ogden Company can have no claim to these lands, further than a pre-emption right ; and, how far even that claim is valid, seeing the Indians, the only real owners of the soil, have never been parties thereto, it is not for us at this time to investigate. It may suffice to say, that, had we found the Indians willing to sell, and that a fair and honorable contract had been entered into by them, we should have interposed no obstacle to its fulfilment.

The following is a summary of the facts that appeared to us to be satisfactorily established.

After the council had been opened, the Indians stated that it was concluded that the deputation of chiefs from each of the six nations should answer separately.

The Senecas, being the largest nation, including the following reservations, viz. Alleghany, Cattaraugus, Buffalo and Tonewanda, came forward first, and stated their objections to the treaty. They strongly urged, that they held nothing to be valid in national concerns of this magnitude, that was not done in *open council.* They admitted that the amended treaty had been fully and fairly explained to them by the United States Commissioner, in councils previously held, and that sixteen chiefs only, came forward in open council, and signed it, and that sixty-two came forward in the same council and signed a protest against it. This latter act, the United States agent refused to acknowledge, but General Dearborn, commissioner for Massachusetts, being present, affixed his name as witness thereto.

That council was continued many weeks during the busiest season of the harvest of last year, greatly to the detriment of the Indians in getting in their crops; and during its intervals, the signatures of an additional number of chiefs were privately obtained, by means hereafter to be developed; against which the Indians earnestly protest.

From accounts, taken with great care and labor, it appears, that, of the whole Seneca nation, in all their reservations, two thousand three hundred and fifty-nine persons were opposed to emigration, and to the amended treaty; and one hundred and forty-six professedly in favor of both.* Of this small minority, several were chiefs, who had obtained written obligations from H. B. Potter, agent of the Ogden Company, promising them large sums of money, and in a number of instances, life-leases of the farms where they now reside, on condition that the treaty be carried into effect. Copies of articles of this description, entered into with seven chiefs, were placed in the hands of the Secretary of War, after he had seen the originals, wherein more than seventeen thousand dol-

* Statistical tables, duly attested, giving the names of heads of families, &c. too voluminous for this publication, may be seen, by calling on William C. White, clerk of the Indian Committee.

lars had been thus promised, two of which we annex. See Appendix, A. and B.

Several other chiefs, whose names appear to the said treaty, have attested, before magistrates, that if their names are so affixed, it has been done without their knowledge or consent, or through unfair and dishonorable means.

Thus it appears, that those who profess to be in favor of the treaty, as amended, are to *remain* and be made *rich*, on condition of selling the lands of their brethren, who, although irreconcilably opposed to going, are to be forced to emigrate, with the loss of valuable improvements.

It may be proper to state, that those opposed to removal, have repeatedly, and in open council at that time, offered the emigrating party their full share of the lands and annuities of the nation; but these offers have not been accepted.

It was stated in council, by those in favor of the treaty, that presents were always given to the chiefs, in making treaties, and that the *Quakers* themselves gave presents on such occasions. Of the truth of this assertion we had no evidence. If presents were ever made by the proprietors of Pennsylvania, on occasion of any treaty, they were tokens of friendship, after the conclusion of such treaty—not secret promises of large sums to the chief, on condition that they would make cessions of their people's lands, contrary to the known will of the nation. The *one* we view as an honorable liberality, the *other*, as *bribery and corruption*.

The Secretary of War, J. R. Poinsett, conducted the business with great propriety.

The case of the Tuscaroras peculiarly excited our sympathy. This nation removed from North Carolina in 1712, and found an asylum among the Senecas, a tract of land being assigned them near Niagara Falls. Their numbers are less than three hundred, viz. two hundred and thirty opposed to emigration, and fifty in its favor. When the amended treaty was submitted to them, they objected to it, seeing most of them already possessed good farms, and had become civilized; John Mountpleasant, one of their chiefs, having himself, the present year, more than sixty acres of grain.

The whole Onondaga nation, residing on their Reservation, seem to be unanimous in rejecting the treaty; and they say, they have recently received an assurance from the governor of this

state, that they shall not be molested. The right of purchase remains in the state of New-York.

The Oneidas appear to stand twenty-one in favor of removing west, and six hundred and seventy-six opposed to removal. Should their lands be hereafter sold, the state of New-York will have to become the purchaser.

As respects the St. Regis Indians, we did not clearly learn the relative numbers, *for*, and *against* removal; but, on examining the treaty, we were pleased to find that they had procured a clause to be added, by which they were not to be compelled by the government to remove.

Believing the foregoing reports contain much information that will be interesting to Friends generally, one thousand copies are directed to be printed for distribution among our members.

Signed on behalf and by direction of the Committee,

WILLIAM C. WHITE, *Clerk*.

APPENDIX.

A.

ARTICLES OF AGREEMENT, made and concluded this seventh day of August, 1837, between Heman B. Potter, of the city of Buffalo, of the first part, and Samuel Gordon, a Seneca Indian of Cattaraugus Reservation, in the county of Erie, of the second part.

WHEREAS, in conformity with the declared policy of the government of the United States, the proprietors of the pre-emption title of and in the four several tracts of land reserved by the Seneca tribe of Indians, within the said state of New-York, are desirous to induce the above-mentioned tribe of Indians to accept for their future and permanent residence, a tract of country in the territory west of the river Mississippi, appropriated for Indians inhabiting the Atlantic and other neighboring states; and are also desirous, by fair purchase, to extinguish the right of the said Indians, in and to the lands in this state, so reserved by them. And, whereas, in furtherance of these objects, and in order to a future treaty, by which to effect the same, the said proprietors have authorized negotiations to be opened with the chiefs, and other leading men of the said tribe of Indians; and certain offers to be made to them in money, as a permanent fund for the nation, and a compensation for their improvements; and have also deemed it adviseable and necessary to employ the aid, co-operation, and services, of certain individuals who are able to influence the said Indians to accept of the offer so to be made to them. AND, whereas the said Heman B. Potter, the party of the first part, is empowered to act on behalf of the said proprietors, and to contract with any individual whose co-operation and agency may be necessary and efficient, in accomplishing the above-mentioned object; and the said Samuel Gordon, the party of the second part, has agreed to contribute his influence and services in the premises: NOW, THEREFORE, it is mutually agreed, by and between the parties hereto, as follows. *First*, the party of the second part undertakes and agrees to use his best exertions and endeavors, to dispose and induce the said Indians to adopt and pursue the advice and recommendations of the government of the United States, in respect to their removal and future location; and on such fair terms as the party of the first part, and his associates, in the name of the said proprietors, shall propose; to sell and release, by treaty, their said reserved lands, and, on all occasions, to co-operate with and aid the said party of

the first part, and his associates, as he may be from time to time advised, in talks and negotiations with the chiefs, and other influential men of the said tribe, and in the active application of his whole influence at councils, and confidential interviews, for the purpose of effecting a treaty between the said tribe and the said proprietors, for the extinguishment of the Indian title to the said reserved lands. *Second*, In consideration of such efforts, co-operation and services, on the part of the said Samuel Gordon, faithfully bestowed in the premises, the said Heman B. Potter, on his part, and that of his associates, agrees to pay, or cause to be paid, to the said Samuel Gordon, the sum of five thousand dollars, within three months after notice of the ratification by the Senate of the United States, of a valid treaty between the said tribe and the owners of the said pre-emptive title, or their trustees, by which the right and title of said Indians shall be effectually released and extinguished, in and to the said reserved lands. This Agreement, on the part of said party of the first part, being expressly dependant upon a treaty, to be made and ratified, upon terms, conditions, and stipulations, to be proposed and offered by the said party of the first part, and his associates.

H. B. POTTER. (L. S.)
SAMUEL GORDON. (L. S.)

Witness,
O. ALLEN.

It is understood and agreed, that the sum of one thousand dollars is to be added to the written contract.

O. ALLEN.
H. P. WILCOX.

Sept. 29, 1838. [A copy.]

B

IT IS AGREED, between Heman B. Potter, of the city of Buffalo, of the first part, and Blue Eyes, a Seneca Chief of the Cattaraugus Reservation, of the second part, as follows: That, in case the Seneca tribe of Indians shall accept the offers of the government of the United States, for their removal to the west of the Mississippi river, and shall sell their lands in this state to the pre-emptive owners, upon negotiations now pending; and, in case the said Blue Eyes shall faithfully co-operate with, and aid the said Heman B. Potter, and his associates, as he may be advised from time to time, by his services and influence at councils, and confidential interviews, for the purpose of effecting a treaty between the said tribe and the said proprietors, for the effectual release and extinguishment of the Indian title of, in, and to the said reserved lands, which he engages to do, and sign said treaty; and if such treaty shall be

made, and shall be thereupon ratified by the Senate of the United States, then, the said Heman B. Potter, who is authorized to act in the premises, for said proprietors, hereby stipulates and agrees, for himself and his associates, to pay, or cause to be paid, to the said Blue Eyes, the sum of two thousand dollars, in three months after notice of such ratification; and, also, that the said Blue Eyes shall be entitled to a lease from the said pre-emptive owners, or their trustees, of about fifty acres of land, where he now lives, on the Cattaraugus Reservation, for and during his natural life, to be terminable whenever he shall cease to live on and occupy the same, said lease to be executed as soon after said treaty as said lands shall be surveyed into lots.

Witness, our hands and seals, Sep.· 16, 1837,

H. B. POTTER. (L. S.)

His

BLUE × EYES. (L. S.)

mark.

In presence of

SAMUEL GORDON. [A copy.]

ABC:18.5.8 v.1 212-218

Odunkhirhine, P.P., St. Francis

212) 24 Oct 1839
213) 9 April 1838
214) 18 August 1838
215) 30 Oct 1838
216) 9 April 1839
217) 2 Sept 1839
218) 17 Nov 1839

THE HOUGHTON LIBRARY

212.

St. Francis Oct. 24th 1837.

Rev. D. Greene
Boston Mass.

Dear Sir, I have since you wrote to me last very busily engaged in my labors of preaching and keeping School at every opportunity, printing a little now and then, paying attention to the builders of my meeting house and partly in traveling when I am obliged to do it, all these made me to delay of writing till now. I had fifteen Scholars for some time in July, and at other times I had only six, and at present I keep no School for few days, my business is such I cannot keep it, and at the same most of my Scholars are away. My Scholars do improve some, but not great deal, because they are not able to attend the School constantly.

I am pleased with my hearers for they love to hear the word of God more and more, they feel the power of the Gospel, they say that they were indeed in darkness before they knew any thing about the word of God, they live another life different from what they were before, though they are not all professors of religion as those who have joined the Church of Christ else where, as they will be when we shall form ourselves into a Church I think some in next month when our meeting house is so finished to have a public worship in it after it shall have been dedicated by my neighbouring ministers of Christ.

I have fifty hearers in all, but I never have that number in any of my meetings, because many of them very often away, I generally have fifteen or more or less, very seldom over twenty. These hearers are very strong in their way of thinking, no going back with them, though the Catholic priest and others have used all their power to bring them back into popery but without effect.

I have formed a total abstinance Society here but have only fifteen signed, and I think I have good reason to hope that in a short time few more will sign, twelve out of the fifteen are faithful to their promises, and three have fallen and took their cups again after they have been strongly tempted by the enemies to our Society.

I have built a very nice Chapel thirty feet long, twenty-one wide and nearly fifty feet from the ground to the top of the Spire of its steeple, standing near to my house on my own piece of ground. It is painted darkish gray on the roof, and white on the sides, and the steeple is covered with tin, all is finished except it wants pulpit, seats, second plastering and a part of the ceiling is left unfinished, for these I shall be obliged to beg some where among the Christian friends in order to finish what it wants. The finished part cost four hundred and twenty dollars already paid, the money I received from the friends about here and the A. B. C. F. M. To build a Chapel among the ignorant sort of people as are here, who can be drawn or influenced more by what attracts their eyes than reason, it is better if possible to build one to which they will look upon with awe and reverence than to build one to which they will look upon without any respect.

President N. Lord of Dart. College came here I think in August last visiting my place when I was absent, but I met him a Quebec, he asked many questions and wrote down every answer I gave, intending to report to the Board all he learned from my place and labors &c. The enemies to the truth are always very busy to oppose all they can, they fear very much that

the Catholic religion will be destroyed in this tribe very soon if my works cannot be stoped some how rather. Not only the priest and Chiefs against me, but also the officers of Indian Department. In a council one of these officers said before all the Indians that I and all who have changed from the Catholic religion to the protestant faith are good for nothing. After this the priests and the Chiefs petitioned to the French Bishop of Quebec that he may apply to the Governor to order a prosecution against me, for they made out to say that I was taking a large piece of land belonging to the Chiefs and built a church on it inorder to establish Methodist Missionaries there against the will of those Chiefs who own the land, so the Governor was willing to grant the request of the French Bishop, and at last I am sued by the order of the Governor and at the expence of the Government from the Court of Three Rivers in Superiour term, I appeared once on 25th of September last and I put off the cause to the next court in January, after which I went down to Quebec and laid the case before my friends there with all my written documents &c. Hon. and Rev. Perkins of Montreal took up the cause to defend it at their expence and employed best lawyer in the Province to conduct the suit for me, and it is the opinion of all protestants that I will gain, because the

charges contained in the summons are all false, none can be maintained against me. These enemies give me great-deal trouble all times, they cause me to travel about to lose many days here, but I am not discouraged, for I am not yet put down by them, the Lord is yet working among us who is stronger than all.

I am your most humble sert,
P. P. Gunkhirline

Rev. P. P. Gunkhirline
Date Oct. 24th, 1859,
Rec'd Nov. 1.
Ans'd Dec. 1. 59.

Rev. D. Greene
Sec. A. B. C. F. M.
Mission House
Boston Mass.

SAN FRANCISCO
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213

St. Francis April 9th 1838.

Dear Sir,

I intended to write since long time, especially since the dedication of my Chapel, but I kept putting it off from time to time, thinking not to write till I know how the lawsuit will turn out at last, as I knew that it will be at an end in March Term, either the action must be thrown out by the court, or decided one way or other and all the costs must be paid by the losers. Now I just received a letter from my attorney saying, "the Plaintiff in the case moved the court to amend the action by giving another description of the Indian land. This he was allowed to do, upon payment of costs, which he has not as yet done. As all proceedings are staid untill the costs of the amendment be paid, you have nothing to apprehend, and should any further proceedings be adopted, I shall give you timely notice." It is not likely they will make an amendment at all, for many of them begin to see that they have sued me for nothing. I hope there will be no more lawsuit, for it gives me trouble enough, lost of time in going about on the subject of it, and in writing about it to Quebec, Montreal and to Three Rivers often.

I am happy to say that my labors here go on well, for as many I have on my side are still faithful to the Lord, none of them is inclined to go back to popery, though many attempt to bring them to their former faith with all their might, but without any success, they are enlightened in the word of God more

and more, and do constantly attend the meetings on Sabbath days and on other times as we hold a prayer meetings every other evening in the week days at all times when they are not absent from home.

As to the School I am sorry to say that I have no scholars at present, because I can have none but from my hearers, whose children I have taught and now are not here, six of them are placed in different Schools in the States, and two who went before making eight in all, and President Lord will take to educate my son and one of my brothers, wishing they should come to his place next September, and four or five more boys of this tribe soon after if we can have them from this village, according to the letter he wrote to me after he has visited my place here in August last. He was very much pleased with every things he saw here and thinks it is a promising place where some good can be done, and also pleased with what I have done here, and that he will write to the Board on the subject. I have no expectation to have many scholars soon, till our little ones be capable to attend, that is, the present infants of the protestant Indians, though I shall always have few Scholars now and then for short time when circumstances permit them to spend their time in study as they do now when they can, some times I have three or four or none at all. I let them know that they can come to my study room whenever they can study and I shall always ready to teach, and if I shall be obliged to attend to other duties instead of school they shall know.

On the 18th day of January last Rev. J. A. Parker and Rev. Swinkerty of the Congregational Church came and dedicated the Chapel and in the after noon a Congregation Church was organized of Six members all of the tribe, three of them were new members, who became believers some time ago, but publicly examined only day before the organization of the Church. The time was very interesting indeed to all, the celebration of the Lords Supper was solemn, American gentlemen and ladies were present who sang for the occasion, I mean the Christians that came for the work with the ministers.

I think I have reason to believe that some others will soon come forward to give up themselves to the Lord and join the Church.

I am happy to inform that my congregation at present is composed not only of the Indians, but also of Americans who build very large steam saw mill just about half mile from my house, they all come to this church every Sabbath, for we agree to preach to them in English in the morning, and preach in the Indian language the rest of the to the Indians. The very head man of the mill attends, he and two others of his men are professors of religion & sat down with us in celebrating the Lord Supper. It is pleasing to see sometimes thirteen of them come to meeting, their coming is a help to us, for it is the means of encouraging others to think well of our religion, and it is hoped that the congregation will be increased by these people because they will soon be more in number when their families shall arrive, they begun their mill only last fall, I believe most of them are from Troy. They are to carry on an extensive work here for many years, they are all very friendly to us indeed.

I received a letter from Rev. Perkins few days ago informing me that ministers of the Champlain Presbytery will install me as the Pastor of the Congregational Church in this place next June that I may continue my connexion with the Champlain Presbytery. "We hope, says he, in the course of another year, to form a Presbytery in the Province, of which, we wish you to become a member."

I am yours in Christ
E. P. Gunthorpine

Rev. E. P. Gunthorpine
Date April 9. 1838
Recd April 21.
Ans April 25. 86.

BOSTON
APR 18

Auditors
No 4

Rev. Samuel Greene
Sec. A.B.C.F.M.
Missionary Rooms
Boston Mass.

St. Francis August 18th 1838.

Brothers,

To make known the cause of my present difficulty, I will give full statement of things from the commencement of my labors in teaching the Indians the truth, of this tribe to which I belong.

Before I commenced the duties of Schoolmaster I was already indebted, and had such small salary, it was impossible for me to pay all what I owed, I could only give nearly all and sometimes all my pay, but necessity obliged me immediately to get trusted again for such things I needed, so every time I received a pay, I had always to give it away, yet not sufficient to cover all my debts.

Since I have been a missionary these two years past I have a salary of twenty-five pounds for every six months, which is better than what I had when I was Schoolmaster, still it is too small to pay up what I owe and to support me too. Even if I should give all my pay away, it would not be sufficient to cover the debt, and I have always been under the necessity of keeping a little for me, and that little is by no means sufficient to prevent me getting trusted again to have those things which are absolutely necessary for life.

I have never mentioned my pecuniary difficulties before as I do now because I thought all along back that I shall be able to pay all I owe when I shall have sold some land I have in a Township called Durham forty miles up in the River St. Francis, as soon as I shall have my share after I and other heirs shall have made division. A man promised me sometime ago that he will buy what I have as soon as I will bring him a writing from a notary showing that I have got my share. Believing that he will

do

do so, I took the trouble of getting every thing required, which cost me some money and more for going to the Township where the man resides to make the bargain with him. But I found that he has changed his mind, he don't like to buy my land unless I obtain a permission from the Governor to sell, because, said he, the Government gave these lands to the Indians and to their heirs not to sell nor lease, but to occupy them themselves.

This is a great disappointment to me, and now I really don't know how I shall get of the difficulty. When twenty-five pounds my next pay will come in November, it will not be sufficient to pay what I owe to several persons living near me, and nothing towards what I owe Mr. Ezekiel Hart of Three Rivers, a sum of fourteen pounds, twelve shillings, and seven pence and half penny. And also nothing to support my family, unless I get trusted again, which is not right to do without having something from which payment can be expected.

If a ways can be opened some how to obtain an assistance from some quarter sufficient to clear me from debt, my present salary I think will enable me to get along. Or if it be possible for some Christian Society to assist by allowing me an additional salary to what I have, I shall be enabled to have an understanding with those to whom I owe and satisfy all. And besides an assistance like this is very desireable, for my family is increasing and having more frequent visiters to entertain together with an increase of postage of letters to pay because the number of those with whom I correspond is increased, in this country and of those in the United States, cost me great deal more than what was usual two or three years ago.

I owe the following three sums.

1st. To few persons taken together, the sum amounting to fifteen pounds, nine shillings and nine pence.

2d. To Mr. Ignace Gill, merchant, nine pounds, sixteen shillings and two pence.

3d. To Mr. Ezekiel Hart of Three Rivers, fourteen pounds, twelve shillings, and seven pence and half penny.

P. P. Osenkerhine

£	15	9	9
	9	16	2
	14	12	7½
Total –	39	18	6½

Montreal Sept 3, 1838

Rev Sir

Dr Bro A few days since on my return from a journey I found the foregoing communication from Bro Osenkerhine, it speaks for itself more eloquently than I can. I will only say that he has the confidence of all good men and in our sister he is, (considering all the circumstances of the case) a wonderful instance of integrity, faith, perseverance and success. I have lately visited his place by direction of the Champlaine Dist (of which we are both members) for the purpose of installing him as pastor of the little church at his village. I received two members on profession who gave a very clear evidence of hopeful conversion, and proceeded to the installation grateful to God for permitting me to engage in so delightful a task. Showers of weather prevented many from attending but you may judge of the feeling of good people in our brothers favor when I tell you that a magistrate came seven miles with his wife and daughter through the rain and although a member of the Church of England he signed the Call for O. as one of the Congregation. He preaches half the day in English and is much beloved and respected by all good people who know him. I was indeed astonished to find the respect which even my oldest men entertained for him, so far he has been gaining ground constantly notwithstanding the persecution from Catholics which he has been obliged to endure. If he can in any way be relieved from his present embarrassment I am persuaded his usefulness will be increased. If his

the Catholics

Enemies. Never this far said officially to disturb him. Now Can you not make him a grant or a comfortable at once by agreeing to his salary or as either by additions to his salary or as a fair addition for such a request as the foregoing. Shown that the present embarrassed state of missionary funds is not the fault of the Board at Boston and further that his respectable wife is dead and he has a family to support. I need add no more, please write me as soon as possible and let me know what can be done. Perhaps this letter was in one of your Boston meetings owned raise has

the account necessary at once

Q.J. Bro. Cousin of O. not likely able to live or help in that he has been deprived some time since of annual presents given to other Indians, and offers to pay double price for medicines he may get after with

Rev. P.P. Ounkhekine

Rec Wm. F. Curry.

Date Aug. 18. 1838

Rec Sept. 7.

Ans Sept. 26. D.G.

STEAMBOAT

Rev. Green

Missionary Room,

Cornhill

Boston

St. Francis Oct 30th 1838.

Dear Sir,

I received your letter of the 21st of Sept. and I am very glad and thankful for the kind assistance granted me by the Board, for had I no such help I should be greatly troubled.

Probably Mr. Curry has said something about their installing me over this Church last July. The day was very solemn to us all, the Lord was with us. Two were added to the Church, whom Mr. Curry examined through my interpretation. I have now eight Indian members, and four of the whites. But the congregation contains little over sixty persons, about one fourth of which are whites, living some of them among us, and others half mile from our villages; they are American families. They are great help to us, for they give encouragement to others by their regular attendance of our meetings on every Sabbath, and they carry on the singing for the services, which part of worship, we the Indians cannot perform, some of us just begin to learn some tunes, and think that in a short time we shall be able to sing.

I am sorry to say that I am labouring under great disadvantage by not having constant access to my people, they are such wandering people I cannot keep them together for any length of time in this place to give them longer and deeper instructions, and to give chance to their children to learn to read. Many of them come home and remain one or two months only and then they go away again either to hunt or to go about among the whites to gain their living in various ways. They go about great deal during the summer

seasons and they generally come home in the fall, and stay awhile, and again in the winter many of them prefer to spend their time else where. Many houses of the village shut up every winter. When they are here in so short a time they cannot have chance to see and hear sufficiently of our instructions and worship so as to induce them to come to hear and see, especially as they are forbidden very strongly by the priest and others with threatenings of various kind. When Mr. Cerney and others came here last July to install me, the priest ordered the chiefs to go from house to house forbidding every one they could to attend the meeting. Not only so, but the priest is also forbidding all the Indians he teaches to go to visit the protestant families. He told them it is better not to mingle with the protestants, nor to visit them, even if they be relations, because they are very dangerous as they are always spreading their doctrines to every mind they can.

I have tried all I can to make the Indians remain more at home and to pay attention to farming rather than hunting and wandering life, but as they been accustomed in that way, it is not easy to succeed just yet, but I think they will in time incline to do so, for they are some now confess that their way is not profitable, they say it would be much better for us to settle down and work, and bring up our children that way.

As they are now it is not easy to make new converts, because there is no chance to get at them to bring the gospel into their hearing, so I have only those the above mentioned, but I am happy to say that as many as have embraced the truth, remain strong and faithful to their master, as well as those who are not yet christians of the renewing grace of God, but simply have renounced

the popish religion and come over to our protestant congregation are also faithfully adhearing to us, and I think there are some indications for some to become truly christians before great while.

I have endeavoured to keep up my School, but as my time is taken up in many ways I found it impossible to keep it. I have to study and make my sermons. I have to make Indian tracts and print them myself. I have to pay some attention to farming business for my own good and to encourge others to do so. I have family duties to do because I cannot afford to have hired man to work about the house and barn. My time also have been from time to time and will always be taken up to assist others of the tribe in interpreting for them when they have any thing to do with the English or French and have written great deal for them. I never decline to assist any one in this way. I dont only assist those of my congreation, but also those who oppose my ways, I always do every thing for them as willingly and kindly as I do to my congreation, and they do frequently come to me because not many able to do the same, and they acknowledge that whatever I do for any one is always done correctly and honestly. My time is taken up great deal in this way, but I feel, it is my to do so. I have also been called away frequently to attend ministerial meetings. At present as our young people take notion to learn to sing, I have to study to learn the tunes and then employ myself either to translate or compose Psalms and Hymns into the Indians language and print them to be used in our church, so I am not able to keep School at all. But we need a School very much for without it we cannot succeed so well. Therefore, we, few Indians and those American families who are with us here have subscribe to the amount of fifty dollars towards supporting a female pious teacher to take the charge of a School consisting English and Indian children to be

I heard talks to hear from your people from our christian friends, it is encouraging to us.

taught in English. In addition to the fifty dollars we have subscribed, I have got down fifty two dollars from ministers and good people when I went to Hudson few days ago to attend the Synod on the 9th instant. With what little more we shall give will be sufficient to keep a teacher one year. We will have one who shall be able to teach singing at the same time, for our young people seem to incline to sing, and we see already that good singing will be the means to bring catholic young people to attend our meetings.

Rev. P. P. Dunkelberg
Date Oct. 30. 1886.
Rec'd Nov. 5.
and Ans. Nov. 23. 86.

Rev. P. P. Dunkelberg
Milwaukee Wis.
Care
Rev. D. Greene

When I try to keep school part of the time it does not suit the people at all, it discourages those who would have their children to be taught constantly, it is very unpleasant to have school broken up so often, and I cannot do otherwise, my other business must be done, I must necessarily be absent now and then.

I thank God that he has thus far enabled us to keep on in his way with some success, and hope, you my friends will pray for us &c.

I am yours in Christ Jesus.

P. P. Dunkelberg

216

St. Francis April 9th 1839.

Dear Sir,

(3 inches)

I am very happy for being able to give such interesting account, of what God has done in this place in opening the hearts of my hearers to receive the gospel of Jesus Christ. Not that I gained new hearers from among the Catholic Indians, but that the hearers are faithful, attend the meetings regularly and well at all times, and good number of them have been hopefully converted and received into the church. Nine were received last November, Rev. A. J. Parker of Shipton came to assist me in the holy work. Again an other was received in the month of February, and lastly five received this very last sabbath on the seventh instant. We are now in all, twenty-four members, the Indians, besides our American Christian brethren who

partake the Lord's Supper with us. And we think we have reason to believe that we will have another or others who will be examined to be received next communion day; for there are some serious persons, as if they are almost christians.

I am happy to say, that up to this times, the members of this church show piety at all times, none of them have yet pained my heart; none disgraced his profession. They are all total abstinence persons. Forty-seven of my congregation have signed the total abstinence pledge, and faithful to their promises up to this time.

The lawsuit which was against me for building the meeting house, is thrown out by the Judges of the court as a thing cannot be acted upon, which cost the prosecutors about two hundred dollars in all; but they still threaten that they will bring another action against me in different form next September, but I dorset think they will, and if they do they will gain nothing

We have School conducted by Miss Caroline Rankins a pious School Mistress of Melbourne. She teaches our children well and fast; children improve very fast in what they learn. School is conducted in godly manner. Our children learn how to sing also in the School in their own language as well as the English, for the teacher has learned so much of the Indian language she is well able to sing the Indian hymns which I have composed & printed for my congregation. We have now twenty Scholars, and perhaps we shall have more in few weeks, but the priest is very busy to break up our School every way he can. Our teacher is a great help in the great work of advancing the cause of Christ. She has established a female meeting which has been well attended in the fear of God. Though she don't understand much of the Indian, neither our females understand her much, still they make their meetings to have good effects. This is the Lord's doing — Thanks be to him forever &c

I am yours in Christ Jesus
P. P. Osunkhirline

We have also Sabbath School more encouraging at present than we ever had before, though we don't have any others to attend but the School children.

Rev. P.P. Buckberkine

Date April 9th, 1839.

Recd April 18.

Ans May 16. copied DG.

Rev. Saml. Jones
Secretary A.B.C.F.M.
Mission House
Boston
Mass.

217

St. Francis Sept. 2d 1839,

Dear Sir,

I have just arrived from the States and have very good success, accomplished all for what I have traveled. I was obliged to be out to get two ministers of the Champlain Presbytery go to a Judge and certify the genuineness of the certificate of my ordination under oath, and when this was done I went to Albany, to get Governors certificate that the Judge before whom the ministers made the oath is the Judge of the State; I had to do all this to be received by the law of Canada as a minister of the gospel inorder to obtain a Register from the Judge of the court of Three Rivers, the District in which I reside, to have right legally of baptising and solemnizing marriages. I am a minister since better than three years, but I have not yet right to do these things, because I could not apply for Register before I have been installed, and I was not installed till last year, and soon after I went to Three Rivers for the same to the Judge of the court to get the Register, but he kept putting

me off and to do this and that, and at last he objected my certificate of ordination, requiring me to prove it by two persons under oath before a Judge of the Court of Justice, which thing I could not do in this country, because no person knew any thing about the signatures of my ordination. I went six times to Three Rivers about it and twice to Montreal which cost me great deal money. My troubles in this matter, that is, the expences together with the remainder of my old debts amounted to $200, but I have been very been very successful in getting enough to pay all this. Last Spring I went to Montreal to see Mr. Perkins about my old debts and shewed the letter of yours wherein I was informed that the board granted me one hundred dollars towards liquidating my debts, and to try to get what aid I can from my friends in my vicinity to free myself from the remainder of my debts without further aid from the board. But Mr. Perkins thought not best for me to try in Montreal to get any-thing, I will write to Hartford about your case and I think I can get the money for you said he, you better wait till you hear from me, an

I think there is no doubt but that you will get the money to pay your debts. I went home and waited as he wanted I should. But after I have waited several weeks I was threatened with prosecution, then I thought I must go to Montreal to see Mr. Perkins, and when I got there I found that he has left for good and all. I did not know what to do. Then I was advised to go to the State of N. York to fix my certificate of ordination, and I was in company with Mr. E. James of Albany who said to me, come on get your papers fixed and we will try get you out of debt. And when I was in Albany he took me down to N. York and then advised me to go to Hartford to see Mr. Perkins that I may get what I want, and I also went to Northhampton to see Rev. Mr. Strong who I have known in Montreal. By the doings of these gentlemen I get enough to pay all my debts and all my traveling expences.

When I got home last week I found my people and the church all well, and have not forgotten to worship God in my absence, they held meetings every Sabbath in the meetinghouse themselves. The School and the Sabbath School go on well and improve well, the teacher is faithful and contented in her work, the Lord has blessed us very highly.

I am yours in Christ Jesus.

P. P. Olunk his hire

Rec. 9 Pamphlets

Date Sept. 2,

Rec. Sept. 11, 1859

Ans. Oct. 26. 57

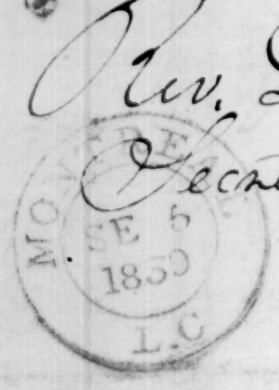
STEAMBOA

Rev. D. Greene

Secretary of A.B.C.F.M.

Missionary Rooms

Boston, Mass.



St. Francis Nov. 17th 1839.

Dear Sir,

I received your letter, bearing of what Mrs. Converse & Quebec said about the proposed plan of establishing of a school among the Indians. It was not my intention that the Board should establish such a school, I could not expect any such thing, because what some gentlemen of my acquaintance in this country proposed to me, is altogether different thing from what the Board would establish. The plan is, that I ought to endeavour to establish a permanent school by going to England in order to get sufficient funds not only to sustain teacher or teachers, but also to help the scholars, at least in part, either in giving them their clothing or boarding, which would induce many catholic Indians to send their young to the school. It is thought that if I should go to England and represent the thing properly, by the assistance of christians there, I may obtain what is sufficient for the purpose. The English gentlemen think that the people of England would be much interested in the thing and cannot but give great deal for such purpose; and scotish gentlemen think there is no doubt but that I can get much assistance for the proposed object if I go to Scotland. Again they think that if a proper petition be drawn up, praying that Her Majesty may grant the Indian scholars, belonging to the proposed school, to be clothed and to receive rations out of Her Majesty's stores in this country, some thing good will be done, if I present it myself to the

Queen Victoria. If all this can be effected they say, a piece of land may be taken to belong to the School, that the Scholars may work to raise their own potatoes and other vegetables, and in this way they would both learn to work and read and write &c.

When I was at Quebec Mrs. Converse & Rev. Atkinson and myself talked over the matter, and they liked the plan, and I said, I would go to England if agreed to, on all hands, not only in Canada, but also in Boston; and Mrs. Converse thought that Boston people would like the plan, and that she would write to her friend Mr Hill about it. But Rev. Atkinson said, he would have the matter discussed; therefore, said he, in our next meeting of Congregational Union at Montreal in January, I will propose the matter, and you will second it, and if the Rev. brethren shall think that something ought be done, the Secretary of the meeting will write to London Missionary Society, and when we hear from that quarter then you may go to England.

I have another object in view at present, that is, my people are very much in want of something to read in their own language. They want the whole New Testament should be translated and printed. I would do if could, but my time would not allow me. but there is a well educated man of this tribe, who has studyed the Greek, Latin, French and the English languages, and the Indian language being his mother tongue, he is well and better qualified than any one I know of. He was educated at Hanover, and he is now a member of the church here, and very useful indeed since he has experienced the change, and whatever he undertakes to do, he makes thorough work of it. There is no least doubt but that he would make a good translation, he will do better than I can because he knows the languages which I know not. Indian Testaments will do much

good not only to this tribe, but will also be read by other Indians living East of this place, all about below Quebec. I saw some of these Indians when I went to Quebec, I went where they camped about a mile and half from the city, I talked to them on religion and they understood me all I said to them, speaking in my own language, they understood all I read to them in my little Indian books, and I gave them few copies which they thankfully received. I am told that the little books I have circulated in this village, have found their way among the Mushquash, Passamaquoddy and Penobscot tribes, and they read them with understanding, because the languages or dialects do not differ so much as not to understand one another though they may not in some things.

Now what we want know is, how this man, who is to translate the Scriptures to be supported to work, he must have something to support himself & his family while he is laboring in the good work. My first thought was, to make a subscription paper and begin here first, and then in other places to raise what would support him. He needs about the rate of $200 year, we don't know how long would take him to finish it, I would not wish he should be hasty, I rather he would work slow and do it well.

He is ready to work, but I told him, let me write first to Boston and we shall know what to do soon.

I wish you would therefore write to me on the subject as soon as you please and convenient, and tell me what best to do, and how I shall get the book printed if it shall be written at all.

I am yours in Christ Jesus

P. P. Clark his mark

My letter so full I cannot put much more in it, I will just say that the Lord is still gracious to us here, things go well with us, the meetings are well attended, the members of the church manifest Christian Spirit. Some Catholic Indians begin to come & attend our meetings, perhaps they will continue.

Rev. O. P. Gunnison
Date Nov. 17th, 1839.
Rec'd Nov. 25.
Ans'd. Dec. 12. DS.

Rev. O. P. Gunnison
P.C. A.B.C.F.M.
Williamstown Mass
Berkshire Co. Mass

In your other letter that came before the other, you said that you some what regreted that I did not make arrangements to meet you in Boston or at Troy. I should certainly be happy to have seen, but as I was already absent for some time I could not stay, though I was told that I had better wait and attend the meeting, which was to hold in two or three weeks, if I mistake not.

ABC:18.5.8 v.1 219-225

Odunkhihine, P.P., St. Fmances

219) 24 Dec 1839
220) 26 Feb 1840
221) 6 July 1840
222) 9 Sept 1840
223) 12 Jan 1841
224) 21 April 1841
225) 22 June 1841

THE HOUGHTON LIBRARY

St. Francis Dec. 24th 1839.

Dear Sir,

I received your letter of the 12th instant. Happy would it be if there was an Indian language, in which the New Testament is already printed that may be understood by my people. But unfortunately there is no Indian language of the western tribes which is near like to mine. The Ojibwas you speak of is not at all like mine, there is greater similarity between the English and the French than between the Ojibwas language and mine. Though we never heard Ojibwas speak, but we have seen some of their books, and could do nothing with them for understanding.

I have also examined Eliot's Bible to see whether it can be any use to my people, and I was very much disappointed, for I could not read it with understanding, it is true that some words are like mine, but only few similar words will not go far towards helping for the translation of the New Testament into my language.

The best way is to take the English Bible and translate it into the Abenaquis tongue. Now is the time to do it while we have one who can do it well, and sooner the work be done the better. My people need the word of God very much, they keep asking, saying, when shall we have some thing more in print for us to read. No doubt the rising generation of the tribe will be much benefited by the word of God if they have it in their own language. The preaching alone will not do so as when people read for themselves.

Now please to tell me whether you approve of my plan of making subscription papers to raise enough to defray the expences for the translation, which subscription I may present to my friends in Canada, and if I can't get enough, I may take it to where I am known in the States next Spring or summer. Or if I should seek assistance to the American Bible Society as you said, I wish you would put me in a way how to apply, at least to let me know to whom I must write.

I am happy to say that things go on very well with me, one more added to the Church on the first Sabbath of the present. The Lord is with us, and he has silenced the opposers. The head chief of the tribe has confessed that it is wrong to persecute the protestants, & that he will do it no more.

I am yours in Christ Jesus. P.B. Osunthirihine

Rev. P. P. Quinkhenine.

Date Dec. 26. 1839.

Recd Jan 2. 1840.

Ans'd 14 March 39.

Rev P. P. Quinkhenine
Philadelphia Germany
Baden
Germ.

Paid 30

Mar 30

Paid

St. Francis February 20th 1840.

Dear Sir,

I attended the congregational Union meeting few days ago which was held at Shenbrooke where all the congregational ministers of the Province met to discuss on different subjects and give in their reports what they have done, and success they have &c. The meeting was very interesting to us all and benefitted by it, for we learn what is done in all the churches.

As I have learned from your letter what is the opinion of the committee about my going to England, as not expedient, I drop the thing altogether and wished not introduce it to be discussed at all at the meeting.

There is one thing which my brethren the ministers of the above mentioned wish me to do. They wish me to join to a body of Congregational ministers called St Francis Association, and in order to do this they told me I shall have to write to the Champlain Presbytery where I was ordained to get a letter of dismission from that body. The reason they gave why I should do so is because that my church is a Congregational, and that myself still member of Congregational Church, and that it is better for me to go and attend the meetings of ministers in the Province where I am, which is nearer from home than to go to the States to attend Presbytery or Synod. Now before I shall take steps in this thing, I should like a word from you what best to do on this subject, for my part I approve to do so. Therefore, when you write to me, say what you think, and I do what you think best.

It is now some time since I have written to Boston about the translation of the New Testament into the Abenaquis language, and have not yet received an answer.

I mention again that Ojibwas language is not at all like the Abenaquis tongue, we need that the Testament should be translated into the Abenaquis, and while we have one in the church who is well able to do it, now is the time to do it. He is far better able than myself because he knows the dead languages, & English, & French & his own language. Please let me know what to do, I have now some friends of Christ who are willing to help in this cause if they only see that I have a word of encouragement from the Society by which I am sent to labor among my people, to have the Testament.

The church here is going on well, the Lord is with us, though we don't gain new converts just now.

I am yours in Christ Jesus.
P. P. Obenchainine

On account of some families to which our scholars belong are away for a time our school discontinued till they shall return, and Miss C. Rankin is gone home till she shall be called again.

Rev. O. P. Brunkhurst
Date Feb 20. 1844.
Rec'd March 6.
Ans'd 11 March. D. G.

Single
Rev. D. Greene
Sec. A. B. C. F. M.
Missionary House
Boston Mass.

Paid 9

We see Miss C. Rankin's name in the Missionary Herald, and some have asked me the meaning of it, whether she is now considered as employed by the Board & supported by it, or that her name is put down in the Herald just because she labored here for the past year, and I could not tell, and I should like know.

O. P. Brunkhurst

St. Francis July 6th 1840.

Dear Sir,

With sorrow I write and say that one member of this church left us and gone back to the Roman Cath church, who was not only a member but Deacon of the church. He was one of those who attended the Moors Indian Charity School at Hanover N.H. He attended school three years under the care of Doct. Lord President of Dart. College, where he was received into the church when he hoped that he was a Christian, from which he was dismissed by vote of the church afterwards and a letter of dismission sent here to join this church and appointed to be Deacon when the church was organized in January 1838. He appeared at first to be a Christian indeed for he was very much engaged in religion, he loved

to speak and exhort in meeting, but I perceived that he had a very superficial idea of religion in some points and retained some of the popery.
I was surprised when he first arrived from the School, in one of our evening meetings for his making the sign of the cross with his hand after he closed our meeting with prayer. I felt some what bad, but I did not wish to say any thing before others, I spoke to him on the subject alone, and he acknowledged that I was right and that he would do it no more. But as he did not leave off hunting life, he went hunting with others, R. C. Indians and spent very little time at home, neglecting the means of grace, we after some time heard that he lived in hunting life no better than others, disregarding the Sabbath and drinking strong drink. When he arrived from hunting I talked to him best way I could, and he acknowledged that he did wrong, and sinned against God, that he was sorry and would do it no more. But soon after he fell into the same sins again with the addition of some others, I again talked to him and he again repented, but his repentance did not last long. He soon tried to find some faults in the church and in the preaching and doctrine; and when he found some in his own way, he went out and takes them as his reason why he left the church.

[illegible] I am grieved on Christ account. O! O! Dear Christian Reader, [illegible]

He says that my preachings are too personal, and my sermons are too severe against the Roman Catholic Church, where I say that if any man obey every thing what the Catholic Church teaches he cannot be saved, because in that case he must disobey the word of God. After he left we took regular tea and dismissed them with much sorrow, I think. Many people believing, and I believe every one shed tears, and many of them went home weeping, saying they attended that they would not feel so much if the man died for they would have hopes that he is gone to heaven, but now he is lost except he repents and returns to the church of Christ in which he was a professor.

But on the other hand I am happy to say that when we left one on the next Sabbath we received two into the church, so we have still twenty-seven members, who appear to be consistent christians.

Opposition from the priest and his people is very great, various means are used to prevent any one from attending our meetings, those who would hear some thing about the Bible. All manner of lies are used to make people look upon us as worst of all beings on earth.

Our School is going on, Miss Caroline Rankin has resumed her school. She has twenty-three scholars, who, most of them attend Sabbath School.

Rev. P. P. Blanchard
Dated July 6, 1846.

Rec'd July 14.
ans. Aug. 6. 46

Rev. David Greene
Sec. of A. B. C. F. M.
Missionary House
Boston Mass.

Single
Paid

St. Francis Sept. 9th 1840.

Dear Sir,

With much sorrow I have to inform that another church member has gone back to the world in whom I trusted that he will be great help to the work of Christ in this place. I have mentioned him in my letters to you when I wanted he should be employed in translating the New Testament. He was received into the church last October, he appeared to be a consistent christian till he went to hunting last month, and when he arrived with others he began to be somewhat different, cold hearted. I spoke to him to reverence him, prayed with him, and he confessed that he has neglected the means of grace. But what was said to him lasted but little while and seemed to be careless and would not attend the meetings so frequently as he has done before. He told some others that the meetings come too often. He also said that the doctrine of total abstinence is going too far. I and others tried kindly and a humble way to bring him back as our Lord teaches us to do when any one goes astray, but all in vain, he grew worse and worse. Next he allowed himself to join with those who take pleasure in going to dancing party and to take a little of the fire water.

As sin leads to another, he next treated his wife very badly and sent her away, accusing her of a crime of which she is not guilty. At last he joined with those enemies to our church in order to please them because they promise that if he would go on their side they will make him a chief, and next to pray to the Indian Department, to the Governor that he may be appointed an Interpreter for the tribe with the usual salary. He therefore labors all he can against me to shew that he is true to them. He is worst enemy, more cunning than all the rest. He labors that I may be sent away from this place, he tells the chiefs that if the majority of the tribe complain of me to the Governor, for not following the ancient customs & bringing new things in to the tribe I shall be sent away by the authority of a new Ordinance made this year that the Governor has power to send away any person from any Indian Village in the Province. They wish to deprive me of every thing I have in the village, land, buildings and my rights to the common property of land belong to the tribe &c. They offer me a pay for my improvements of the land I have in possession since eight years that they may take it to themselves in order to cut me from the tribe. Because I have few acres of land on which I labor, and encourage my congregation to pay attention to farming rather than hunting, telling them that they do better if they clear some of the wild land than to do any thing else, I am accused that I and my people will soon take too much of the woodland and future generations will have nothing, although the regulation of the tribe is, respecting land, that any of the tribe may clear the woodland as much as he pleases, and when he has cleared it, it becomes his.

But all this is a mere [redacted] pretentious, trying to have some cause of complaint, for we have more land than we will ever clear and improve.

I told them that for my part, although I have right as any of the tribe to clear more than I have, but I will clear no more, I will only keep the few acres I cleared eight years ago.

They have also sent a complaint to the Governor against Miss Caroline Rankin our School teacher as living in the village against the will of the chiefs, praying that His Excellency may sent her away from this village by the authority of the above mentioned new ordinance, but there is no answer as yet. If Governor will sent her away from the village, we shall have to remove the School one quarter of mile from where it is now, or perhaps one third of mile so as not to be on Indian land.

Our School is small at present, having only sixteen children, but learn well.

As for the support of the teacher we depended on what Rev. Andrew Rankin said in his letter, and I have no place in Canada to go to for aid, therefore I will do as you say in your last letter, saying, 'If you cannot get along you must write to me'.

Though we meet great difficulties, yet our faith is not yet shaken, the few we have in the church will hold on to the Lord. Pray for us that the Lord may have mercy on us and enable us to do his will in humble dependance on him so as not to do any thing in our own wisdom and strength.

Yours in Christ Jesus

P. P. O Lunk hirhine

Rev. O. O. Bicknell

Sch. Sept. 9. 1870.

Rec'd Sept. 15.

Ans'd Sept. 23. 70

Rev. David Greene
Sec. A.B.C.F.M.
Missionary House
Boston Mass.

Singles
Paid 3

Templeton

1870

St. Francis January 12th 1841.

Dear Sir

(3 inches)

With sorrow according to the flesh, and joy according ~~according~~ to the desire and hope of Salvation I have to write while a mixture of sorrow and joy often cause my tears to run and drop from my eyes on account of death of my beloved Son Solomon Olunkhirhine, who died on the Second day of this month with the sickness of pleurisy fever. He was sick twenty-two days and died. He was a fine and promising Boy, He was one of the best Schollars, improved exceedingly well in his studies. He was also constant both in day and Sabbath School, and committed many truths of the word of God. He was very useful in the School, interpreting what the teacher said to other little Indian children, or what they said to the teacher, for he learned the English language very fast and well, he could understand almost every thing what his teacher said to him, and his own tongue he knew well, and loved to exercise in putting the English words into Indian, or Indian words into English.

The expectations and hopes of man are often disappointed. I find it to be so indeed, for I had great hopes that my Son will be very useful if he lives till he be a man, for he learned many

good things already, though young, only eight years old last November. We all expected and hoped he will be the one who will take the place of his father in declaring the gospel of Jesus Christ in future days to bring his fellow Indians from darkness to light. But the ways of God are not like the ways of men, he knows best what is best, and though it seems to us as a loss, but he will bring no doubt great good out of that evil. What God has done, he done it because he loves the soul of the child and the souls of the parents and the souls of the tribe. The child gave great evidence of his being renewed by the grace of God before he died. Since sickness took place there was great change in him. He felt that he was a sinner and cannot go to heaven unless he be made good Boy. He repented of his sins and prayed to be forgiven, he prayed often and asked his father to assist him to pray. When he was at times so low that he could not speak, I could see his lips moving when he prayed to Jesus. When I asked him whether he thought much of Jesus, he said, There is no being I think so much of as Jesus. Few days before he died I asked him whether he will bid good by to his parents, he said yes, I will, so that day he was to die, he said, I am glad to see this morning, but I shall not see another morning, I must die. A little while after this, he bidded good by, first to his parents, and then to all that were present, and requested his father to lead in prayer, and this he did two or three times within

a short time, and after we have prayed together two or three times according to his request, he bedded good by those who came in last, and as soon as all went to him and kissed him he began to fail and died.

The death of my son seems to be an awakening to some, we have two persons since that time come forward to be examined to be received into the church, and after examination took place we think they are not to be refused, yet we shall examine them again, for our communion day is yet far off, that is first sabbath in the next month.

James Josiph Amarace, the one who left the church the last time as I mentioned to you in my letter, I am happy to say that he in few weeks after came back to the church and confessed that he has sinned greatly, and that he is sorry for what he did. He made public confession, so we gladly received him again, and he is now very much awakened and engaged in religion.

My preaching half the time in English to few whites, some think is a loss time to the Indians. The Indians themselves who say to think there will be more good done, more conversions will take place among the Indians in the same time which is given to the whites. The whites, they say, have been preached to this some time yet none is converted as yet. There is also one minister of our association who thinks that as the Board sends me to preach to the Indians I ought to confine my preaching to the Indians. I wish you would drop a word or two on this subject. Pray for us that God may bless us and prosper us in our holy work.

I am yours in Christ Jesus.
P. P. Hunt Lishine

P.S. My son said, I rather die than live. I asked him, Why? is it because you are going to Jesus? yes, said he, not because I am good Boy, but I am saved by the mercy of God. He could say so, though he loved his parents beyond expression, at least no child could love his parents more, so nothing but the work of God that made him to be willing to part with his parents.

Rev. D. P. Sturtevant

Date Jan 12th 1861

Rec'd Jan 19.

Ans Mar 15. 1861

(Marked)

Rev. D. Greene
Sec. A. B. C. F. M.
Missionary House
Boston
Mass.

Jan 23
1861

244

St. Francis April 21st. 1841.

Dear Sir,

I received your kind letter of the 15th. of last month, it contains truth in what you said about the death of my son, I feel the force of all what you say and it is great encouragement to me and feel the goodness of God more and more. I feel the loss of my beloved son, but I know it is for the best, and he is better off where he is now than he should be were he continue with me in this life, happy it is for him to be taken away from the world of trouble so soon and be with the Lord Jesus Christ the Saviour.

I am happy to state that the church here, is yet in good standing, the members keep praying, visiting the sick and praying with them. We have great many sick people in the village both protestants and catholics, some of them of both parties will not live long and there is a great stir among the

catholics because some women, members of our church practice in doctoring with roots and herbs and do cure many sick people of certain diseases & while they do so they also speak to the sick on the subject of religion and pray with the catholics, doctoring & curing them without changing any thing for their trouble nor for their medicine, and while they do these things they are watched by the priest and others, even to oppose them, saying it is not their medicine that does any good but by the prayers of the priest, and one catholic woman was simple enough to say after she got well a little, that it was not medicine that made her well but the holy mass of the priest. Few days after she fell sick again, very sick, she called a protestant woman to doctor her and it was done as she requested and when she was little better she acknowledged that she has cured her great deal and her prayers to be good prayers.

I was this week followed up to a house to prevent me from saying any thing to sick person on religion, and while I was preaching to the same I was interrupted and opposed in every thing [illegible]d by those who were sent

to do so, the priest has appointed certain persons to go about for such work. Although I was preaching to one of my congregation, but they did so because they expected they could do some thing perhaps to shake off her protestant faith, but they did it in vain, they could do nothing.

I am sorry to be under the necessity of stating my difficulties, I would not do it if I see any way how I can get along without the help of any but it is impossible to do otherwise. I am unable to meet the cost of the sickness of my deceased son, he was taken care of by a Doctor, the bill will be between thirty and forty dollars and I know not how I shall pay him when he sends the bill. My pay is not sufficient to pay my wants and doctor bill. My expences without the doctor bill run over twenty dollars than my pay for the six months past, for instead of receiving any thing from my people I have been obliged to assist many sick people, most of whom are very poor, which cost me considerable. I have to give such example, my example must cost me some thing. My mother has been sick & I have taken care of her in my house. My brother is sick since long time and I am obliged to take care of him in a measure, and others the catholic Indians I have assisted. Besides friends, gentlemen who pass by this place often call on me & stop over night with me, Keeping them and their horses cost me quite sum in six months time. Postage of letters cost me between fifteen and twenty dollars in year. Last year I was obliged to sell a lot of land to get along, I was not under the necessity of stating my difficulty to the Board because I saw that I could get along, but at present I have no land that I can sell. I hope I shall not always be under the necessity of asking assistance, for I am preparing a piece of land of hay which will help me great before great while, if I can only be delivered from my present difficulties I shall get along well if nothing happens, that is sickness. I hope you will advise me what to do or whether the Board will do some thing, I try to be saving all I can, yet my means run short. — yours in christ

P. P. Dunk his mark

The sickness that prevails seems to be a good thing, it brings us together to houses of sickness to have opportunity of preaching not only to protestants but also to catholics, no knowing what good thing will come out from such instrument to bring good out of an evil.

Rev. P. P. Blackheirne
Dat April 21. 1841
Rec'd April 29.
Ans June 9. 85

Rev. David Greene
Secretary of A. B. C. F. M.
Missionary House
Boston Mass.

Mission

DUE 1841

After I have written this letter in the inside one of our worthy members of the church fell asleep with happy death, perfectly willing to die and die in the Lord Jesus. Just before she died I read a chapter and preached and there were many catholics present, one of them said after hearing the preaching & prayer I made what happy thing to die in such death.

St. Francis June 22d 1841.

Dear Sir,

I just yesterday received your last letter of the 9th instant informing me that I am authorized to draw fifty dollars to cover my physicians bill and to pay up arrearages into which I had fallen.

I do not know how to express my thanks to the committee for having done so much for me, for my people in this Mission from time to time since I began to labor in this place. Every thing I have received from the people of God I always look upon it as if it is too much for us to have, not deserving it in the least, as a thing ought not be bestowed on such unworthy creatures as we are in this place. I often feel that perhaps it would be far better to spend what has been given to this place in some other place where it would do more good than here. Yet when I am under the necessity of avoiding difficulties and embarassments I am always obliged to ask an assistance with much unwillingness. Could I do otherwise to help myself I would never ask any thing at all, I would rather give in to support the cause of Christ than to receive if I was able to do it.

Your other letter of the 12th April which informs

me that the committee voted to grant $100 for the finishing of my church, did not come to hand till some time after I have written & sent my last letter to you, I think my letter must have reached you before I received yours and that was the reason I would not write another so soon. If I received yours before I wrote and know the grant of the committee for the church here, I could not ask any thing to cover my physician's bill, I would have asked permission to leave my place for a while for to seek assistance some where. I should have been under the necessity to do so, although it is better for me and for my people to remain labouring where I am, and I rather be here than to be about other places.

When Dr. Lord was here did not say he would make an application to the Board to finish the church but that he will write to some Society to get some thing. If he let me know at the time he is to write to the Board, my letter I wrote the last time would have been different.

As for the physician to relinquish a part of his claim if circumstances of the case be fully stated to him, there is much doubt, because he is a strong R. Catholic, he has no interest in the cause for which we labor.

Miss E. Rankin our school teacher is now sick and not able to teach, but we hope she will get well soon to resume her school, she is at home among her friends and taken care of by Doctor Rankin her brother. We have only twelve Indian scholars, who also attend the Sabbath School. Three of our Indian

Schollars have been removed by death since last fall. Two families have left the tribe because they cannot remain in the tribe on account of the men not being Indians themselves, but married to Indian women, and as they become protestants the chiefs disowned them as Indians and did every thing to make them to leave the tribe, and finally they left.

I am happy to say that I am greatly encouraged in my work, my people do very well, they hold on to the Lord strongly, they have willingness to speak and pray in our meetings in the evenings to encourage one another.

There is one Louis Amsance who was educated at Hanover seven years time is been absent from the tribe twelve years, he is now here with us since few weeks, and appears well and does well. He is praying man, going about in the village to do good, and as he is related to many he has great deal of influence among the people. He offered himself to be examined to be received into the church at our next communion season in August. We examined him and are well satisfied with his experience of change, still we made him to understand that we will ask him some few questions more before he shall be propounded. There are other two young men who feel very much for their souls, but not quite ready to give up themselves up to Christ.

My thanks to God and to his people for all his goodness and doings of his people for this place and for other places. Let the good people of Boston pray for poor Indians and for all others that the Missions may prosper.

I am yours in Christ Jesus

P. P. Osunkhirhine

Rev. P. P. Quankhirkine

Date June 22. 1841

Recd June 29.

No answer required

Rev. P. Parsons
Secretary A.B.C.F.M.
Pittsfield Berkshire Mass.
Boston
Mass.

23rd June 1841

Box 6
1841

ABC:18.5.8 v.1 226-232

Odunkhirhine, P.P., St. Francis

226) 1 Nov 1841
227) 1 March 1842
228) 23 May 1842
229) 12 July 1842
230) 12 May 1842
231) 6 Dec 1842
232) 17 May 1843

THE HOUGHTON LIBRARY

St. Francis Nov. 1st 1841.

Dear Sir,

It is long since I intended to write but I some how kept putting off from day to day, because when I wished to begin some thing called me away. The state of things about the mission are encouraging, though we get along very slow, we dont gain any new hearers from the Catholic Indians, but our own young people are becoming better acquainted with the truth & some of them serious, two of them gave up themselves to christ by profession and received into the church at our last communion day on the first sabbath of last month. There are now thirty-three members in all, of the Indians. The opposition from the Catholics is not so great as it has been, just because they see not at present what more they can do to us, but they are always ready to do what they can if they only find a way. Last summer they did all they could to trouble me about my land, they attempted to take it away from me by their own councils, and when they could do nothing they tried the law, and when they failed in that, they went to work another way to trouble me, to put me into a great expence, attempting to oblige me

to make a great ditch through the whole length of my land large enough to receive and carry off all the waters of their land which is above mine, wide and long dampy ground. They called Inspectors of ditches to visit the place to draw up a writing stating that a ditch must be made by me, so many feet wide, and so many feet deep, big enough to receive all the waters above, and that writing they published according to law of the country to be confirmed by Justices of the Peace to become a law. But before they could do this I lodged a complaint against them to one of the Justices of the Peace, that Justice may be done to me, and were called up with their Inspectors by law, and the court of the Majistrates decided in my favour, and they were obliged to make eleven twelfths of the whole work, and only one twelfth for me, because my land is only one twelfth part of the whole low land that was to be drained, though my land is long but narrow, through which the ditch must run, but as they must carry their water through my land, they must make their own ditch in my land. If they could carry their water some other way instead of through mine, I should not want but very small ditch to drain my piece, and in that case no one would be obliged to work there but me.

(2 copies)

My people are more inclined to take up lands and be farmers, but the Chiefs are doing every thing to prevent us to clear land, they hold councils and draw up acts to the end that no one shall take and clear land without

their permission, and those who shall be allowed to clear, shall not have more than two acres; they say the land must be reserved for future generations.
They hinder greatly many who would be glad to work, but they cannot stop those who are not easily moved by their threats, because we know that they cannot stop us from taking and clearing land, because they cannot undo the custom and written agreement that was made before these present chief were in existence that every one of the tribe has right to take any piece of land in the woods belonging to the tribe and clear and as much he shall have cleared will be his. The chiefs alone cannot change custom and agreement, they and the whole tribe must do it together, but that is not the intention of the tribe at present, and I think will ever be, people would rather divide into equal shares than to make such limits.
I am sorry to say our School is very small at present, we have just now only six scholars, there is too much going and coming among my people with their families. Our teacher is going home for few weeks for her health, and during her absence one church member, an educated Indian will keep up the school, who will also employ his time in translating part of the Testament, We have now the Gospel of St. Mark translated by another Indian of our tribe and we are now correcting it for the press, which will be printed at Montreal by the Bible Society.
The meeting house of our is nearly finished, it would have been finished long ago had the workmen who have promised to undertake it, been faithful to fulfill their promises, but it is far otherwise, I have been disappointed many times by them, it was with great difficulty that I got a workman at last, because many of them wished to be paid or advanced a good sum of money before they begin the work, but

as I declined to do so, it took me some time to get one who does not ask such a large sum before he begins.

I lost another child last July, a Boy six months old, I have only one left with me, three brothers are gone to the other world, they are now with Jesus I hope and hope to see them by and by. when I shall finish my work here below. My last child's sickness and death cost me nothing because I had Indian doctors of my own people, who did all they could to save the child, but God was willing to take him.

Rev. P. P. Ounkhirhine
Date Nov. 1. 1851
Rec'd Nov. 11.
Ans'd Feb 12. 1852
Certificate
Single pr. 6 p.
Paid 100
Rev. D. Greene
Secretary A. B. C. F. M.
Missionary House
Boston Mass.

In my last draft to draw money on account of the expenses of the mission and school I deducted $11 from the $25 that was to go to the teacher for her half year because she received $11 in articles at Eaton from the Juvenile Society, for she was told there to acknowledge the same to the A. B. C. F. M. so she received only $14 which I drew for her last month.

I am your's in Christ Jesus
P. P. Ounkhirhine

St. Francis March 1st 1842.

Dear Sir,

I am happy to say I have received your letter. It always gives me pleasure and encouragement to hear from my christian freinds.

I am now writing another letter wishing to know what must I do with the chapel, the building, must I deed it to the congregation or to the Board.

There is one among us here who makes my people, the church members to believe that the building must belong to them as their property. But I wish that it might be be so fixed to have it secure to be always used as at present even after I shall have been taken away by death

and not be converted for any other purpose or Catholic Chapel. I think it ought be so fixed that in case the Mission be broken up, or removed to some other place, it might be sold and send the money to the Board from which it came. Now if it should be deed it to the Congregation, it appears to me, there might be some danger if it should be given to the persons who compose the congregation as their property. They might sell it when they have no Missionary, or it might stand here useless till it rots, or if the Congregation be scattered and gone to different directions, and those who remain, say, one or two, should go back to Catholic Church, what would become of the house? I hope these things will never happen, but it is well to secure every thing best way as possible. Mr. A. J. Parker will be here

in May or June to help me in the thing, but I wish to hear from you on this thing before that time.

I have indeed refused the Youth's Companion at the Post Office, not Knowing who send it to me, because the reading of it is not so interesting to me as some other papers, but since you informed me that you send it, I take it again, but if you can just as well as not, send Boston Recorder instead of it, I should like it far better, and I should think worth while to pay the Postage as I do for the Youth's Companion.

The work here is slow, I don't have new Heavens nor new members at present, I have in all 33 church members. The School is not going on just now because our teacher is unwell and is at home, but we hope she will come as soon as she is better. I am also not very well since last December, not able to do much.

Yours in Christ Jesus

J. P. Oberkhirshire

Ch. P. O. Franklin Co.
March 1. 1842
Rec'd March 8.
Ans'd March 11.

Paid 6

Rev. Geo. Greene
Secretary A. B. C. F. M.
Missionary House
Boston Mass.

St. Francis May 23 1842.

Dear Sir,

I just received a letter from one of the ministers of Montreal informing me that ministers in Upper Canada have formed themselves into a Missionary Society, the objects of which are the Indians, the Destitute Settlers, the Africans, and the Papists of that Province. They have appointed a Minister to visit all their associated Churches this Summer to form auxiliaries and raise contributions. They wish I should go with that minister to help him in his Mission in that Province for four or five weeks.

In answer to the letter I said I feel it my duty to write to the American Board before I can say any thing about my going or not.

I should like to help any way I can help, but I dont like leave my flock too long to be

without preaching, particularly at this time of trouble, for I have some trouble in the church, three of the members are walking disorderly and cause great trouble.

If I should be absent several weeks I fear there would be greater trouble, and it may be that I cannot get back in five weeks, it may be as much as eight or ten weeks to go so many places and so far from this place. But if the Board thinks it is best for me to go I will go, I wish therefore hear from you on the subject before I will answer the letter again.

While I have trouble in the church I have some thing that encourages me very much. I just this day arrived from Durham 40 miles from this place, where part of the tribe reside, who all of them belong to my congregation. I went to preach to them, and preached all day yesterday, and I can say there is a

revival among them. Twelve out of fifteen unconverted persons came forward to be examined that they may be received into the church first Sabbath in September next, and they all behave like good Christians, like new people.

We are very much disappointed in School business the teacher was so unwell he was obliged to go home last fall, and I employed another for the winter and he also failed on account of sickness, but the former we now expect every day to resume the school.

I am yours in Christ Jesus
P. P. Oserkhirkhane

Rev. P. P. Bonthrine
23 May, 1862.

Rec'd May [illegible] 3.
Ans. June 7. &c.
D. C.

Rev. D. Greene
Secretary A. B. C. F. M.
Missionary House.
Boston Mass.

Pd

13

229

St. Francis July 12th 1842.

Dear Sir,

After I have received your last letter, another invitation came to me from Upper Canada to go up & visit different places with one who is to go all over in that part this Summer. I felt it is better I should remain at home and take care of my people, but at the same time I should like comply with wishes of my friends, & if I was well I would perhaps have forced myself to do as they would have me, because this is not the first time I have been hindered by necessity to comply with their wishes. But I was not well when I received the letter, nor do I feel able at present to go any where soon, unless my health be improved, though some friends of mine advise me to take journey for the improvement of my health, but I think I must first feel better than now before I can go any where. My sickness is occasioned by a fall I had in last December, I believe I have mentioned it in some of my letters I wrote to you since that time. I get pretty well some times and again I have been quite sick, particularly when I have cold, some times I am not able to preach.

As I always have been obliged to work to get along, I went to work as soon as I felt pretty well and thought I got well enough to work, but I think now I worked too soon and too hard that my health is now so poor. I have worked hard to improve my little farm these two years past to get into such a state that it may soon be profitable that I may get along and not be under the necessity of asking any additional assistance from the Board in future over and above my salary, and I have got it so improved that I shall no more be obliged to buy hay as I have done all along back, and next year if the Lord continue me in life with health I shall be able to sow & plant enough in it to help me, for great part of its ditching and fencing is done. But unfortunately I am again behind as was in 1838 when I was under the necessity of asking assistance. My health has been such that I have not been able to perform my usual work to help myself, and I have had some sickness in my family since last year together with misfortune of losing some of my boats which I intended to fat last fall for the winter past, but died before I could fat them and did no service to me at all, and in consequence increased my expences.

I have also lost considerable by assisting one educated protestant Indian who desired me to help him when he was in trouble to put myself responsible for him, promising that he will pay in three months without fail. I did not like to do it, but as he made so fair promises, and professed for some time past to be true friend to the cause of truth, and one who appeard that he will soon become a christian and join the church, I could not refuse him, believing he will do as he said. But before the expiration of three months he attempted to take away a piece of land from one of the members of my church unjustly, alleging that the land ought to go to him because it was once owned by his relation deceased, and that his relation had no right to sell it; and as I was called upon to examine the thing and helped the owner, he was very much displeased and turned against me, and became great enemy to the church. He from that time would not fulfil his promise to pay for which I was responsible for him, and I was obliged to pay the sum myself when the time came on to pay. The sum is not great, but it is great to me, it puts me back with the rest of misfortunes, it was twelve dollars, and I got nothing from him, unless I could compel him by law, but that I would not, and I shall never get any thing from him. All these things increased my expenses and put me back, so at present I find myself that I am in debt of $120, which I cannot pay any way at all. My next November pay cannot cover that sum even if I should give whole of it to pay, and there must be necessary expences between this and that time, and besides I am now in want of clothing and dare not increase my debt to get me clothing just now, I rather go poorly clothed till I see better times.

I am therefore under the necessity of stating my case to the Board again, praying to be delivered from the debt once more, that I may be enabled to spend my next November pay in paying what necessary expences there will be between this and that time, and the remainder of it to use it in getting some clothing and other necessary things for the family. If I could do otherwise I would not call on the Board, for I have thought much of the advice you gave me in your letter of Sept. 26th 1838 when assistance was granted me, saying "They hope that you may be able by economy, together with such aid as you may obtain from your friends in your vicinity, to free yourself from embarrassments, without further aid from the Board. You should be specially cautious of involving yourself in debt with the expectation that it will be easier to make payment at a future period, than at present."

Upon this advice I have used all economy the best way I could, but misfortunes above mentioned and having no assistance

from my people, nor from any other people in this country, I am obliged to let my case known that I may be delivered from trouble. If it be not possible for the Board to grant the assistance, I wish to be inform what to do to obtain such assistance from some other way. If it be by going some where and beg among the friends of the cause of truth, I am willing to do it if I can, though I should rather not trouble the people so, and I dont like leave my people long time if I can help it for they need to be taken care of at all times, because there are too many wolves all around. But I am willing to do any thing and go any where if my health be better than now in the course of this summer if there be any prospect that I shall probably succeed to get some thing to free myself from debt.

With regard to the mission I have some interesting things to tell, and things not pleasing. I am happy to state that we have received two new members into the church in our last communion, and there are others who will be received in the next communion season. But to gain new heaven we dont see how as yet, for all the catholic Indians are watched so closely by men and women of the priest that when any one happened to go to our meeting they all go to him one after another talking to him and saying every thing to prevent him not to go again to protestant meeting, and they are forbidden even to visit us or to deal with us any way at all. I am sorry to say that one member an educated Indian who has been acting not like a good christian number of times since he made his profession, has finely acted, he and a woman, such, that we were obliged to put them aside by the vote of the church. He is now trying to influence the members to believe that no matter to what church a man may belong, if he only do right he shall be saved, even if he belongs to Roman Catholic. But he has not yet influenced any except the woman above mentioned and his grand mother, and all the rest of the members and congregation look upon him as a wicked man. These things are very trying and cause grief and some discouragement, but there is no other way but to go on and be faithful in the work, for these things cannot but

be expected in this wicked world, it has been so from the beginning & so it will be to the end of wicked generations.

Our School is small we have only eight scholars at present. Mr & Mrs E. Clarke are teachers. Mr Clarke kind & dull & so to some to keep scholars most of the time.

I hope that you will pray for us that the Millions may give freely that the Lord may be with us & bless his efforts in our work.

Yours in Christ Jesus
P. P. Oberkhirkine

Rev. P. P. Oberkhirkine

July 12. 1862

Rec'd July 19

P.C.
Answ'd July 27

Pages

Charles Bassett
Jul 9 1862

Rev. P. P. Oberkhirkine
Care of A. D. E. Ellis
Mission House
Boston
Mass.

PAID
JUL 19 1862
VT.

P.M.

13

230

Montreal May 12th 1842.

Dear Sir,

Mr. C. Strong and I have consulted one who knows the laws of this country, and learns that the meeting house cannot be deeded to the Board because they are aliens. It can be deeded to persons belonging to this country to hold it for the Board, but to avoid trouble, to give no chance to the enemies to make handle of it, we are told that it would be better they should hold it as Trustees for the Congregational Church in the Village of St. Francis, now under the care of P. P. Bunkhirkine.

No doubt the enemies would say and do every thing against me if the house be deeded or holden for the Board.

It is against the law for the whites to buy land within the Village of St. Francis from the Indian or any Indian to dispose his land any way at all to the whites. I must then deed the house alone to the Trustees, and afterwards deed or lease the land on which it stands to the Church or congregation, otherwise the enemies would accuse me of conveying or disposing Indian property to the whites. They have complained of me to the Governor as a British subject only in name and appearance while my heart was in the United States all the time. They would no doubt complain of me again to the Governor if the should learn that I have deeded or have given up the house to be holden for the Board. The following persons are to be Trustees, namely, Jacob De Witt Esq. Samuel S. Wood Esq. Mr. George Hagar, Henry Hill Esq. the Treasr. of the A. Board, P. P. Bunkhirkine and two other members of the St. Francis Church. It will be necessary & desireable Mr. Henry Hill should send a power of attorney to some person in Montreal to act for him in signing the deed.

I have not much time to write more just now, only I will say; remember us in your prayers.

Yours in Christ

P. P. Bunkhirkine

Montreal, May 16 —

Rev. & Dear Sir,

It may be well for me to occupy a portion of the space Mr. Ormsbline has left, by a word or two in explanation of what he has said. The Board cannot hold property in Canada because they are a foreign body. They cannot hold property in an Indian Village, for the further reason that they are whites. But the building at St. Francis, & the land on which it stands, may be held in trust by whites for the congregation which occupies the building. It would be necessary, however, that the Congregation should appoint the Trustees, and no doubt they would readily appoint the individuals above named. Mr. Hile would be a Trustee nominally, but his connection would give the Board a voice in the management of the property. The Mission property at Grande Ligne is held in this way by Trustees for the Congregation, & Dr. Buck of New-York is one of them. In the eye of the law, his Trusteeship would be a nullity, but as matter of fact, it is important. The individuals Mr. O. has mentioned have not all been seen, but there will be no difficulty in procuring suitable men who are British subjects to act as Trustees.

It would be necessary to commit the matter of

Cook to a lawyer, and procure a trust deed in due form.

If you thought proper to designate Mr. Hill as one of the trustees, it would, as Mr. O. has said, be necessary that he should have some authority or power of attorney for him —

You will see by this date, that Mr. O. has made us a visit. He staid only a day, & seemed in good spirits & tolerable health. His influence in St. F. I should judge to be rather conservative than aggressive. The Romanists practise a thousand arts to counteract it — and are bold & persevering. Indeed it is not long since a R.C. priest even Grand Vicar told Mr. Rempfry the Swiss Missionary there, with great frankness, that if he had the power, he would burn such men as he (Mr. R.) was —

Mr. O's draft of May 1. for $125 was paid from the Missionary funds, & very likely your treasurer has been made aware of it ere this. The arrangement O. proposed should be by the Board —

I remain, Dear Sir,

Respectfully & Sincerely Yours,

Caleb Strong

Rec.d Caleb Strong and
P P Sunkerhine

Montreal May 12, & 16 1842

Rec.d May 20. 1842
Ans.d Mr. C. June 6. DG.

Mr Samuel Shaw
Esq.re M.P.P.
Lightning House
Franklin Square
Boston Mass.

MONTREAL MAY 16 1842 L.C.

18¾

St. Francis Dec. 6th 1842.

Dear Sir,

I ought to have written long ago, but as I waited for better time or rather that I may be able to give some thing more interesting I delayed till this time. But I must not wait any longer, I must write though I have not much of any thing to interest my friends than that the Church has received three new members at our last communion season in October last. We have at present thirty-seven members in good standing. The Church has received in all since the commencement forty-four members, of which two have departed this life, two left the Church, and three put aside for a time, who will be received into the Church again as soon as they will confess and repent of their faults and sins.

I am sorry that I see no prospect to enlarge the congregation at present, for the Catholic Indians are made by the priest and others to hate the protestant religion very much. A young priest has given his time to study the Indian language these few years past, and he has succeeded so well he can now speak the language quite well. He goes to the Indian houses for the purpose of running down the protestant religion, speaking to them in their language and the French tongue, mixing up the two languages to make them understand his reasonings. I am informed that he will soon be appointed missionary for this tribe instead of the old priest. Last week I found him arguing with one of the protestant Indians in a house

where resides a woman who has left us because she cannot live Christian life, but not gone back to the Catholic Church. He came to make her leave the protestant church altogether and go back to the Catholic church. But as she said to him that she can neither go to the Catholic church because she found many errors in it, one of which is, not keeping the Sabbath at all among the Catholics. He tried to make her believe that there is no harm to visit or play on the Sabbath. Jesus Christ, said he, no where forbids such recreations on the Sabbath, and besides this said he, it could never be known that the Sabbath was changed to another day, had not the Catholic Church declare it. Upon this I told him, we protestants take no other evidence to know the change but what we learn by reading the New Testament. He then asked me saying, can you show me a passage in the New Testament wherein Sunday is spoken of? I am sure you cannot said he. Yes said I, I can show you where the very word Sunday is used, look to the first chapter of Rev. and tenth verse which reads, "I was in the Spirit on Sunday" in French Testament. "Et je fus ravi en esprit un jour de dimanche." The word dimanche means Sunday. Next he said that the version was not correct, and I brought to him other different versions in French which both agree to the first. At last to get off he said that these versions are corrupted by the protestants, for the correct Latin version used by the church does not read so, then he went out.

Our School is discontinued at least for a time, but I dont see at present how it will be revived again, for we have no more means to board the teacher. I have ~~have~~ had friends abroad and also here who belonged to the Steam mill to help and helped the School in past. But when my friends abroad learned by my reports of the School that it is generally very small, they withdrew their aid at least till there be better prospect of having more Scholars than usual. At the same time my friends here who belonged to the Steam mill all left the concern and gone home to the States, and I am now as it were left alone.

The Indians themselves are so poor are not able to raise money enough to board the teacher, and it will not be agreeable for her to board from house to house as it is usual among the white people, for the way of livin among the Indians is different and poor, She cannot live so to have good health.

Fifty dollars she receives from the Board every year is for her other expenses and not for her board. I feel I must state these things and let the Board do what seems best, either to discontinue or continue the School some way rather. But at the same time I must say I am sorry that it so happen with our School. Though the School has been small, but it has done much good, and how much more if death did not take away so many of our children within three years past. It is a loss that our children are now deprived of the School. ~~of the School~~. It is great pity that the teachers, the

useful person among women in this village is taken away, who has already gained esteem among us and all the parents and children love her so much, who has prayed with these little children from day to day, who have held female meetings once every week and have visited different families often to do them good every way she could, she taught them to know the ways of God and helped the Mission very much.

Rev. P. P. Ounkhirine
Dec.r 6th. 1866
Rec.d Dec. 13.
Ans.d Dec. 14 D.S.G.

Single
Paid

Rev. D. Greenleaf
Secretary
Missionary House
Boston Mass.

MISSIONARY HOUSE
FRANCIS
Dec 6 1866
L.C.

Paid

I hope there will be a way opened to sustain the School. The Lord knows how to raise means for this object and he will answer the prayer of his people.

Pray ye for us we who need your prayers.

I am yours in Christ Jesus.

P. P. Ounkhirine

232

St. Francis May 1st 1843.

Dear Sir,

I am happy to inform you the state of things here at present. The changes that have taken place in the minds of the people in some places, have taken place in the minds of all, except one, of those who some time ago left our Church. Particularly of one lately departed this life, an educated Indian, whom the Church have put aside for a misconduct year ago, and who after he was put aside never would come near us, but labored to put our Church down all he could. But God who is so good to lost sinners has brought him back to his Church by such means as he often uses to correct his disobedient Children. This man fell into sickness, but for some time did not appear to be concerned much about his soul. One night I heard that he was very sick and perhaps would not live till another day. I went to see him at his fathers, which is about a mile from my place, and when there I in the first place asked him how he was, and he told me, saying, I am so sick I hardly expect to see another day. I then talked to him to prepare to die and meet his God, but he did not say much on the subject. I continued to talk to him and afterwards prayed for him there as well as for those that were in the house. I went home late in the night, and about two O,clock in the morning he sent one of his brothers wishing I should go and see him. I went without delay and when there I found him greatly changed in mind. He told me how he felt after I have spoken to him that night. The Lord, said he, has enlightened and awakened me. I at once feel I can no longer live as I have done since I left the church, and I confess that I have been wholy in the wrong and not the Church. I do now repent my sin and I hope God will forgive, and also hope all the church will forgive me and be again received into the fellowship to partake the body and blood of our Saviour

once more if God permit before I die. A week after this, on the Sabbath was our communion season, and it happened that Rev. Mr. Parker visited us to help me in the holy work. He went to see the sick person, he talked to him much concerning his soul. The 5th day of February last, on the Sabbath, after the Lord supper has taken place in God's house almost the whole church went with us to celebrate the supper again with the sick man, which took place after he has spoken satisfactorily to us all. Mr. Parker was pleased with the words of the patient, and he celebrated the supper. The man found hope in the Lord and true happiness, and continued in the new life till he died the 22c. day of March last. Roman Catholics tried all they could to bring him to their church, but all in vain. All others that have left us, or were put aside, except one, are again well disposed so much as to attend our meetings regularly after they have tried the Catholic church for long time, even the Deacon that apostatized three years ago. These persons seem to have been influenced by the doings of the servants of God, French ministers that have been here different times since two or three months past, and preached in the high ways in our village to hundreds of Canadians that were collected here one morning before the Catholic service commenced, and many of them listened to what was said. These ministers preached also in our church different times, every time of which, some Catholic Indians came to hear them. Also the French scriptures readers have visited different Catholic Indian families to read the word of God to them.

I am sorry to say, I learn, after the School have been discontinued so long that scholars have lost considerable of what they have learned, although I have done as you have directed me in your last letter to have the readers come together and hear them read as often I can that they may keep their knowedge. I wish I could hear them oftener, but my other duties and labors do not permit me to do so as often as I wish. Besides my health is poor, I am not able to

to do much, I cannot do so much as I use to. I have a pain on my side on account of a fall I had nearly two years ago. I feel well enough else where and have always good appetite; but as soon as I work, or sit to study or write some time, I soon feel the pain the more.

I will repeat and say, I am sorry on account of the School, that I have been obliged to discontinue it, and to lose the influence of the teacher among us, who has been so so useful, has done much good to the youth and to the females.
It is true we cannot have greater number of Scholars who will be constant than seven or eight, and others to attend only now and then, still it is desireable to resume the School if possible. The French Roman Catholic teacher is now laboring to have some of our Scholars to go to his School, but the parents told him we expect our English School will soon be resumed, it will not worth while to send the children to French for little while. I hope there will be a way opened for the School that we may have our teacher who has and will exert a good influence among the women and youth to lead them to the Knowledge of the Lord. Her labors have been blest, and there is no doubt that she will yet do much good and be blest if she will be permitted to live with suitable health and resume her labors again here. I trust in the Lord for these desireable things, and you faithful servants of the Lord who labor in the City of Boston do pray for us, we who are so surrounded by papists, that we may be delivered from their intention of plunging our children into darkness that they may make us to serve the creature, the beast, instead of serving and worshiping the true God.

Yours in Christ Jesus

P. P. Quirkhirchine

Revd D. Greene
Boston Mass.

Paid 9

2d May 1843

BURLINGTON

MONTREAL MY 4 1843

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Revd D. Greene
Secretary A.B.C.F.M.
Boston Mass.
Missionary House

Rev. P.P. Goodsell
Feb May 1. 1843
Ans May 9.

ABC:18.5.8 v.1 233-238

Odunkhirhine, P. P. St. Francis

233) 17 July 1843
234) 19 Sept 1843
235) 20 Dec 1843
236) 19 Feb 1844
237) 22 April 1844
238) 4 May 1844

THE HOUGHTON LIBRARY

233

St. Francis July 17th 1848.

Dear Sir,

I am happy to inform the people of God that a good work has been wrought in this place which encourages us much. A protracted meeting commenced here the 15th of last month by French missionaries, the meeting lasted one week. They preached in French three times a day and I interpreted most of the preachings to the Indians that all may understand. There were three regular preachers and six scriptures readers who went about in the village to read the word of God in different families among the Catholics during the intermissions of the services. In one of our meetings our former deacon rose, who left the church three years ago, and confessed his great sin for having left the church of God so long living so long without hope in the world. He said that he never felt comfortably since he went away "I knew all the time, said he, that I was doing wrong but my pride kept me on my way in the life of sin. I left the church of Christ said he because I was not born again when I first took my profession, I was admitted into the church of Hanover N. H. before I had the new life, the change of heart. My feelings now are very different, I feel at present that I am great sinner worthy to to be forsaken and cast out by God for ever, but I have hope, I am saved by the blood of Christ who cleanses from all sin. Now I hate all my sins and repent of them and forsake them for I give myself up to Christ wholy to labor with him and with his people and my strength is in him and I believe and hope he will keep me from falling." This man was restored into the church, and two others added to the church, one of them is an uncle to the one died happy death last march of whom I mentioned in my last letter to you in May. This uncle is an educated man, not only in English but also in Greek Latin and French and is very useful up to this time in helping the cause of Christ here. There are some inquiring after truth, one particularly, a brother

to the one died last March above mentioned.
This inquirer after truth is a sick man, sick with consumption as his brother was and I think he will not live long. He was Roman Catholic up to the time his brother died. But hearing so much truth from the lips of ministers both English and French and myself while we attend the sick at different times and the good prayers and his witnessing the happy death of his brother, he was convinced that the religion of the Bible was the religion of God and the Roman Catholic religion is of men. I visit this man often, he likes to hear the word of God and prayer. His wife is very strong Roman Catholic. The priest is also visiting the same man telling him that he will lose his soul if he abandons his religion to take another. He told him to send me away if I come again and drive me away with a stick, and if you cannot do it as you are sick, said he to him, let your wife do it. But instead of gaining the man in this way the cause of truth is promoted thus far, for the sick dislikes the priest the more. I don't know how the man will turn out, it is hard to tell what will one do who cannot read. I think I have reason to believe he will be true, still it is possible he may return to popery before he dies, but I hope God will change his heart.

The School we have none, and if we do have it we cannot have more than eight or ten scholars. Sabbath School is kept up by myself and Simon Almance one lately received into the church.

With regard to myself I am sorry to say that my health is not good, I have such a pain on my side most of the time that I cannot even carry a pail of water without hurting me, and doctors don't seem to know how to cure me, they have given me pills to take and often applied blisters on my side, but all this do me no good. But I have reason to give thanks to God always that I am still able to preach the Gospel of Jesus Christ and to go about to visit my people to do them good for their souls. My health fails me and I cannot work as I have done before, neither can I sit long time to study nor write, I have to take my rest often.

Last April I was quite well and thought I could work without hurting me and worked considerable in that month and part of May, but I find that I did wrong in doing so, for my pain came on again and is continuing. Not being able to work as I have done before, I am more disabled to meet the necessary expenses of the Mission while I am always trying to get along as cheap as I can, but on account of having more frequent visiters than in time past, being known more by friends around I cannot well get along. And I could never got along in time past with the annual allowance had not the Board allowed me additional aid in different times, and also a leave at one time to go and beg among the churches for help, and another time I sold two Lots of land that I had in Township of Durham forty miles from this place, and also have labored myself as much as I could to get along. I find then that the expenses of the Mission have amounted to some times three hundred dollars in one year, and some times about or little more than three hundred, and this year my expenses run as high as [illegible]ead, therefore I am too short by nearly one hundred dollars, what to do I know not, and I could not prevent the expenses to run as they are, for there are some things it is impossible to foresee how much they will amount to in one year. I can never foresee how much necessary traveling will cost me in one year, or what will be postage of letters and papers, or how much will it cost me to help those who are extremely poor that will come to me and beg of me to give them some thing, and in many cases it will not to refuse such, for some people can be influenced by kindness and assistance to listen to the truth. Neither can I foresee how many visiting friends will call on me in one year visiting for the good cause, I know not how much will cost me for keeping them and treat them as I aught to. Nor can I foresee what will be the expense on account of misfortunes of sickness in the family. I lay my case to you, brothers in Christ, that you may do with this mission for it support as you shall think proper, guided by the spirit of God, and I beg of you to pray for me and for my people that we may always be true to God and man and live holy life.

I am yours in Christ
P. P. Osunkhirhine

Single
Paid

(8)

Rev. David Greene
Secy. A. B. C. F. M.
Missionary House
Boston
Mass.

Pd. Aug 2. 82.

Ms. P. P. Stanchfield
17 July. 1843
Ans. July 24.

P. S. I intended when writing this letter to mention the present number of the Communicant, but I filled the paper before I thought of it again. The number is forty and one in good standing.

P. P. Stanchfield

St. Francis Sept. 19th 1843.

Dear Sir,

In your last letter you wished I should write about the French Missionaries in next letter. The work of the French Mission to teach the Canadians commenced at first at Grand ligne in Canada, near to the North part of the state of New York. 'The French Canadian Missionary Society was established in 1839. It is composed of Evangelical christians of all denominations; and it is a fundamental object with this Society to present only the truth, as it is contained in the word of God, to the French Canadians, without suffering it to receive a tincture from the denominational tenets and forms of any sect whatever. To secure this end, it was judged expedient to procure missionaries and Agents from the churches in Geneva & the south of France and a deputation was sent to Europe to ascertain this point. They laid the proposal before the churches in Geneva, who at once agreed to furnish the Society with Missionaries and colporteurs. They made an appeal also to the churches in Great Briton for asistance in contributions of money; and the Society received effectual aid from various places, especially from Glasgow and Greenock.'

These French Missionaries and the colporteurs are some of them Canadians, some French from France, and others from Switzerland. Their field of labor is in different parts of Lower Canada, except one, who labors among the Canadians in Chazy,

North part of the State of New York. They occupy nine or ten places as Missionary Stations, and they travel great deal in Canadian parishes to read and preach to the Canadians the Gospel of Jesus Christ, and they have by the asistance of God, turned many from papal darkness and sin to the light of the Gospel of our Saviour. They are very active, they are always preaching wherever they are, out and in. They pray much and whatever Conversation they have with any one they meet, they always convert it for the good of the soul before they part.

The Grand Ligne Mission I know not how much is supported by the Canadian Missionary Society, but I know that it is asisted by the Foreign Evangelical Society of New York, and by Christians in other places. God has so blessed this Mission that by their instrumentality four churches have been formed. They have built three Mission houses, and established four schools. Dr. Cote, a Canadian convert, who labors among the Canadians in Chazy, told me when he was here last June that there are fifteen young men, if I mistake not, preparing some of them to be preachers and others to be colporteurs to enlarge the field of labor. We have two young of this tribe received as charity Scholars into that School last June.

I ought say some thing about our School here in the way you wish have me to do, but I rather, for the present, wait till another time when I can give better information about it.

As to the work of the Lord here, I am happy to

day is still going on, but slowly. I have one added to the church since I wrote to you the last time. I think I have reason to believe the Lord has made him a new creature.

I am happy that I am still able to perform my duties as a preacher among my people, but I cannot say I am healthy man, for my side pains me always, and my back, so much, I cannot work nor sit down long time to study. Doctor tells me I must put a blister on my back every little while and keep doing so as much as twenty times over. I am doing as the Doctor tells me, and will do, but the blister gives pain to the body.

The sickness of the body is nothing if the soul is healthy, I will not complain while I am seeking the blessings of the Lord, for he knows what is best for me.

I should be glad if the Missionary Herald be sent to me again as usual, I have not seen it for long time, I know not why. Brother remember me and my people in your prayers, pray for us that we may be prospered in our work.

I am yours in Christ Jesus.

P. P. Gunkhirtine

Single
Solid

SEP
29
VT

1849

~~Paid~~

Rev. D. Greene
Secy. A.B.C.F.M.
Missionary House
Boston Mass.

SAINT-FRANCIS
Sept 28th
1849

Mr. C. P. Smallshine
St. Francis, Ia. Sept. 17th
Rec. Oct. 2.
Ans. Oct. 18. 49.

St. Francis Dec. 20th 1843.

Dear Sir,

I have been for some time intending to write as I have usually done before this time in the year; but sickness have prevented me, I have been unwell for more than a month, and since two weeks I have been confined to my bed, no preaching at all for two sabbaths, and I don't know whether I shall be able to be out next sabbath, but I hope the Lord will enable me to labor. I am sorry to inform that a member of the church whom we received the last time has departed this life two or three weeks ago, I am sorry only because he has continued with us so short time, but I am happy that he died happy death. I think I have reason to believe that he was truely renewed by the Spirit of God. He had

true faith and true love to Jesus Christ in whom he trusted alone for Salvation. Priests and others tried hard to bring him back to the Roman Catholic Church, but all in vain, the Lord is stronger than all.

When the priest saw that he could do nothing to bring him back to his church, he forbidden his people to go to see him, for said he, you can do no good to him for his case is hopeless. When the man died the priest forbidden the catholic Indians to go the funeral; saying to them that if any will it will be the same as if he go with the man to a distance towards hell, for I am sure said he that he is gone to hell.

But this threatening did not stop all the catholic Indians, for the relations of the man and some others came to hear the funeral sermon in our church and were with us through the whole service. The priest assuming the Indians that the man is gone to

hell does not strengthen his cause at all, it only weakens it. The relations of the man died are touched very much and say how can the priest know that a man is gone to hell? is it because the man believed Jesus Christ by the Scriptures? is it possible that a man will go to hell because he believes the word of God? this cannot be true. A brother of the man died, the only remaining brother seems to be awakened and I think he will follow the example of his deceased brothers in leaving the error of popery and embrace the faith of Jesus, for he continues to hear the gospel in spite of the priest, and reads the Bible himself every day. He went to a Protestant French School one Summer and he has learned to read very well with some understanding and is able to explain it into the Indian what he reads to benefit others.

I am not well to write long letter, I am glad that I can write so much. Pray for me and for my people. I am your brother in Christ

P. P. Ostinkhistim.

Rev. P. P. Quantkenbiter

Dec. 20th, 1863

Rec'd Dec. 26.

Ans'd Feb. 25.

Rev. Derrick Lemmen

Lieut. U. S. A. M.

Milwaukee Lake

Boston Mass.

Single Sheet

Mbr 1863

Feb 1864

Decem 1864

St. Francis Feb. 19th 1844.

Dear Sir,

Your Letter of the 2d Instant reached here last mail on Tuesday last week. I am happy that I am still able to write, not only to write but also to perform my duties as the servant of Jesus Christ to declare his Gospel to dying men. It is true my health is poor, I am not able to do any thing at all as I use to, I cannot work, I am obliged to keep a man to do the necessary work about the house and ~~barn and~~ elsewhere which I used to do myself when my health was good. Doctor thinks I better not try to work at least for one year to regain my health. I cannot work, neither can I sit long time to study or write, when I do my pain on my back and on my side increases. I am well enough to be about and to preach on the Sabbath and on other days, as well as to go about in the

village to visit my people in order to do them good in their houses explaining the Scriptures to them. I am happy to inform that another new member was received into the church the 6th of this month; and another one I hope will soon become a christian, a woman, who was very strong Roman Catholic only few weeks ago. She now declares that she can no longer remain in the Catholic Church, and told the priest so when he went to her last week, he went to see her to preach to her because he heard that she has forsaken her faith, he went with two chiefs to bring her back to his church but all in vain. This woman comes to hear my preaching every time we have meeting, and one of her daughters and grand daughter follow her example. I am not so much opposed by the chiefs at present as the priest would have them, for the Tribe is in lawsuit with white people who pretend to have same right to the Indian land because they have been with the Tribe for long time and in consequence they cut great quantity of timber and wood every day inspite of the Tribe. The chiefs seeing that these people will ruin the Indian property in a short time if they be not stoped, they brought an action against

them at law, and as they have no one who has an interest for the affairs of the Tribe to help the Chiefs in the work and as none of them can do any themselves, they came to me to help them as far as I can, I consented to do what I can, for I think the Tribe ought be helped or else there will be a great loss not only to the Catholic Indians but to all of us if these people have the same right to our land as Indians, they will no doubt ruin the whole of our timber and wood we have. The Governor of the Province is for the Indians in the case, it is Government suit for the Tribe, yet we must do great deal ourselves every way we can.

As to our School I can say it is necessary to have it as soon as possible. I think we may try in the Spring with about ten or twelve Schollars. The expence cannot be more or less than before which amounted to $120 year for the board and the allowance to the teacher. The teacher is always ready to begin whenever there is provision for the school, and we are glad to have her for she is a good teacher and good christian. I think we may try at least for one year to see what we can do.

I am your's in christ
P. P. Gunkhirtine

Rev. P. P. Cunkhirlinn
St Francis. 19 Feb. 1864

Rec'd Feb. 27.

Ans. May 2. Dis.

Rev. P. Cunnane
St Francis
Wisconsin
Paid 6

SAINT-FRANCIS
MAY 2 1864

St. Francis April 22 1844.

Dear Sir,

Since I have written the last time I have been expecting to hear from you about the School. Miss C. Rankin our teacher has written to me last week wishing to know what is the prospect about the School, whether there is any encouragement for her to come here to resume her work. She says she has an opportunity to engage a school near her place if she be not wanted here. She wishes therefore to hear soon, and I have written to her that I cannot say anything

until I shall hear from the Board.

I am encouraged in my work for the Lord has moved the heart of some persons in this tribe to come and hear our services on the Sabbath days and in our evening meetings in the week days. I have four new hearers since I have written the last time, and the old woman I mentioned in my letter to you continues to come and wishes to join the church in June if the Lord be in her heart as she thinks — one of her daughters follow her example in coming to hear the Gospel of Jesus Christ.

I am happy to inform that I am at present in good terms with the chiefs and the officers of Indian affairs

instead of opposing and persecuting, they place great confidence me and employed my capacity to take the charge of their affair and defence against those persons who are making encroachments upon the land belonging to the tribe, by saying that they are part Indians and therefore have right to do so. The priest have attempted to prevent the chiefs to have me in the affair, represented me as a dangerous person; but the chiefs told him that there is no danger, we know Ostenkhishine as an honest man, one who is truly interested in the property of the tribe as much as any of us, for we all own the land in common with him and with his congregation.

I am, Sir, yours in Christ Jesus

P. P. Ostenkhishine

The number of Scholars will be about fifteen, perhaps more.

Rev. P. P. Sunderlin
22 April 1844
Rec'd May 1.
Answ'd May 2. 44.

Rev. O. Emerson
Secy. A. B. C. F. M.
Missionary House
Boston Mass.

SALEM MASS. 23 APR 1844

WILLIAMSTOWN APR 25 4 PM

We need instruction very much indeed our children will go wild if we cannot have a School, I hope therefore there will be a way opened for a School.

St. Francis May 4th 1844.

Dear Sir,

I was this week requested in a letter written and sent by some gentleman in Montreal to meet Rev. Dr. Burns one of the deputation of the Free Church of Scotland to this country, who would be glad to meet me at Sorel eighteen miles from this place, on his way down to Lucbec, to be favoured two or three hours conversation with me. I went and as soon as I was introduced to him, he began to ask what I teach the Indians; I told him I teach the word of God, the Gospel of Jesus Christ. He wanted to know how many Chapters of the Bible I have committed to memory to repeat without the book, and also wished I should repeat the parts of the Bible I teach the Indians, and whether I have committed the Assembly's Catechism to memory. I told him I read great deal the catechism, but I have never committed to memory neither have I committed chapters of the Bible to repeat without the book. I repeated to him some passages of the Bible, but as I could not tell for each verse where it is, in what chapter and verse, he was astonished and said, I am afraid you are not yet converted. I told him, perhaps so, but enability of repeating the book, chapter or what verse we are repeating then we know it without knowing the number is no sign that a man is unconverted, for many persons have been believers and converted by the truth read or preached, though they cannot always tell in what chapter and verse that truth stands.

Again he asked me what did Nicodemus teach to whom our Lord said, Art thou a master of Israel and knowest not these things? I told him I suppose he taught the word of God; but he

wanted to know exactly what things he taught. I told I know not, and he said how can you then teach the Indians if you cannot explain the Bible? I told him I teach and explain the subject and meaning of our Lord's discourse here, that is, the necessity of new birth, and what is to be born again, without telling what things Nicodemus did teach. Then he went on to explain and comment and said I should do the same if I know the Bible as ought. I told him I know that I know the Bible but little, and I also know the English language very little, it cannot therefore be expected I can do as much as learned men who are the masters of the language. I cannot explain a text so well which put to me all at once unexpectedly as I may do or can do with a text that I take my self and study for the subject of my discourse. This gentleman I think expects too much in expecting that I can explain as well and as largely as he can. Scott and Barnes, the expositors satisfied themselves in calling Nicodemus a teacher without explaining what things in particular he taught.

He also looked upon me as ignorant of Christian doctrine because I dont believe the doctrine he holds, that is restricted atonement, that Christ died specially, particularly or only for those that are saved! I told him that atonement is opening the door of a prison, suppose said I two persons be cast into it for some crime and cannot be pardoned & called to come out before a sum of money be paid to open the door of the prison; and after it is opened they may come out if they

choose. Now if any be good enough to pay the sum required with a sincere desire to save both of them, and one of them come out and the other remains by his own choice, can it be said with truth that the sum paid only for one. In answer to this, he said the comparison is wrong.

After this he read my certificates, certificate of President N. Lord, of Yarr's, of my license, of ordination, of my call and installation, and he found some fault in every one of them. He also told me that my field of labor cannot required much time to all what I have to do, you must keep up the school at the same time said he, I will go to Boston and see Mr. Greene to speak to him on the subject.

I said no more to him, for saw that he judges things too quick without seeing and knowing the circumstances; I might have made known to him all my labors, difficulties, disadvantages and my poor state of health as well as many other things, but I had no time, and it is perhaps not worth while to give him all the particulars as he is a stranger to most of the things done in this country.

I have since thought great deal of his fears that I am perhaps not yet converted, I thought what a sad state I must be in if I am not yet converted, I must have been labored in vain all the time since I commenced to labor for the Lord. I thought and prayed and do pray to God that I may be delivered from such delusion if I be so deceived, and I pray you would pray for me.

I am yours in Christ
B. F. Buckhirtine

Rev. P. P. Dankheiline

St. Francis. 4 May 1844

Rec'd May 14.

ack'd Saturday, D.V.

Rev. P. P. Dankheiline
St. Francis
Dist. of B. C. N. A.
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FRANCE
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STANSTEAD
MAY 9
1844
L.C.

7th May
1844

12

Sam answered to
from Lachine
the School, c/o Prof
a letter from Day

ABC:18.5.8 v.1 239-243

Slingerland, Jeremiah, Penobscot
239) 11 April 1843
240) 24 May 1843
241) 6 July 1843
242) 29 August 1843
243) 12 June 1844

THE HOUGHTON LIBRARY

Bangor Me. April 11th 1843.

To Rev. David Green.

Seminary duties have pressed upon me so much that I have been unable to send in my report in this. still I hope it is or may not be too late though at this period.

By the encouragement your letter gave me, I have proceeded in devoting as much time as possible to the instruction of the Indians at Old Town & elsewhere, but you will see in the course of the following how difficult it is to acquire any permanent hold upon those minds that have been nurtured in the lap of Popery & whose passions may be in a state of constant excitement.

You will recollect the encouraging statement I made in my other letter respecting the apparent reception of my first efforts among this degraded people. This interest continued to be progressive, until the priest of this city had become apprised of the danger in which the Indians were of being devoured by the wolf (as he called me) when he immediately wrote on to Boston for a priest to come & occupy the ground. One came, & a real one too. He was a Frenchman taught & brought up in France.

The Sabbath previous to his arrival (Dec. 18th) I found the priest of this city had been up among the Indians during the week, & had been scolding them for sending their children to a Protestant teacher, consequently the old people began to fear lest their offspring should become Protestants. And this was the first indication of manifest opposition. But rather than take all their children away at once from school, they thought the elder part might go since they would be less likely to become Protestants having been already confirmed in Popery. Accordingly the small children were restrained & forbidden to go under penalty of a whip. Their old prejudices were so aroused & fears excited by the threats of the priest, that it was impossible to make them believe any thing I might present to them. Still I had 16 or 18 different scholars that day, notwithstanding the manifest fears of the parents. Some of the children occasionally ran into the school, to read & then out again so as not to be detected by their parents, for, from what one said to me, "me like go school & learn, but me fraid my father whip me"; & from their conduct while in school, I perceived at once they were very anxious to learn. After school, many of the young men accompanied me as I passed from house to house to visit, & listened with a good degree of interest. An old catholic woman, in disdain said to one of the young men, "aye! you keep following him, if he was a priest you would not follow him". Those who came I heard read from A. to Z. to those who were able to read in the simple reading of primers & little spelling books. Visited very little among the families, as I spent most of the day in instructing those who came. Had a lengthy conversation with a youngish man, who wished to know my views & feelings respecting Popery. Told him, since I could read the language in which Matt. Mark, Luke & John wrote, & had compared it with what the priest taught, & found it to teach a different thing, I rejected all the instructions of the priest & took the Bible which is the word of God for my guide. With this answer he seemed to be satisfied. — Dec. 25th Found the priest had arrived from Passamaquoda, the one above mentioned, & had been exciting the Indians against me through the week. The man in whose house

I had kept my school being a deacon of the Catholic chh. was so much influenced as to deny me the use of his house, & not being able to obtain any other immediately, together with the preparations making by the Indian for Christmas, I thought I would have no school that day, but would spend my time in visiting from house to house. Attended to one of their Catholic services to see their manner of worship, which I intended to refer to & use while conversing with those whom I visited in their houses. After meeting I had conversation with several - Explained the first command to one man & his family - told him I had seen nothing but image worship in their house, which, I told him, was an abomination in the sight of the Lord. He listened with much attention, & found him after that, one of those who did not believe every thing the priest said. He asked me what became of infants after death - for said he, 'priest say all go hell.' - He manifested no opposition in all what we said, tho' I came out strongly against their religion. I then went to the house where my school had been held & found the owner much in favor of the priest, & told me I could have the house no more, & must take my books away - for said he, "they hurt me". I told him I thought of taking them the next Sabbath; but while conversing upon religious matters, his wife being a strong Catholic became enraged, & arose to go where my books were, telling me at the same time to take them right away. I took them, for if I had not she would have thrown them into the fire or out of doors. On entering another house I found several young men playing cards - told them it was not proper to play - at which one asked what sin there was in it. Said I, you are breaking the Sabbath, & next you are sinning in that you are not honoring God - They then put up their cards - They suppose if any one has only been baptized, it matters not how much he sins, he still continues to be the favorite of heaven.

Jan. 1st. Started upon Saturday morning - Spent most of the forenoon with the priest in asking & answering. He told me with many other things, there is no light among the Protestants - all devils & in the dark - their books all lies, & themselves going to hell - the reason why they are so eager to learn arises from their being in the dark. He made many boasts of the antiquity of the Romish chh., its numbers, & universal spread. He told me all the Sandwich Islanders were Catholics, for he had been so informed by his particular friends who were there. He then said to me, "no use to learn the Indians for they cant learn". This was the begining of his efforts to counteract what I was trying to do among the Indians. As I could not be there only on sabbath days, while he was there all the time, I found he won the minds of the Indians over rapidly, by arousing their prejudices, & threatening them with excommunication if they persisted in sending their children to my school. Altho' I mentioned the advanced learning of some of the Western tribes, as a sample to show that the Penobscot Indians could do the same, & then referred to myself, & other young men, his answer was, you are an exception, & as for the learning of the Western tribes, it is no such a thing. Facts like these seemed to be no argument with him - as he contradicted those facts I positively knew to be true. Had no school, as I had been deprived of my former place & was unable to obtain another place. Spent the time in visiting those families who were not strong Catholics. Jan. 8th Did no more than visit those families where my instructions would be received - Read portions of the Bible accompanied with explanations. Held a long conversation with a woman whom I found to be the daughter of the Old Governor Neptune & quite intelligent & free to converse. Mentioned to her the wickedness of the heart, & the importance of having a new heart - She acknowledged she was very proud, & was often troubled in her mind. Said she often prayed in the Catholic style, but never thought about God during the whole prayer. Poor creatures, how hard to have them understand the plan of

salvation! Visited another family who requested me of their own accord to read my Bible. Read Mat. 5: 43, 44 & Luke 16: 19-24 the inc. After making somewhat lengthy comments & remarks, & pausing a short time, one of them says to me, "we believe in your Bible." This you may be assured gave me no small encouragement.

Jan. 15th Spent sabbath ~~after~~ noon in reading portions of the Bible & giving instructions to those families who were willing to hear & who often gave their assent, that all what I said was true. After noon, had but a little chance to any thing, as nearly all went to hear the priest denounce me & all my efforts. He drew up a paper & made most of the Indians to sign it, pledging themselves thereby to cling to the Catholic religion, & turn me out whenever I came into their houses. About one third however refused to sign, feeling it to be too inhuman a step to take. The old priest of course became exceedingly angry with such as would not comply with his wishes, & sentenced them immediately to hell. The old governor would not sign such paper, "for," said he, "me not like it if any one drive me out their house when I go there peacably." After dark, having got there a lengthy conversation with a number of young men, I started from the house to pass to the opposite side of the ~~stream~~ stream, & just at the door I met the two Catholic Deas having been sent by the priest to inform me, I had better not come there another sabbath. "For," said they, "you make trouble." I told them if the laws of the States protected me, I should come again.

Jan. 22nd Ventured to go on the Island but said none of my opponents. The day was spent as usual, ie in reading portions of the Bible.

Jan. 29th Started to go as usual, but was met on the ice by one of the deacons who opposed my going any further. A short conversation ensued, & he seemed to be pacified & went his way. but while conversing, others came & entered into our deliberations, & in half or three quarters of an hour, there were 8 or 10 collected on the spot. The young lieut. Gov was soon among the company, who with much authority ordered me to go back. I tried to reason with him but his wrath had carried him beyond reason. Seeing their wrath & the little good I could do if I did go over, I thought it best to retire which I did. The next morning (Sabbath) two young men came after me, telling me that I need not be afraid. I answered them that I was not afraid, but thought it might do more injury than good if I went over. The excitement then started seemed to give an impulse to many of the young men, especially when they said how I was abused. They immediately had a petition drawn addressed to the Gov. & Council of Maine, praying for protection from the main body of their tribe providing they should wish to worship according to the dictates of their own consciences & have an appropriation made from their monies, which are at the disposal of said Gov. & Council, for the support of school, & have such a teacher protected, ~~where~~ they might see fit to employ. I have heard nothing yet from their petition, but hope there will be a hearing ~~upon~~ to it, for this is almost the only hope I entertain of reaching the main body of the tribe.

Feb 5th Finding it impracticable to do much for those on the Island, I turned my attention to those living in the vicinity of Bangor. Spent nearly all day among them, & found them very ready to hear. Many wished me to come again. One old man said he never ~~heard~~ heard these things before & seemed very glad to hear the Bible. — Feb. 12th ~~Having~~ spent our seminary recess in a journey to Augusta in order to acquaint his Excellency & council with the true condition of the Indians, & to comply with the ~~wish~~ desire of that part who wish to be taught, I was much fatigued & consequently did nothing on that day. Feb. 19th Visited again the families in this vicinity — found one woman much disaffected with the priest — spake very hard of him — saying, she never wished to see him again — Explained to her the nature of the new birth, to which she listened with deep interest, — said she never heard the priest say such things — Feb 26th Again spent most of the day — conversed with 16 or 18 individually — March 5th Went about a mile & a half, where I met with about 20 or 25 souls — Spent most of the day in conversing with them — March 12th Went to about seven or eight camps — had access

to about 80 - had a listening ear from some 8 or 10 females who have held me at a distance & have wished to have nothing to do with me. Spent about all day among them - all seem to desire to be taught, but afraid of the priest — March 18th Had a delightful time among the poor Indians to-day - Strove to paint them to Christ - felt the presence of the Spirit of God to make their stupid minds to feel. One acknowledged to me she had lived a very sinful life, & seemed to feel much the importance of having a new heart. I could but feel deep sympathy for the poor creatures, especially when I considered that there was no one to whom they could go, if they did feel anxious for their souls. Their priest was totally unqualified to give them any comfort, or point them to a Lady Saviour, for he knew it not himself, nor the worth of the Savior. — March 26th Spent a part of the day in the usual visits had access to about 14 or 16 - Found some of the children able to read a very little. to whom I gave little primers, & told them to read some in them every day. They seemed very much interested.

This is about all I am able to present before the committee tho' I am almost ashamed to say any thing at all respecting my efforts, so little. You will see that I have taught the children but a little, & this is to arise from the influence of the priest who has opposed me most bitterly in all my ~~efforts~~ endeavors to benefit the people. I think however that a way has just opened & I have such a hold of a certain portion, that no priest or bishop can draw them away again. The eyes of many have been opened to see the degradation of the tribe & have resolved to try to do some thing to escape if possible. If nothing more is accomplished than to have the interest excited in them which manifests itself, I regret not that I ever attempted to do any thing for their good. I have strove hard to have school, but have been prevented by obstacles in the way big: the want of a place to keep a school & then the wretched state of the children as to clothing. As they have had a priest about all winter on the Island a greater number of Indians have remained at home than usual. About 60 or 80 have remained on the Island this winter, most of whom have been conversed with personally or have heard instructions with others. They are so easily influenced one can hardly rely upon what they promise. At first, nearly all manifested a deep interest to have me come & teach them but as soon as the priest began to spread his poison among them, they were ready to turn & with him oppose me. That priest in whom they took so much delight, they have now turned away, being dissatisfied with his conduct & they accuse him of adultery.

(Single)

Mr. Jeremiah Slingerland
Bangor Me. 11 Apr. 1843
Recd April 14.

P. C.
Ans'd Apr. 21. DG.

Rev. David Greene
Secretary A.B.C.F.M.
Boston
Mass

The Indians are in the habit of remaining in the vicinity of this city winters, & there have been about 8 camps here this winter occupied by about 80 souls. Among these as you will see, I have spent much time. And now though I have had very little apparent success, still I feel much encouraged to continue my efforts, even tho' the Committee shall see fit to discontinue their aid. I feel I can't leave these poor people to their sorrow. They have long been under the popish influence & it might be expected that it would take a long time to have them learn that Protestants are not so bad a sect as the priest represents them to be. I think therefore of doing my utmost as long as I remain here to have schools going among them. A great number of the young men are very anxious to learn & they are the ones that believe not every thing said by the priest - And this number is increasing constantly - some frequently come to my room & stay a long time making inquiries respecting their desire to have a school to which they might go & learn. The majority of the tribe are truly opposed to Protestant labors but the few who are eager to learn give me much encouragement. This about all - Poor as it is I submit it to you - If the committee see fit to reward such poor labor it will be very acceptable, but if not all the same, I shall find no fault - this will I can't do. J. Slingerland

The Indians I think have been neglected by the people in their vicinity & which they seem to feel. Shall it then be so any more? Here the heathen Bangor & some cash for their souls!
Jeremiah Slingerland

Bangor Me. May 24th/43.

Rev. David Greene.

Respected Sir.

As Dr Pond is going to Boston, I have taken it upon me to send by him a few lines, to acquaint you with the feeble labors & efforts that have been & are still put forth among the Indians.

Yours of the 21 of April came duly to hand on the 24 of the same, & was much encouraged by finding that the Committee said fit to allow me any thing for what little had been done, & to continue the same another quarter. — Soon after I received yours, I made the Indians a visit upon their Island — I found very few males upon it — as they were nearly all off either hunting or at work logging. Visited few families, but thought it not expedient to start another school on the Island, as the Governor & Council of this State had refused to do any thing about that petition sent to them by the minority of this Tribe who were desirous to have a school & have such teacher protected as they might chose to employ. When said petition was first sent, Fairfield was then Governor; but as he was chosen soon after that, a senator, Cavanough, a Catholic came in as an acting Governor. He of course did all he could to favor Popery, & consequently

not only laid the petition upon the table, but under it, that it might not be seen or heard of any more. By some of those Indians desirous to have school, I have learned that he is very much opposed to their having any school. I understand thro' a private individual (tho' I know not how true) that he sent that petition back to the priest of this city requesting him to go up to Old Town with it & persuade the signers of the same to take off their names & sign another of an opposite nature. The priest did so, but did not succeed, as the Indians had already sat down their names, they wished not to change their minds. Such, we see, would be the fate of this country did Popery but have the reins of the government in its power. The Lord deliver the land from such withering curse for his name's sake!

As I stated in my last, that many encamp in the vicinity of this city, whose numbers are almost equal to those remaining upon the Island. Seeing then it to be a step of impropriety to attempt another school on the said Island, where it is at all times at the mercy of the priest & his train, I have confined my efforts to those near this place. Many have apparently took a deep interest, & often tell me, "We no care for priest." About the 11th of May or present month, I started another school, near the city independant of His Catholic Excellency.

& have been prospered thus far tho' the school is rather small. Out of an encampment of about 25 or 30 souls I have had from 8 to 10 children, meeting them 2 & 3 hours a day as that is all the time I can possibly spare to spend among them. I think of spending this most of time every day tho' the summer in meeting them. I shall doubtless have more, as they keep coming from different parts, many being desirous to have their children receive the benefit of the school. They often wish me to keep school all day, but I tell them I cannot, as I have much to do at the seminary. Those that attend use Worcester's & other small primers - most of them are out of their alphabet tho' they have been but a short time - the children manifest much interest, especially in learning how to sing - Sabbath days I spend some of the time in visiting the camps & reading to the old people the scriptures - have been much encouraged by their apparent interest. May the Lord water their parched minds. — I have no more room to say any more at present — I am in want of means at present, & as Dr Pond was going down, I thought it would be agreeable to me, if you could send by him on his return $25.00 or 30.00 as I have had to get myself some clothing & other necessary articles, & consequently have got them on credit. In so doing you will much oblige me yours most unworthy - Jeremiah Slingerland

Mr. Jerah Slingerland

Bangor 24 May, 1843

Recd June 1.

No answer required.

Rev. Daniel Fenner

Brandon A.B.C.F.M.

Boston

Mass.

2241

Bangor Me. July 6th 1843

Rev. Mr. Greene,

Sir.

Having consulted with Dr Anderson on the subject I here am about to mention, I have thought it proper to send you few lines. It is now nearly a year since I came here & have been somewhat ~~closely~~ confined to study & other duties which have devolved upon me to perform; & as the approaching vacation is somewhat lengthy, I have thought of offering my services to the Board in the way of taking some Agency during that period, that I may take a journey of profit, both into the coffering & perhaps by ~~perhaps~~ doing good to the Board, & recruiting myself-, thus, as the old saying is, "kill two birds with one stone". There are two things which have induced me to write thus to you; viz- I have long felt deeply interested in the Mission enterprise & am desirous of contributing all I can to further its progress- & 2nd I have had the privilege of addressing various congregations on the subject & have met interesting receptions from them, perhaps myself being a subject of a fruit of Missionary labors. Far be it from me that I should speak of the latter in a boasting style. There is however still another reason which has just presented itself to my mind viz- Wherever I have been, I have found villages, communities in a scattered state, & even churches who

have betrayed such ignorance on the subject of missions as ~~this have~~ to lead one to think there were none. In presenting the subject in such places & telling them what the Gospel is able to do & has done, they seem to be aroused to ask themselves "what can I do for this good cause". I have thought I should like to take a journey into N. Y. State, as I should be happy to see & visit some friends living in that State i.e. not far from Utica. I have also thought, I should confine what I had to say to Indian missions. Here I only suggest to think around the main question i.e. would the Board feel disposed to commit to me any agency, in which employment I might engage during a vacation of eight weeks.

Should ~~you deem~~ it seem to you good not to commit to me any such charge, dont be afraid to let me know it. At first I thought of making the visit to N. Y. without engaging in any thing, ~~when~~ this I have ~~have~~ written came in my mind. You will doubtless think that then would be a good time for me to labor with greater success among the Penobscots. This would be true were they to remain much longer together than about that time. Or were there a permanent establishment of the school on their Island. But as the present Gov. of this State opposes the introduction of Protestant teachers among them, I have thought of continuing the little school I have in operation eight week more when our vacation will then take place ~~during~~ which I wish to visit, & on returning to ~~Bangor~~ resume my

labors ~~again~~ among them by making need application to the gov- who will then be a Protestant. The place where my school is now, is only a spot on which they encamp during warm weather & along in the fall towards winter, they begin to scatter off into the country or go upon their Island. I have therefore concluded that, I had better stop my school about that time. I have consulted with Dr Pond & he remarked to me that he saw nothing improper in the way, & directed me to the very plan I had already in my mind. Should you conclude to have me make a trial in some agency, I should be glad to know it as soon as possible, so that I may be able to make suitable preparation against the time I may enter upon the ~~trust~~ duties. I should also like to have some thing or rather some work containing an account of the origin & pres condition of Indian Missions furnished me that I may be better acquainted with each history. My school is yet in operation & hope to continue it if health permits.

I do not expect to establish myself at once in their affections of the Indians, but feel it will take years to do it- still the thing I firmly believe can be done & will be. I shall therefore work around them as I have opportunity & let truth possess the ground with the irresistable conviction with which it meets the mind. Please write as soon as possible - Yours most unworthy

Jeremiah Slaughterbeck

Mr. Jer^h Slingerland

Bangor, 6 July, 1893

Rec'd July 8.

P.O.

Ans July 13. DG.

Rev. G. Amos Grant

Academy & B.G.S.M.

Boston

Mass.

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Bangor Me. Aug. 29th 1843.

Rev. David Greene.

Having spent a second portion of time among the forlorn sons of Penobscot, I would beg leave to report.

Encouraged by your letter to continue my efforts, I commenced May 10th /43. At first I visited the families among whom I was to spend the time I had to devote to their benefit, in order that I might revive ~~the~~ an interest in learning, & ascertain the number of children that would attend providing ~~there~~ should be a school. On the 11th obtained a house (which was one of their camps), in which I prepared seats, & on the 12th commenced a school, to be continued two or three hours each day, when I had but six children. Both parents & children manifested a good degree of pleasure & satisfaction, tho' some yet stood aloof from fear of their priest. Sabbath came, but had no school nor meeting; as arrangements had not yet been made. From Monday the 15th to Saturday 20th, 25 hours school was kept up daily having from 8 to 16 children pr day. It was indeed almost like going among the dead when first my operations began - for the children seemed to have no idea of study but supposed I must lead them along & fall as soon as I let them go. The Alphabet was of course the starting point, for all, which was soon acquired & passed by many, while others had to drill upon it for a long time. Worcesters Primer & other infant school works were the books introduced into the school - Having drawn off several old tunes in patent notes many learned to sing them in a short time & seemed much pleased with their acquisition. Sabbath 21st, spent a part of the day visiting the old people, as I could gain access to more in this way than by attempting to get them together. Found them very ready to hear, so much so, that they kept coming into one of the huts where I was reading portions of the Bible, till they filled it with attentive auditors. Came across a man who had been giving himself up to his cups, & had become emphatically an object of pity - At first he answered, on telling him of his sinful life, that he was conscious of all this & had often made resolutions to reform, but

had as often broken them - & now he had become so stupified he felt not much more concern for any thing than to eat & glut his appetite which was burning for alcohol, & live as a brute. He had gone so far as to be persuaded that man died like the beast & was no more after death. I then appealed to the goodness of God in giving him life, preserving him thus far - giving him a soul but he had abused that soul by spending his life in sin thereby displaying a most cruel ingratitude. When I had done speaking, he broke out with tearful eyes saying "you touch my heart." Since that, I have had frequent opportunities of conversing with him, when he has manifested much sincerity & openness, & I think appears like a reformed man.

22 to 27th proceeded as usual in the school, having from 6 to 10 scholars. Sabbath 28 spent another half a day in reading from house to house, & I hope left a favorable impression upon all who heard. Many, at my departure, were engaged in repeating to others who had not heard or not understood what I had read & said from the Word. Had access to about 30 souls. But O, the apathy of a soul benumbed by heathenism! Occasionally the benign rays of the Holy Spirit would seem to penetrate the thick cloud that envelops the soul, then again the blackness which then reigns would seem to redouble its force, till the spark of sensation was obliterated & the depraved soul sunk back into its original stupor. 29th of May to June 4th the school prospered more than usual from punctuality & numbers. From 8 to 14 did the children number who evidently made rapid progress. Sabbath the 4th was spent as usual in reading & explaining the scriptures to the older portion, many of whom were astonished on hearing about the love of Christ, acknowledging they never heard such things before. Became deeply interested in three young men who were apparently seeking to know what was required of them. But how true that "men love darkness rather than light", & how soon is the light put out even tho they see for the time being. June 4th to 11 had from 6 to 12 - three young men were among the number who I found able to read a little in reading. The children became manifestly more interested, especially in singing. Sabbath labors were interesting, & could but hope the Lord would own & bless his

ion word to the salvation of those poor creatures who heard it.
June 11 to 17th children not so punctual as in weeks past, having only from 5 to 10. For the first time had a visit from the priest of this city, bitterly opposing me & telling the Indians if they sent their children to me, they must call for him no more in case of sickness, nor attend his meetings in the city, to which many are wont to go while encamped in the vicinity. The threat influenced some as to withhold their children a short time, while the majority remained unmoved & determined to send at all hazards. To one of the daughters of the old governor said he, you need never send for me any more when sick, well said she, "I never want to see you again". Another of the daughters, while trying to tell her the evil of school, asked him why he went to school if there was so much evil in it. For a long time he conversed with me, occasionally excited, then again he would cool down. I think that the influence of the priest is decidedly weakening among the Indians & many are suspecting him more than ever, especially as he opposes those measures put forth for their benefit & improvement. And one can hardly imagine what a powerful thing the opposition of the priest is to win them over to a Protestant stand. I sometimes allow myself to indulge the thought, that Providence is taking this course to free this long degraded people from the thraldom of Popery, & thus causing the wrath of man to praise Him. June 17 to 24. the school numbered from 6 to 12, six young men, who being excited by the opposition of the priest, were among the number & determined to go.
June 24 ~~to July 1st~~ 25 & 26 school as usual tho' much hurried by other duties. From 26 to July 6 the school was stopped in consequence of the State convention or conference, which I desired to attend thro' its duration.
On July 6 commenced again with 10, who appeared to recollect what they had learned remarkably well, manifesting at the same time much pleasure at my return. Singing has been one of ~~the~~ our resorts, particularly at the close of the school, ~~the children we~~ which not unfrequently

~~attracted~~ has attracted the old pagan Catholics & caused them to lend a listening ear - & speak commendably at their leave respecting what they said & heard. July 10 to 15th about the usual number, having more young men eager to learn, particularly to cipher. One of the friendly ones came down from Oldtown & by his influence, one of the old mothers who had restrained her children from fear of the priest was induced to send her boys again - They have been very punctual since & learn well. July 15 to 23, from 8 to 12 still gave a pleasing satisfaction of their interest as well as improvement. There are many who love to ask questions, & often sit an hour or two together, on some of my visits, engaged in asking & hearing very attentively. Again on this occasion, as I have done in times past, endeavored to explain the plan of Salvation, which ~~was~~ subject was yet dark & unintelligible to them, tho' solemnity prevailed, & many went away saying they believed what I said to be true. One man asked me, how a son could be equal to the father - Having explained to him the relation sustained by our Saviour to his Father, he said "me understand more in this short time we been talk, than I ever understand priest. Some days", said he, me understand only 2 or 3 words all day. This is the man referred to above who had led an intemperate life. July 23 to 29, the numbers much diminished in consequence of the removal of those families who had most children. After a little advancement in reading I prepared some writing books, & at the close of the school many had acquired a considerable skill in forming letters.

I have now given a brief account of my feeble efforts to benefit this degraded portion of my brethren & tho' I have not the pleasing satisfaction to say that one or more souls have been born into the kingdom of our divine Master; yet I humbly hope & trust there has be sown that seed which will develop itself in time to come, tho' that time may be long. My efforts are not here at an end, tho' I may not receive any thing for them. I feel if any thing is ever accomplished there must be persevering & protracted labor put forth. I shall therefore keep doing as long as I remain connected with this seminary, hoping in Him who is able to save this degraded tribe, yet lingering on the border of extermination - I yet firmly believe something can be done for them if persevering effort is only put forth -

I am your most unworthy servt J. Shingerland

Rec'd Sept 1.

Bangor Theol. Seminary June 12th 1844.

Rev. Mr. Greene.

Sir.

I hasten to scratch off a few lines to send by tomorrows boat. You may have expected to hear from me & my efforts among my brethren here, ere this, but as I have done so little since my return from the west, I have had nothing special to write or report. The unfavorable party strifes, which have thrown the tribe into confusion, have prevented me from doing much of any thing, & caused me to pause awhile until the rising mire should settle. There are, I believe, about three parties in the tribe. The first is composed of those who wish to cling to the old Indian mode of government - They are for having their officers come by heriditary right. The second is made up by republican spirited men - They desire to have their officers chosen & hold their office according to worth. The third is that portion who are convinced that all their officers will be of no worth as long as they remain without schools - consequently are trying to have a school some where. They some times say, they might have a hundred governors, lieutenant governors & other officers, they would be of no use to the tribe as long as they were ignorant of letters & best mode of transacting business. In my efforts, I have ~~only~~ mostly come into contact with that portion of the tribe who remain in the immediate vicinity of the city. Among these I have met with a kind reception. Those on the Island I have visitted but a few times, in consequence of that being the continual residence of those who oppose, such as the deacons & the old who are confirmed in Popery. In my visits, I have however

met with no opposition. About the middle of last winter, one of the good men of this city let me take his horse & sleigh free of charge, to ride up. Soon after my arrival on the Island, I saw the priest coming out, & on meeting him appeared very kind & polite. He invited me into his room, thinking I was a trader. He had never seen me before. On entering his room the fumes of alcohol were very fresh, & he seemed to be exceedingly social & sportive. I found he was a Scotchman, once a Scotch Protestant, but now a rank priest. He soon began to unfold his complaints about Protestants, & went on so some time before he knew that I was one of them. During my stay in his room (being half or three quarters of an hour) he visitted his closet three times, not to pray, but to take his dram from a keg, which, I learned from one of the Indians, he kept there. O, thought I, what an awful idea! A priest, & pretended teach of eternal truth, having the care & salvation of so many precious souls resting upon him, entering into his closet to be inspired not by the Holy Ghost, but by the fumes of poison. — He turned out to be so intemperate, the Indians in their blindness did not like him. He soon left, & they have been without a priest since. — But it is not my design to go into a lengthy account — I purpose resuming my labors at Brewer soon, as that is a place of general resort for the Indians, & most favorable to freedom from molestation. There are now 12 or 14 camps there, & others are coming soon to join those that live there. I feel greatly encouraged to see many of the young men beginning to open their eyes to the true condition of their people — & I have often thought, the day is not far distant when God will raise another Peter Osunkerline from among this tribe. They have in past years since the introduction of Popery,

been told by their teachers, that "Indians can never learn" - In this way has all ambition to improve been crushed, while the flood gate of corruption, ignorance, has been fostered with the pretence that "learning will never save the soul." Since I have been among them, many have been greatly encouraged to try the attempt to learn. They see that I, who am an Indian, can learn, & they feel encouraged that they can. I often tell them about what other tribes are doing in the West, what improvements they are making in learning, what extensive farmers there are, how the Indians have their own lawyers, teachers, carpenters, mill-wrights, & blacksmiths - This encourages them greatly. - The third party, above mentioned, are more friendly to me than either of the other two, as I am anxious they should have school among them. Almost every time I meet some of the young men they ask me some such questions as the following, "Why dont priest like to have us learn"? "What shall we do? we must have school - White man cut all wood down - by & by me cant hunt - White man scarem moose & deer. He cutem swamp, me no find basket stuff." - I wish I could spend more time among them, but my studies will not allow me at present. As my labors have not been so connected as to give an account of all the time I have spent among them, I have thought I should let it all go & not call upon the Board for any compensation. There is one thing I desire here - In my visit last fall to the West, I borrowed, I think, $7.00 from Mr Asher Wright, & promised to pay him through the hands of the Board. This I ought to have done long ere this - but better late than never, as the old saying is. If you will forward to him that amount in his next appropriation sent from the Board, & charge the same to my account, to be taken out of that allowed me by the Board, the next time I send in my report, I shall be much obliged.

I think it was $7.00 that I borrowed - But if that be over it can be easily settled.

Another thing I desire - you mentioned some time since in one of your letters, ~~that~~ whether Peter's books would not do among this people. I believe I answer, that I thought not - but since that, I have by a further acquaintance with the language & inquiry, learnt that this tribe can understand the St. Francis language to a great extent. Will you therefore please send me (if you have them) a copy of as many kinds of books as have been printed into the St. Francis language for a trial - If they shall do, I will send for more afterwards - but should they fail, I can easily return them. A package may be sent me any time by the Charter Oak, a steamboat, ~~that~~ runs between this & Boston. - I shall expect to hear soon - My health is very good.

Yours most Respectfully

S. Slingerland.

Mr. Jer. Murphland
Boston, 12 June, 1844
Rec'd June 15 -
Ans'd 15th DG

Rev. D. Davis Secretary
Secretary A. B. C. F. M.
Congregational House
Boston
Mass.